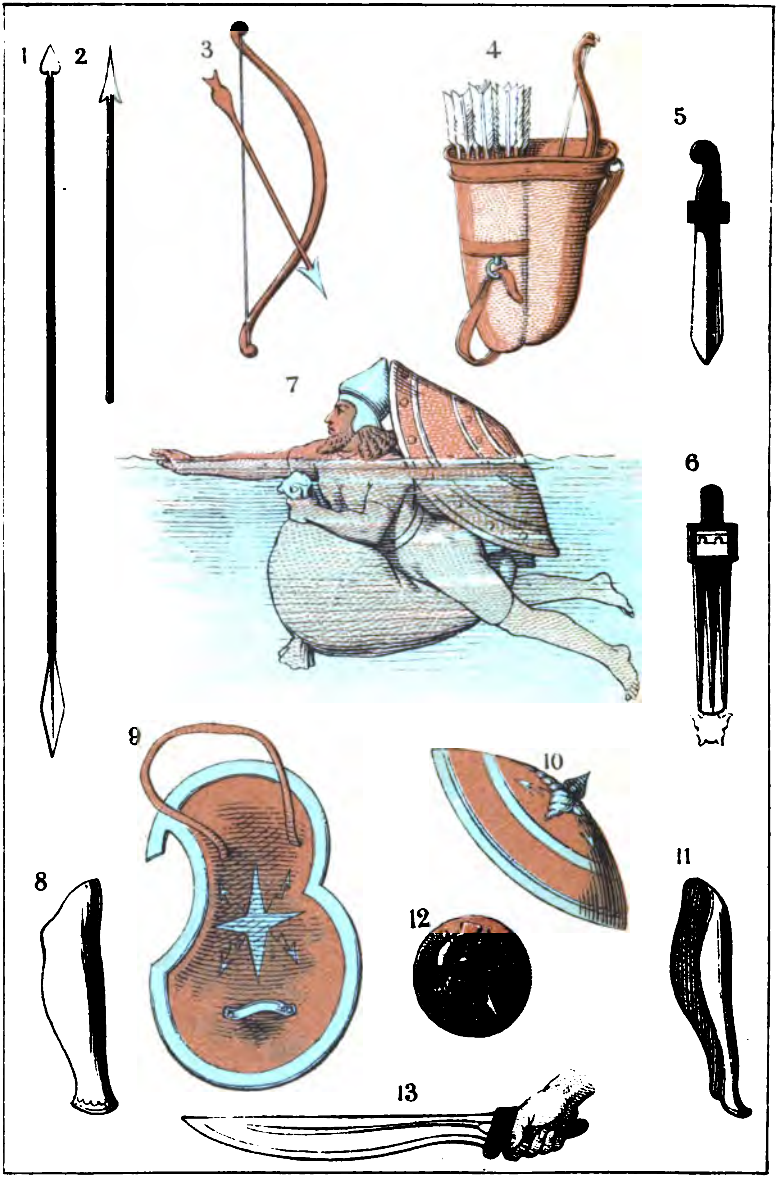
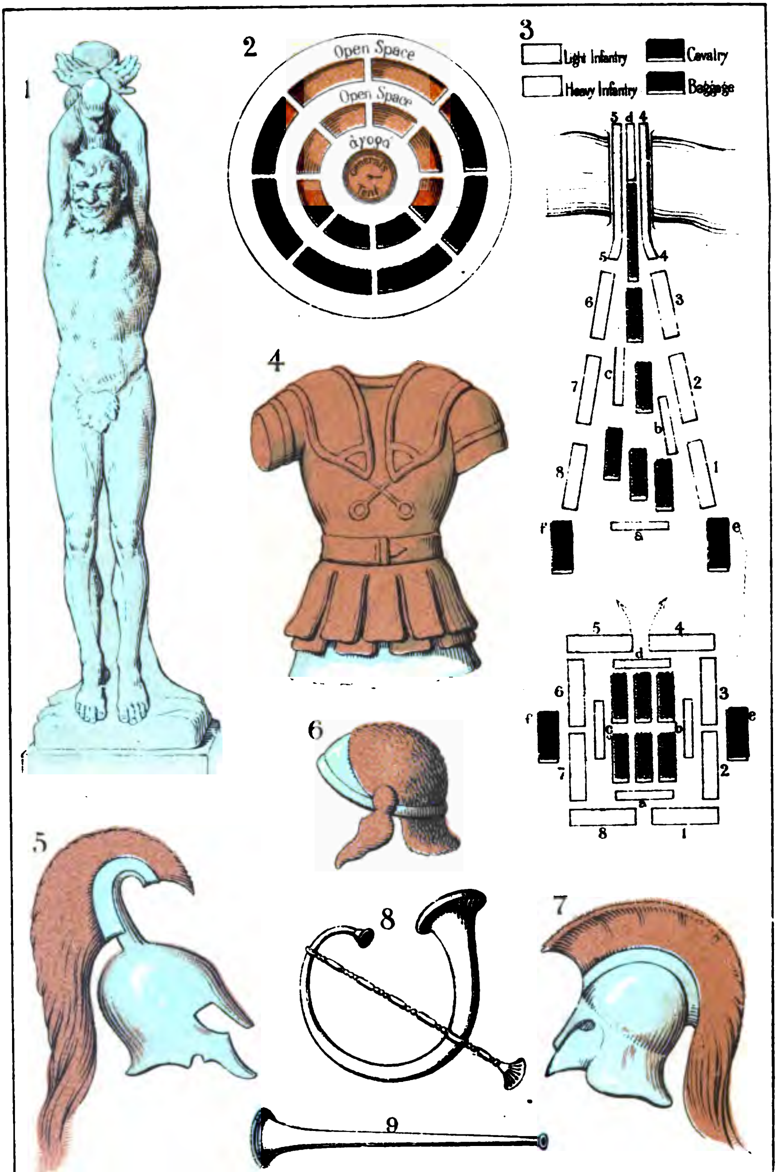


1, 5. Persian Foot-soldiers. 2, 3, 4. Persian Officers. 3. Sceptre-bearer.

6. Persian War Chariot. 7. Assyrian War Chariot.



1. *Spear.* 2. *Dart.* 3. *Bow and Arrow.* 4. *Quiver.* 5. *Two-edged Sword.* 6. *Scabbard.* 7. *Soldier crossing a River on a Skin.* 8, 11. *Greaves.* ...*val Shield.* 10. *Round Shield.* 12. *Gold Daric.* 13. *Single-edged Sword.*



1. Marsyas. *2. Spartan Camp.* *3. Hollow Square defiling over a Bridge.*
4. Coat of Mail. *5, 6, 7. Helmets.* *8. Horn.* *9. Trumpet.*

ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ

Α′–Δ′

XENOPHON'S ANABASIS

BOOKS I.–IV.

With an Introduction, Notes, and Vocabulary

BY

FRANCIS W. KELSEY, PH.D.

AND

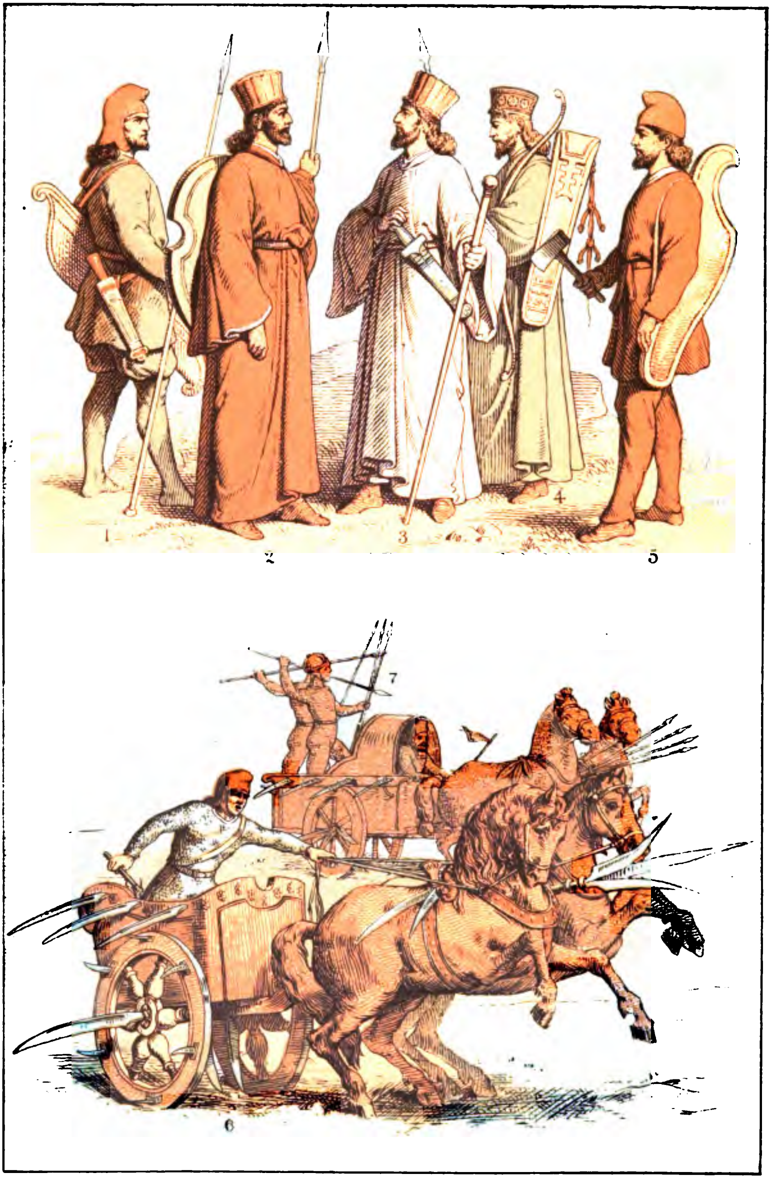
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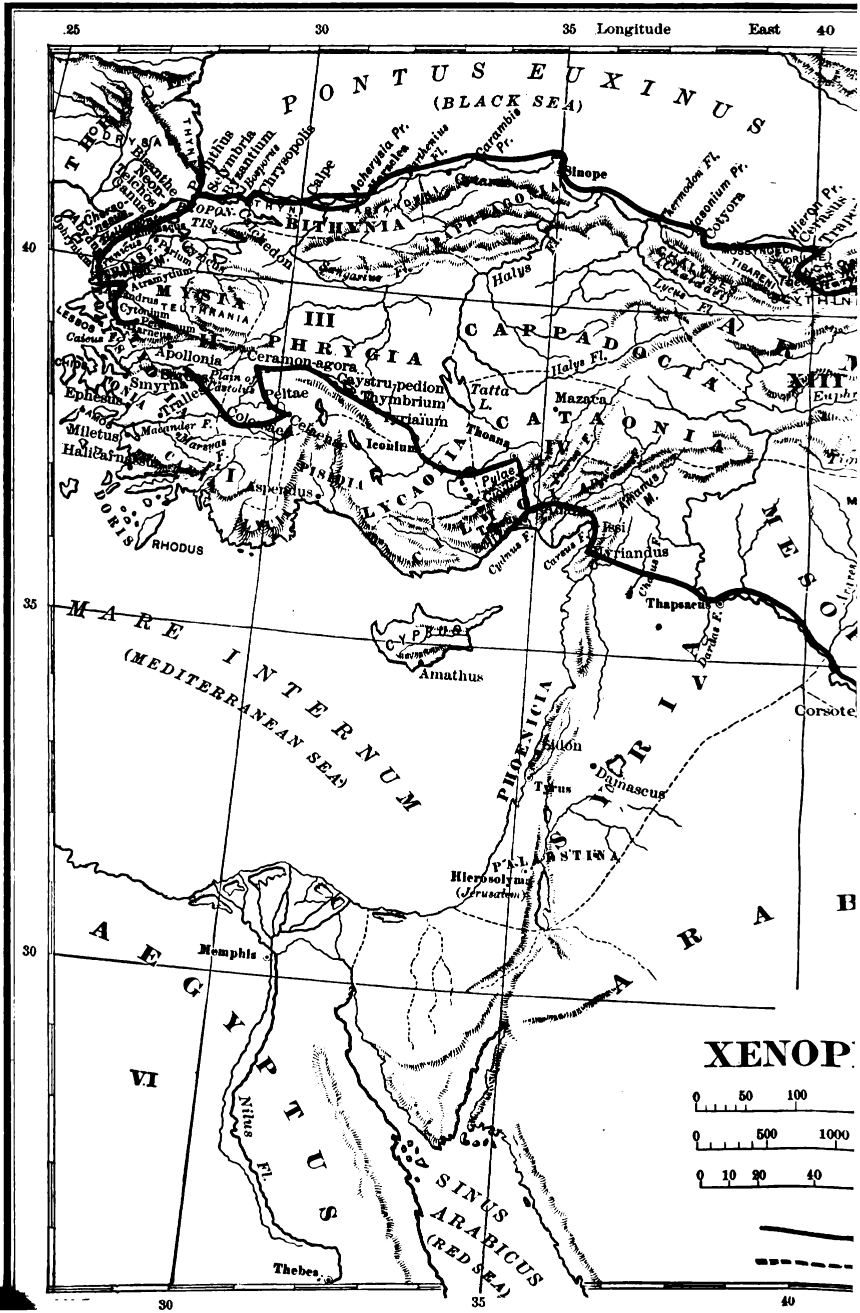
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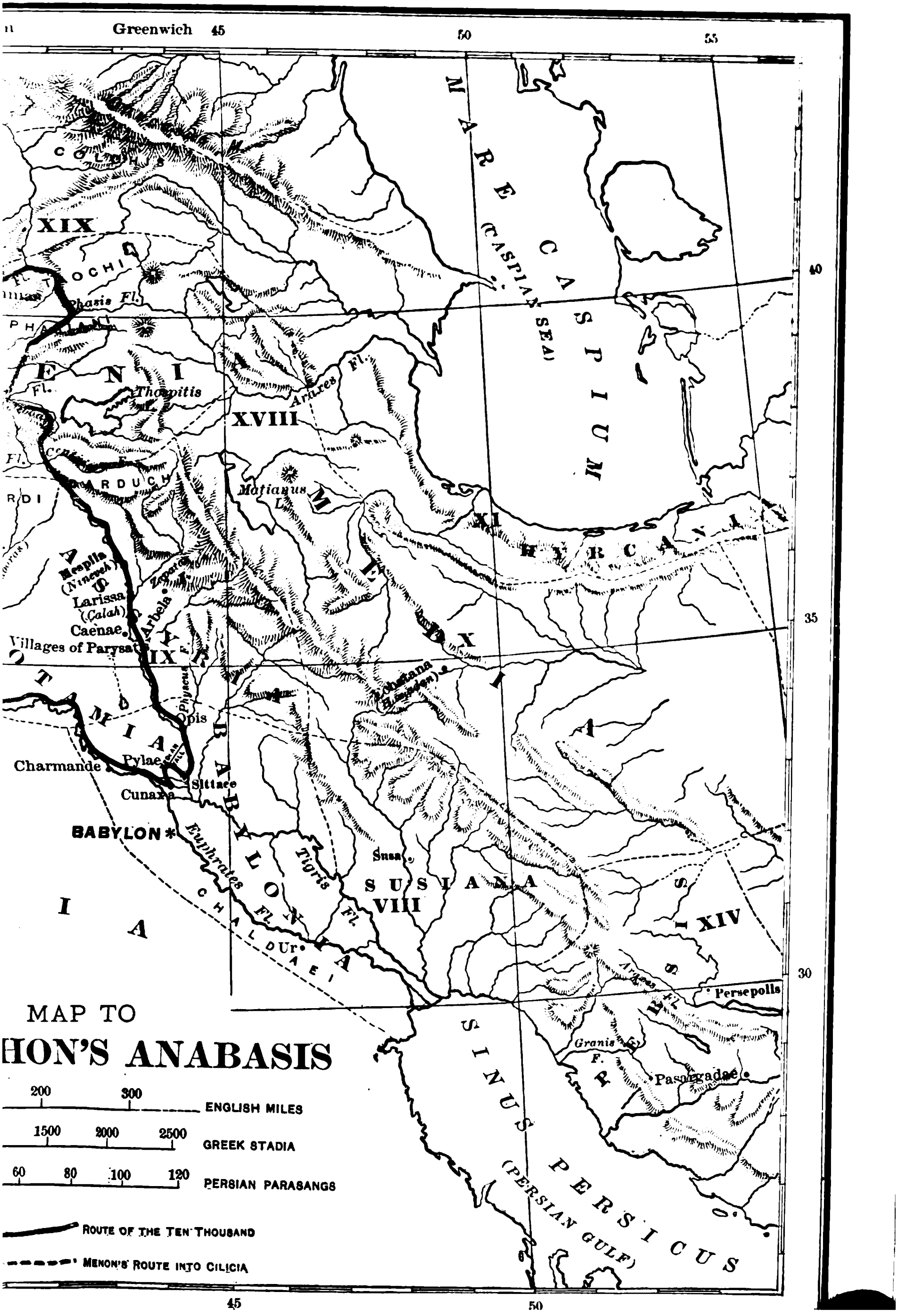


1, 5. Persian Foot-soldiers. *2, 3, 4. Persian Officers.* *3. Sceptre-bearer.*
6. Persian War Chariot. *7. Assyrian War Chariot.*

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INTRODUCTION.

I. THE PERSIAN EMPIRE.

I. GEOGRAPHY OF THE PERSIAN EMPIRE.

At the time of its greatest extent, in the fifth century B.C., the Persian empire was bounded on the north by the Danube, the Black Sea, the Caucasus Mountains, the Caspian Sea, and the Jaxartes River; on the east by the desert of Thibet and the river Indus; on the south by the Arabian Sea, the Persian Gulf, and the Arabian and Nubian deserts; on the west by the Gulf of Sidra, the Mediterranean, the Aegean Sea, and the river Strymon. It extended over the regions covered to-day by Egypt, Tripoli (eastern half), Turkey in Europe and Turkey in Asia, Northern Arabia, Persia, Turkistan, Afghanistan, and Beloochistan. This vast territory was not far from three thousand miles across in its greatest length, and varied in width from five hundred to fifteen hundred miles. Its entire area has been estimated at two millions of square miles, — over half that of all Europe and about two-thirds that of the United States. It supported a population of perhaps seventy-five millions.

Within the limits of the empire existed every variety of soil and climate. From the east end of the Black Sea a series of mountain ranges runs in a southeasterly direction almost to the mouth of the Persian Gulf. East of this, the broken plateau of Iran, three to five thousand feet above the sea, extends as far as Thibet and the basin of the Indus. Two-thirds of the plateau are arid and barren. The northern parts of the

empire, including Thrace and Asia Minor, were mountainous, yet abounding in well-watered plains and rich valleys. In the southwestern portion were the great river systems of the Tigris and Euphrates, and the Nile, with basins of exhaustless fertility. The vegetable and animal life varied from that of the temperate zone to that of the tropics. Mineral wealth abounded. Thus the Persian monarch could draw from his own domains almost every object known to either need or luxury in his time.

Persia proper, called *Parsa* by the Persians themselves, *Persis* (Περσίς) by the Greeks, and either *Persis* or *Persia* by the Romans, lay north of the Persian Gulf. It comprised a narrow strip of coast-land and a rugged mountainous region. Its extreme length was perhaps four hundred and fifty miles, with an average width of two hundred and fifty miles. Its area was thus somewhat larger than that of the state of Minnesota. Its earliest capital was Pasargadae, which was always held in reverence by the Persian kings, though in later times they more often resided at Persepolis. Imposing ruins still mark the sites of both cities. The name *Parsa* survives, with slight phonetic change, in the name of the modern Persian province *Fars*, or *Farsistan*, which has nearly the same boundaries as the ancient state.

The component parts of the empire fall naturally into three great groups, the Central, the Western, and the Eastern.

1. Central.

a. Persia.

b. Media; its chief city Ecbatana (now Hamadan) was a favorite summer residence of the Persian kings.

c. Susiana; chief city, Susa (biblical Shushan), also at times a place of royal residence.

d. Babylonia; chief city, Babylon, frequently made a place of residence by the later kings.

e. Assyria. Its principal cities in Xenophon's time were well-nigh obliterated. The ruins of two, Nineveh and Calah, were known to him by the names Mespila and Larissa.

f. Hyrcania, southeast of the Caspian.

g. Sagartia, a desert tract east of Media.

2. Western.

a. Paeonia, west of Thrace.

b. Thrace; chief city, Byzantium.

c. Asia Minor, comprising Bithynia, Paphlagonia, Cappadocia, Cataonia, Cilicia, Lycaonia, Pisidia, Phrygia, Lycia, Lydia (chief city, Sardis), Mysia, and the Greek states along the coast.

d. Armenia.

e. Syria; chief city, Damascus.

f. Phoenicia; chief cities, Tyre and Sidon.

g. Palaestina; chief city, Hierosolyma (Jerusalem).

h. Egypt; chief cities, Memphis and Thebes.

i. Cyrenaica, the region west of Egypt about the Greek city Cyrēne.

3. Eastern.

a. Parthia, east of Hyrcania.

b. Aria, east of Sagartia.

c. Carmania, east of Persia.

d. Bactria, east of Parthia.

e. Chorasmia, north of Parthia.

f. Sogdiana, north of Bactria.

g. Gandaritis, east of Aria.

h. Satagydia, south of Gandaritis.

i. Aethiopia, along the Arabian Sea (not to be confused with the *Aethiopia* in Africa).

k. Paricania, north of Aethiopia.

l. India, a district along the Indus, conquered by Darius I.

The empire contained a great number of peoples differing in race, language, customs, and beliefs. The policy of Cyrus the Great was to interfere very little with the internal administration of conquered states, provided they were sub-

missive and paid regularly the tribute demanded. So great a measure of independence left to the parts, however, must prove fatal to the unity of the whole. Darius (see p. 8) clearly perceived this, and introduced a system of centralized government remarkable for both comprehensiveness and foresight. He divided the whole empire into twenty provinces,[1] fixing definitely the yearly contribution of each. The Persians themselves were not taxed. Over every province he placed three officers, a satrap or governor, a general, and a secretary, all directly responsible to himself, and each acting as a check on the other two. The satrap was put in charge of the civil administration and the collection of revenues. The general had command of a body of troops, charged with preserving order and repelling any attacks from outside the province. The secretary was to keep the king informed with regard to everything that might take place. Once a year a representative of the court with a detachment of soldiers visited every province, armed with authority to correct abuses and make needful changes.

This system was an advance upon any system of imperial government previously known. It suggests the provincial administration of the Romans. Unfortunately, however, it did not continue long in force. The satrap was naturally chosen from the relatives or favorites of the king. Having thus a kind of prestige, he gradually usurped the authority and functions of both general and secretary. Satraps became practically absolute in their own provinces, governing often with oppression and cruelty. In later times their relations were not infrequently characterized by jealousy and suspicion. They were intriguing continually, and even waged war against one another with large armies of natives and mercenaries. So long as they forwarded regularly the payments of tribute, the king would not interfere. With the degeneracy of the Persians, their rule, at first mild and equable for the age in which

[1] On the map, the provinces, so far as they are given, are indicated by Roman numerals, according to the enumeration of Herodotus.

they lived, became more and more oppressive and corrupt. Long before the time of Alexander the Great, the empire had begun to disintegrate, because its vitality, its power of cohesion and resistance, was gone.

It is a sad fact that the countries once ruled by Darius and Xerxes are to-day hardly better governed than in their time. Now, as then, irresponsible despotism holds undisputed sway over Western Asia, and the passive oriental still submits. The barbarities of Turkish misrule, however, have desolated and depopulated many regions that under the Persians were fertile as a garden.

II. HISTORICAL SKETCH.

At a very early period Western Asia was the seat of great and powerful empires. Throughout the once fertile basin of the Tigris and Euphrates are found masses of shapeless ruins, presenting often the appearance of natural hills. These are almost the sole surviving monuments of a civilization that reached its height before Greece was, or the Romans had risen from a state of barbarism. Many of them boast of an age equal to that of the Pyramids of Egypt. Of the history of this region previous to the classical period, comparatively little was known up to the present century. But since 1840 excavations have brought to light countless objects and inscriptions giving knowledge of the remote past, and scholars have deciphered several of the Asiatic languages lost to the world for many centuries. Even now additions are made every year to our store of information regarding the Persians and their predecessors in power.

The Chaldaeans were the first people of Western Asia to gain a commanding influence. They dwelt about the mouths of the Tigris and Euphrates. Their chief city was at first Ur (also the native city of Abraham), later Babylon. They were a mixed race, formed by the amalgamation of several primitive peoples. They were by nature quick-witted and ingenious, and

made such progress in knowledge and the arts that they gave shape to the succeeding civilizations of this part of the world. Long before the year 2000 B. C. they had reached a high degree of development.

North of the Chaldaeans were the Assyrians, the records of whose kings reach back to the nineteenth century before Christ. The Assyrians were of Semitic stock, and thus related to the Hebrews; but they borrowed their arts, their learning, and many of their religious practices, from the Chaldaeans. Their genius was practical and governmental rather than inventive. Like the Romans in later times, they excelled in war. Through conquest they built up an empire which, at its most flourishing period, the middle of the seventh century B. C., extended from the east coast of the Mediterranean to India, and from the mountains of Armenia to the Persian Gulf. Their monarchs held sway over many large and flourishing cities; but the capital, Nineveh, surpassed all others in extent and magnificence. The greatest of the Assyrians, Assur-bani-pal, became known to the Greeks under the name of Sardanapalus.

Southwest of the Caspian Sea lies a region of elevated tableland, flanked and intersected by rugged mountain ranges. Here was the home of the Medes. Brave and hardy mountaineers though they were, they had been conquered by their western neighbors, and had felt the rigor of Assyrian lordship. About 632 B. C. they revolted, and under their king Cyaxares a vast host invaded Assyria. This time they were beaten off. But a few years later a numberless horde of barbarians from Northern Asia, beyond the Caucasus Mountains and the Caspian, came like a resistless torrent upon Medes and Assyrians alike, overwhelming and destroying. Gradually from constant fighting, from riotous excesses, and from the baneful effect of a warm climate upon their hardened frames, they melted away; but not till they had devastated the fairest provinces of Assyria, and left her power forever broken.

The more vigorous Medes, however, whose secluded valleys had doubtless afforded some protection, quickly recovered from

the barbarian irruption, and again took up arms against their masters. The king of Assyria, not knowing where the blow would fall, divided his forces, sending a large army under Nabopolassar to protect Babylon, and remaining himself for the defence of Nineveh. But Nabopolassar, seeing his sovereign's weakness, seized Babylon, and joined Cyaxares in the siege of Nineveh. Two years later, 606 B.C., Nineveh fell.

From the ruins of the Assyrian empire two great monarchies arose. The Tigris and Euphrates basin, with the regions to the westward, fell under the dominion of the Babylonians, whose kings, particularly Nebuchadnezzar (spoken of in the Book of Daniel), made Babylon the most magnificent city of the East. The Medes now pushed their conquests as far as the Persian Gulf on the south and the Caspian Sea on the north, and westward to the heart of Asia Minor, winning the respect and alliance of the powerful kingdom of Lydia. Their capital was Ecbatana.

Both Medes and Babylonians, however, were destined to enjoy only short-lived power. Touching the borders of Media on the south was the country of the Persians, a people of the Indo-European family, and closely related to the Medes in race, language, customs, and religion. Though subject to the Medes, they were allowed to retain their own line of kings, with the condition that the heirs to the Persian throne should reside at the Median court. One day there came to Ecbatana a young Persian prince of manly form and singular prowess, by name Cyrus. He could ill brook the restraint of a courtier's life, and seeing that under Astyages the Median power was no longer what it once had been, he planned revolt. Having obtained the consent of his father, then king of the Persians, he fled by night from the court of Astyages and returned to his own country. Father and son now placed themselves at the head of a large army and proclaimed independence from the Medes. Astyages led against them all the forces he could muster. The father was killed. The son was hard pressed; but his courage and generalship finally won a complete vic-

tory. Thus in B.C. 559, almost at a single leap, Cyrus the Persian became ruler not only of his own people but also of the great empire of the Medes. This was the beginning of the Persian Empire.

The ambition of Cyrus knew no bounds. He proceeded at once to carry out a comprehensive scheme of conquest. Croesus, king of Lydia, revelling in pleasures at his luxurious capital, Sardis, thought himself secure from all attack. Cyrus suddenly appeared on his borders, captured Sardis, and reduced all Asia Minor to subjection. Eastward Cyrus now led his hosts, and soon had carried the Persian arms as far as the Jaxartes River and Northern India. The Babylonian empire still remained; but in 538 B.C. Cyrus captured Babylon, and extended his sway to the borders of Egypt and Phoenicia. Nine years later he died. His tomb, made of massive blocks of stone, may still be seen among the ruins of Pasargadae. He is known in history as Cyrus the Great, or Cyrus the Elder. With his reign commenced a series of great conquests whose chief cause was personal ambition.

Cambyses, the son and successor of Cyrus, had the ambition but not the ability of his father. On his accession to the throne he secretly put to death his younger brother Smerdis. He reduced Phoenicia and conquered Egypt; but other enterprises resulted unsuccessfully. Finally in 522 B.C., while he was away in Egypt, a magus, or priest, whose features resembled those of the murdered brother, proclaimed himself Smerdis, and declared Cambyses deposed. Cambyses, on hearing the news, slew himself. The rule of the false Smerdis, however, lasted only seven months. At the end of that period he was put to death by a conspiracy of nobles, led by Darius, a kinsman of Cyrus, who now became king, B.C. 521.

The reign of Darius lasted thirty-six years, and was the most memorable of Persian history. At first he devoted himself to quelling revolts, which broke out in all parts. Then, seeing that a better form of government was needed, he reorganized the whole empire, introducing a uniform system of administra-

tion, and originating the mode of governing through satrapies, or provinces (see p. 4). He built roads and bridges, and established a system of rapid communication between all parts of the empire. He issued a coinage of both gold and silver coins, called *darics* from his name (see Plate III., fig. 12). He erected magnificent palaces at Susa and Persepolis, the ruins of which have been discovered. Turning his attention now to extending the boundaries of the empire, he conquered and annexed the basin of the Indus. There is little doubt that Darius early planned the conquest of Europe. Probably with a view to securing his rear from attack in case he should march westward from the Bosporus, he made an expedition against the Scythians north of the Danube, crossing the river by means of a bridge of boats. Thrace, as well as the eastern portion of Macedonia, became a part of the empire.

Since the time of Cyrus the Great the Greek cities of Asia Minor had paid tribute to Persia. In most of them, before the time of Darius, the original democratic form of government had been replaced by a despotism. The tyrants became the willing instruments of Persian rule, and in no small measure owed to it their power. In the year 500 B. C. a number of the cities, with Miletus at their head, rose up against the despots, and at the same time revolted from Persia. Obtaining help from Athens and Eretria, they sent an expedition into Asia Minor, took Sardis by surprise and burned it.

Darius was enraged beyond measure. Nevertheless the revolt had assumed such proportions that he was engaged five years in crushing it. He remembered with especial bitterness that help had come to the Asiatic from the European Greeks; and that his resentment might not abate, he bade an attendant say to him every day at dinner, "Master, remember Athens!" In 492 B. C. he gave his son-in-law, Mardonius, a large army and a fleet of three hundred ships, with instructions to fetch in fetters to him at Susa those Athenians and Eretrians that had dared to defy his authority. Mardonius proceeded by land along the coast of Thrace, his fleet accompanying; but off

Mount Athos a tempest dashed his ships to pieces, and a night attack of the natives on his land forces made it necessary for him to retreat. Two years later, however, Darius sent a much larger expedition under Datis and Artaphernes, who conveyed their troops across the Aegean and wreaked vengeance on Eretria. From Euboea they crossed over to Attica. Twenty-two miles northeast of Athens lies the small plain of Marathon. It is in the shape of a crescent, with the two horns as promontories running out into the sea, which washes the indented side; the opposite side is hemmed in by a chain of high hills. Here the Persian army, at least 100,000 strong, landed; and here 10,000 Athenians, aided by 1,000 Plataeans, won a victory that has made the name of the plain immortal. The remnant of the Persians sailed home in despair.

In 486 B.C. Darius died, and left the throne to his son Xerxes. Darius had begun to gather a much larger army than he had sent against Greece before. The young king, if left to his own inclinations, would gladly have relinquished his father's project; but influenced by ambitious courtiers, he completed the preparations, and in 480 B.C. placed himself at the head of a host, probably the mightiest ever seen, for the invasion of Europe. A double bridge was thrown over the Hellespont, across which his army, of perhaps 2,000,000 men, marched in unbroken line for seven days and seven nights. That his fleet, carrying 500,000 men, might not be exposed to danger in doubling Mount Athos, he cut a canal for it across the isthmus connecting the mountain with the mainland; traces of the excavations are still to be seen. He met no opposition till he reached the narrow pass between the mountains and the sea at Thermopylae, where the heroic death of Leonidas and the three hundred Spartans (July, 480 B.C.) taught him what sort of men he was to face. Marching southward to Athens, he found the city forsaken. The Athenians, following the advice of Themistocles, had taken to their fleet, which met and defeated the Persian fleet in the Bay of Salamis (September, 480), before the very eyes of the great monarch.

Xerxes was now seized with an irresistible dread, and hastened back to Persia, leaving an army of 300,000 men under Mardonius to carry on the war against Greece. In September, 479 B. C., Mardonius suffered a crushing defeat at Plataea, in Boeotia, at the hands of about 100,000 Athenians and Peloponnesian Greeks, commanded by the Spartan Pausanias. On the same day a Grecian fleet of 110 vessels achieved a decisive victory over the Persians at Mycale, a promontory near Miletus. Most of the Greek islands renounced allegiance to Persia. Greece was now free from the danger of Persian invasion.

The Persian expeditions against Greece, though entirely unsuccessful, were of momentous significance. They tested by contact the relative merit and strength of a mature and stationary Oriental civilization and a young and vigorous civilization of Europe. They were to settle the question, not merely whether Greece should be subject or free, but whether European culture for all time to come should have an Oriental cast, or enjoy an untrammelled and natural growth. Greece and Persia represented two sets of institutions and tendencies, diametrically opposed in all things political, social, and religious. Each kept extending the sphere of its influence till there was contact, collision; and collision meant an inevitable struggle for mastery. Which was superior, which was to prevail, must be settled by the sword. It was such a conflict as that in later centuries between the Romans and the Carthaginians, the Franks and the Saracens, the Europeans and the Turks.

None the less was the struggle fraught with immediate results of great importance to both Greeks and Persians. To the Greeks it was a revelation of their own power; hence also a source of great confidence. Heretofore no nation from the Indus to the Danube had been able to withstand the Persian arms; yet they, a mere handful in comparison, had routed countless hosts of the invaders. Greeks for the time being were united as never previously. Athens, as the leader in the war of defence, rose to the chief position among the states,

and her national life was stimulated to the utmost. Above all, Greek genius was inspired as never before to the production of immortal works. The age of Pericles was a fitting sequel to Marathon and Salamis.

To the Persians was revealed, with equal clearness, their own weakness. They saw that mere numbers, and even courage, are no match for superior discipline and equipment. They learned, moreover, to respect the talent of their foes. Hereafter more and more Greek malcontents, and even exiles from Greek cities, received a cordial welcome at the Persian court. Greek physicians treated the royal household; Greek officers filled important positions in the Persian army and navy. And the crafty Persians found out also the peculiar weakness of their adversaries. In the divided state of the Greek world, amid the petty jealousies and strifes that disgraced Greek politics, intrigue could accomplish what arms could not. Greece soon felt the power of Persian gold. Particularly after the disastrous Athenian expedition to Sicily, Persia never lacked friends among the Greek cities. Through them she was constantly stirring up dissensions so as to render impossible a union of Greeks against her, or making alliances with some states against others, or bringing again under her authority rebellious Greek towns in Asia Minor. Thus for a hundred and fifty years she held her own with an enemy she could not conquer.

Xerxes was a weak monarch, much under the control of those about him. He is probably the *Ahasuerus* of the Book of Esther, the first chapter of which gives a graphic description of the Persian court. Becoming involved in domestic quarrels, he was murdered in his chamber, B.C. 465. He was succeeded by his son Artaxerxes Long-hand (*Longimanus*), who is mentioned in the Book of Nehemiah. From this period to the end, Persian history is little more than a record of plots, intrigues, assassinations, and increasing degeneracy. On the death of Artaxerxes, in 425 B.C., Xerxes II. ruled a month and a half. He was murdered by Sogdianus, who

ruled six months, and was in turn put to death by Darius, called by the Greeks Nothus. The reign of Darius Nothus was full of uprisings, in the course of which Egypt was lost to the empire. In 405 B. C. Artaxerxes Mindful (*Mnēmon*) came to the throne, whose reign is chiefly famous for the expedition of Cyrus the Younger. He was succeeded by Ochus, a cruel monarch, who reconquered Egypt, but fell a victim to poison in 338 B. C. Arses, the successor of Ochus, was got rid of by the same means two years later; and in 336 B. C. Darius Codomannus, last of the Persian kings, ascended the throne.

In the same year, B. C. 336, Alexander became king of Macedon. From his father Philip he had inherited a finely equipped and disciplined army, and the design of an invasion of Asia. So soon as affairs at home could be settled and preparations completed, he set out for Asia with a force of 30,000 infantry and 5,000 cavalry. The Persians, though forewarned, suffered him to cross the Hellespont without molestation, but prepared to dispute his progress at the Granīcus, a small stream in the Troad. Having won a complete victory here (334 B. C.), he was soon master of all Asia Minor. Darius meanwhile had collected a large army, which Alexander almost totally destroyed at the battle of Issus (November, 333 B. C.). Darius now withdrew to the interior of the empire; Alexander proceeded to conquer Phoenicia and Egypt. At the battle of Arbēla (summer of 331 B. C.) the Persian power suffered its final overthrow. Alexander was now supreme in Western Asia.

The death of Alexander, in 323 B. C., rendered impossible the vast empire which he had projected. He had broken up the unity of Western Asia under Persian dominion without leaving any organic union in its place; and soon, instead of one centralized government, there existed several smaller independent kingdoms. Of these the most important were those of Egypt, Syria, and Pergamus. To the kingdom of Syria, ruled by the powerful line of the Seleucidae, fell the lordship of a vast

territory, extending from the Mediterranean to the Indus, and from the Jaxartes River and the Caspian to the Persian Gulf.

But among the mountains southeast of the Caspian was a vigorous people, the Parthians, who had probably never been under complete subjection to Syria. About 250 B.C. they threw off the Syrian yoke, and began to extend their boundaries by means of conquest. Thus the Parthian Empire was founded, which in general comprised the territory that previously had formed the central and eastern portions of the Persian Empire. It lasted nearly five centuries. At the height of Rome's power it proved a most formidable rival, inflicting upon Roman armies several humiliating defeats, and maintaining Parthian sovereignty east of the Euphrates. In 228 A.D. the Persian subjects of the Parthians rebelled, and soon established the great Sassanian, or New Persian, Empire. This fell before the Arabs in 641 A.D. Since the beginning of the ninth century the regions once ruled by Persia, at times united, at times divided, have been under a number of Turkish, Tartar, and Turkoman dynasties.

III. CIVILIZATION OF THE PERSIANS.

The life of the Persians in the earliest times was rude, primitive, and secluded. Shepherds and tillers of the soil, they dwelt in huts, and subsisted on the simple products of their native valleys. Commerce they despised, and luxury was unknown to them. Their king or chief had not absolute power: he could condemn no man to death without a formal trial, and could pass decision on no important question without the advice of a council. The Persian religion in its primitive form was the most spiritual of the pagan faiths. Though the Persians, in common with the other Indo-European peoples, had inherited from the parent folk a belief in many gods, they had arisen to the conception of one Supreme Being, whom they worshipped under the name Ahura-Mazda, or Ormuzd. To him they neither erected temples nor offered sacrifices, nor

did they worship him through carved images. They believed in the immortality of the soul. They had a great religious teacher, Zoroaster, who lived twenty-five or twenty-six centuries before Christ. Their sacred lore, handed down from father to son, is still extant in the Zend-Avesta. Among the virtues, they most emphasized truthfulness and sincerity. Thus, brave in war, frugal and temperate in peace, the early Persians, in hardship and manly living, laid the foundation of their nation's greatness.

With the rapid rise of Persia to the headship of an empire came great changes. Almost all Persians capable of bearing arms were distributed over the subject countries, as agents of the king, or as officers placed over the contingents of native troops furnished by the provinces, or as soldiers in the garrisons stationed at all important points. In less than a generation after their revolt from the Medes the Persians had penetrated to every part of the known world, and had come in contact with all manner of peoples and customs. Even before that time, a new element had been introduced into the Persian religion, — belief in a Power of Evil, Ahriman. The old monotheism now gradually became a dualism. Before the fall of the empire, the worship of Mithras (the sun) and other divinities came to be common. Nevertheless, till the reign of Artaxerxes Mindful the Persians remained uncompromising foes of idolatry; and the identification of Ormuzd with Jehovah caused them to treat the Jews with special favor.

At all times the Persians were careful about the education of the youth, — giving them simple fare, guarding them from all corrupting influences, and training them in the severest exercises of arms and the chase; teaching them, as Herodotus says, "to ride, to draw the bow, and to speak the truth." Yet contact with the other orientals brought knowledge of all luxuries and vices. Cunning and intrigue gradually usurped the place of manly courage. Effeminacy led to physical as well as moral decline. The simplicity of the early court-life gave way to imposing ceremonies. Magnificent robes dis-

placed the homely garb of war, and great palaces were erected to contain the royal household. By the time of Xerxes the monarch, often himself ruled by favorite wives and designing eunuchs, had come to possess unlimited authority even over Persians.

The Persians borrowed their arts from the Assyrians and Babylonians, and thus indirectly from the Chaldaeans (see p. 5). In writing they used a cuneiform or wedge-shaped character. In sculpture they were far inferior to their masters; but their architecture, which found in the abundant rock of Persia a better material than the sun-dried brick used by the dwellers along the Tigris, was in several respects superior to that of both Chaldaeans and Assyrians. The Persian palaces were built upon extensive artificial platforms or terraces of rock, and constructed of massive blocks of hewn stone. They were adorned with carved representations of human beings, animals, and monsters, many of which have been discovered. The Persians also developed a graceful and novel form of the Ionic column.

The dress of the Persians of the higher classes was flowing and majestic, abounding in bright colors and embroidery and adorned with gems. Elaborate fans were carried by attendants. As a special royal prerogative, the king in processions was protected by a large parasol. Apartments were probably adorned with rich hangings and rugs, such as one finds in the East to-day. Some of the patterns still woven in the mountain villages of Persia and Afghanistan are identical with ancient designs carved on stone discovered among the ruins of Assyrian palaces.

In the art of war the Persians made no advance upon the Assyrians before them. They owed their victories, not to superior equipment and tactics, but at first to the spirit and dash of their soldiery, later to the overwhelming numbers they could bring into the field. The Persian army was made up of infantry, cavalry, and chariots.

The officers of the army were:

a. *Commander-in-chief*, who was either the king himself or some one appointed by him.

b. *Captains-general*, each in command of a great division comprising the forces sent by several different peoples.

c. *Generals*, each commanding an ethnic division, or the body of troops drawn from a single people. The ethnic divisions were subdivided into regiments of 1,000; these into companies of 100; and the companies finally into squads of 10 each. Subordinate officers were appointed by the superior officer next above in rank.

The Persian foot-soldier usually wore a close-fitting leather tunic reaching to the knees, with trowsers of leather and strong shoes. (See Plate I., figures 1, 5.)

His *offensive weapons* were:

- *a*. *Sword* (ἀκινάκης), short and straight like a dagger, carried in a scabbard which hung on the right side from a kind of double girdle about the waist. (Pl. I. 1.)
- *b*. *Spear*, six or seven feet long, with a flat, sharp head; the shaft sometimes tapered slightly from the butt to the head and had a ball-shaped ornament at the reverse end. Plate I. 2.
- *c*. *Bow*, sometimes hung over the left shoulder, with the quiver full of arrows on the back (Pl. I. 4); sometimes carried together with the quiver in a leather case (Pl. I. 1, 5). The bow was very strong, and curved back at each end.
- *d*. *Battle-axe* (Pl. I. 5), carried, however, by only part of the infantry.
- *e*. *Sling*, also carried only by particular divisions.

His chief *defensive weapon* was a large *shield* of wicker-work (called γέρρον by the Greeks, see Vocab.), which protected the entire person. It was probably in part held in position by a stake behind, giving the soldier opportunity to shoot his arrows or hurl his missiles as from behind a rampart. A

smaller oval shield was sometimes made use of, probably by soldiers of higher grade (Pl. I. 2). The foot-soldier had no helmet, but wore on his head a soft round cap, not unlike those still in use in the East; higher and more elaborate head-dresses, as well as flowing robes, were the mark of rank or official position (Pl. I. 2, 3). In some cases infantry were provided with coats of mail, made of scales of metal or of quilted linen. The contingents of troops from the provinces frequently retained the dress and weapons peculiar to their own people.

The Persian cavalry were at first armed like the infantry. Later, however, the heavy cavalry were equipped with helmets, coats of mail, and greaves, and each man carried a sword, two spears, and a knife. The horse also was well protected with armor. The light cavalry had no armor, and were trained to quickness of movement in harassing or pursuing an enemy.

The chariots of the Persians carried scythes at the ends of the axle and on other parts (Pl. I. 6). In action both horses and men were probably covered with armor, as was the case with the Assyrians, the shape of whose chariots differed somewhat from that of the Persian (Pl. I. 7, representation found upon a bas-relief excavated at Nimroud, *Calah*). Such chariots, however, caused less destruction of life than might be supposed; for usually either the charioteers were struck down and the horses frightened back, or the ranks of the army assailed opened and let them drive through. Their tactics were thus quite different from those of the early Britons.

The Persian tactics were simple. On the march the army was divided into two parts. First came one half; then the commander with his guard; then the other half. Great care was taken that adequate supplies be always at hand. So well was this branch of the service managed, that a Persian army was rarely embarrassed in its movements by lack of provisions. When in a hostile country the Persians never encamped near the enemy, from fear of a night attack; but they usually fortified their camp with a trench.

In battle the chariots were placed in front of the army. The body of the battle-line was made up of infantry, the cavalry being stationed on the wings. The infantry was drawn up in oblong masses, each ethnic division forming a mass by itself. The best troops were placed in front; but the ranks were very deep, and generally there was no second line or reserve force. In the centre of the line of battle was the commander, whom an ancient custom required to take an active part himself in the fighting. From this practice many disasters resulted. The great defects of the Persian military system were lack of discipline and failure to develop a tactical unit in the organization of the army. The Persians themselves by no means lacked courage; but they found it necessary sometimes to force their subjects into battle with the scourge. In besieging cities they made little use of military engines, or other appliances than the mound and the mine.

The Persian civilization, in comparison with that of Europe to-day, was meagre and barbaric; but viewed from the oriental standpoint, and judged by the standard of antiquity, it was by no means despicable. As a whole, it was an advance on what had preceded it. The Persian was quick, vivacious, sensitive, and passionate, but naturally less revengeful and cruel than his Assyrian predecessors. His aspirations, however, were not along the line of intellectual advancement or æsthetic production; and he has left us no great monuments of art, literature, or learning. His mission in the world was rather governmental and religious. He gave to Western Asia for several centuries a peace which would not have been possible without the unity impressed by conquest. He quickened and stimulated the development of Greece by contact and antagonism. He aided in the re-establishment of Jewish institutions; and he held up to the Jew, at a time when the Hebrew conception of Jehovah was most dimmed and seemed on the point of being lost to the world, the example of a faith in one Supreme Being.

II. THE EXPEDITION OF CYRUS.

Darius Nothus, king of Persia from 425–405 B. C., had four sons. The oldest of these was Arsaces, later called Artaxerxes, after his grandfather Artaxerxes Long-hand; and the next in years was Cyrus, who took his name from Cyrus the Great, and is usually known as Cyrus the Younger. Artaxerxes was of a yielding and contented disposition; but Cyrus was full of spirit, — vehement and self-willed, yet brave, enterprising, and generous to a fault. Cyrus early became the favorite of his mother, and so far won his father's confidence that in 407 B. C., when but seventeen years old, he was placed over the government of Lydia, Phrygia, and Cappadocia, and appointed captain-general of the forces, whose mustering-place was the plain of Castōlus. The position was one of great responsibility; for his province was among the most fertile and wealthy in the empire, and brought him in contact with the Greeks, whose relations with Persia were by no means settled. Artaxerxes remained at the court.

Cyrus had hardly entered upon the duties assigned him before he showed himself master of the situation. In all parts he repressed abuses and enforced the laws, winning the respect if not the affection of his subjects. He also took up the cause of Sparta against Athens, furnishing money to the Lacedaemonians; thus he helped overthrow the chief enemy of Persia, and bound the Lacedaemonians under lasting obligations to himself. For some years previous to this time Tissaphernes, the neighboring satrap of Caria and Ionia, had been taking a part in the great struggle that divided the Greek world; but his policy had been to help now one side, now the other, suffering neither to gain the supremacy. He not unnaturally soon came to look on the young prince with jealousy and suspicion.

In 405 B. C. Darius was struck down by a fatal malady, and sent for Cyrus, who invited Tissaphernes to accompany him, and with an escort of Greek mercenaries went up to Babylon. Cyrus probably now expected to be made king; for the queen-mother Parysatis had been urging upon Darius the choice of Cyrus as successor, on the ground that, although Artaxerxes was the older by birth, Cyrus was the first son born after Darius himself became king. This plea was not, indeed, without precedent; for by a similar argument Atossa had persuaded Darius the Great to select as his successor Xerxes, the first son born after he came to the throne, instead of Artobazanes, the oldest son. Darius Nothus, however, withstood the entreaties of his queen, and appointed Artaxerxes.

According to an ancient custom, the Persian king on assuming office must go up to Pasargadae (cf. p. 2). There in a certain temple he must lay off his own robe and put on that worn by Cyrus the Elder, before becoming king; then he must partake of some figs, turpentine, and sour milk. As Artaxerxes was preparing for this rite, Tissaphernes brought to him a priest who had instructed Cyrus when a youth, and who declared that Cyrus purposed to lie in wait for Artaxerxes in the temple and murder him while changing his robe. Some say that Cyrus was actually found lurking in the temple. Whether the priest told the truth or not, Cyrus was seized, and on the point of being executed, when Parysatis twined her arms and hair about him in such a way that the fatal blow must kill her too. By her tears and intercession she not only saved his life, but even obtained for him from the compliant Artaxerxes full reinstatement in his province.

Cyrus now went back to Asia Minor, inspired by no feeling of gratitude for his deliverance, but thinking only how he might wreak vengeance on his brother and make himself king. He was no doubt encouraged by Parysatis, who hated Artaxerxes. Cyrus treated with great favor influential Persians, especially those coming from the court; and he turned his friendly relations with the Lacedaemonians to good account.

He had already become familiar with the efficiency of Greek mercenary troops; he had several garrisons of them in his province. To the officers of these he now issued orders to enlist as many more Greeks as possible. The close of the Peloponnesian War had left without occupation a great number of soldiers who were unwilling to return to civil life; so Cyrus engaged several Greek commanders of good standing to raise bodies of troops for him (p. 29). To mask his real design, he gave the king to understand that he must defend himself against Tissaphernes, with whom he was now openly at war; also protect several Greek cities that had revolted from the rule of Tissaphernes to himself. As he forwarded the revenues of these cities to the royal treasury, Artaxerxes found no fault.

Having completed his preparations, in the early part of 401 B.C. Cyrus concentrated at Sardis an army of 100,000 provincials and 8,100 Greeks. Detachments that joined him later on the march raised the number of Greek soldiers to 13,600. In the course of the expedition the Greek force, through losses and desertions, became reduced to about Ten Thousand, — a number that has become immortal. Still veiling the object of his movement under pretexts, Cyrus left Sardis early in March, and led his army in a southeasterly direction (see Map), reaching Thapsacus on the Euphrates late in July. Here he revealed his plan, and had some difficulty in persuading the Greeks to go on. Offers of larger wages, however, won them over, and the army proceeded along the left bank of the Euphrates toward Babylon.

Meanwhile Tissaphernes had hastened to Babylon to inform the king of the movements of Cyrus. Artaxerxes rapidly mobilized an army of 900,000 men, and marched up the Euphrates to meet his brother. The battle was fought at Cunaxa, about fifty miles northwest of Babylon. The Greek mercenaries routed all the barbarians opposed to them, but Cyrus's native force was put to flight, and he himself in a mad dash against the king was killed. Perils now beset the

Greeks on every side. They were fifteen hundred miles from home, surrounded by hordes of enemies, and without provisions. But their courage rose with the emergency. They sent word to Ariaeus, general of Cyrus's provincial army, that they would place him on the Persian throne. They indignantly rejected an order from Artaxerxes to surrender. Finally, after some parleying, they joined Ariaeus, with the intention of marching together back to the sea-coast.

The Persian king, having failed to induce the Greeks to give themselves up, now opened negotiations on a different basis. Through the mediation of the wily Tissaphernes, an agreement was at length made that the Greeks should be allowed to march without molestation to the coast, and obtain provisions by purchase along the route. Tissaphernes was to escort them; but instead of directing his course toward Asia Minor, he led them eastward to the Tigris, and then up the left bank. It gradually became evident that Ariaeus had made terms with the king. The Greeks began to suspect that there was a plot to entrap them. Their chief officers, however, were invited to a conference to adjust matters. All who went were conducted to the tent of Tissaphernes as if for audience. There they were seized and put to death with the most barefaced and dastardly treachery.

Had the Persians with their superior numbers now at once attacked the Greeks, unprepared and with many officers gone, they might have gained a signal advantage; but with a procrastination characteristic of orientals, they let the opportunity slip. Before nightfall news of the treachery reached the Greeks. Great emergencies reveal natural leaders. Xenophon, who had accompanied the expedition merely as a friend of one of the generals, aroused the despondent army, inspiring both officers and men with hope and courage. By dawn of the day following the massacre, new officers had been appointed in the place of those killed, and the Greeks were almost as well prepared to face the enemy as before.

The Greeks now rejected all further negotiations. Taking

their provisions from the country, marching and fighting, they cut their way through. In vain the Great King hurled against them his myriads, which hung like a cloud about the line of their advance, — attacking them on the march, seizing beforehand all defensible positions along their route, and devastating the regions from which they must get their supplies. Greek courage and tact met and overcame every difficulty. Not attempting to recross the Tigris, the Ten Thousand followed its course almost to the borders of Armenia; and though winter was now approaching, they decided to force a passage through the mountains northward to the Black Sea. The mountain tribes, at this time virtually independent of Persian rule, proved far more formidable foes than the forces of the king had been. Storms, deep snow, intense cold, and scarcity of supplies impeded their progress. But they pressed on resolutely, and in February (B. C. 400) reached Trapĕzus (now Trebizond), a Greek colony on the Euxine.

From Trapezus the Ten Thousand proceeded, with some losses, partly by land, partly by sea, westward to Chrysopolis (now Scutari), on the coast of Asia Minor, just opposite Byzantium. Pharnabazus, satrap of this region, induced the Spartan admiral at Byzantium, with whom he was on good terms, to allure them across the Bosporus by offers of service. Crossing over and finding themselves deceived, they were with difficulty prevented from sacking Byzantium in revenge. In December (B. C. 400) they entered the service of Seuthes, a Thracian prince, and for two months were engaged in subduing rebellious subjects for him. Finally, in the spring of 399 B. C. the remnants of the force, now numbering only 6,000, were engaged by the Lacedaemonians to serve under Thimbron in a war just declared against the satraps Pharnabazus and Tissaphernes.

The defeat of Cyrus had delivered Artaxerxes from great peril, but the peace of his household was destroyed. The queen-mother Parysatis, who was more of a fiend than a woman, with malignant and relentless purpose set about ac-

complishing the destruction of every person connected in any way with Cyrus's death. The soldier who had inflicted on him the fatal wound she caused to be tortured on the rack for ten days, and then had molten brass poured into his ears. Mithridates, who had first wounded the prince, she enticed to a still more horrible fate. At length even Tissaphernes through her influence was seized and executed; and she poisoned Statira, the favorite wife of Artaxerxes, who had spoken bitterly of Cyrus. The oldest son of Artaxerxes, following the example of Cyrus, conspired to seize the throne, but was arrested and put to death. Another son, unjustly suspected of a similar design, committed suicide. The favorite remaining son was murdered by a jealous brother; on the news of his death the father died of grief. Thus the life of Artaxerxes was clouded with sorrows and went out in bitterness.

The Retreat of the Ten Thousand is the most remarkable exploit of its kind recorded in history. It seems incredible that so small a body of men, so far from home, ignorant of the country, and possessing neither guides nor maps, forced to get supplies where they could, surrounded by an army of 1,200,000 men, and having to fight their way through so many warlike tribes, should have escaped with so little loss. The exploit bears witness, not merely to the courage, but also to the versatility and persistency, of the Greek character. No other people of the time could have furnished a body of men capable of such an achievement.

The results of the Retreat were far-reaching and important. It made apparent the decay and inherent weakness of Persian power. Previously the Great King, remote, enveloped in mystery and surrounded with a halo of myth, had impressed the Greek almost as some superhuman being, holding the destinies of half the race in his hands. Had the Ten Thousand perished in his domains, whether from sword or famine, that impression would have been strengthened, and the Greek world would have continued to view him with awe and fear. But the Retreat stripped him alike of his obscurity and his grandeur.

Greeks had penetrated in arms almost to his palace gates, and had come away unscathed. In the very midst of his realm were found tribes over which he could not maintain his sovereignty. The great distances between the parts of his empire, and the inferiority of his troops, made his vast armies of little account in the presence of an active and resolute foe. The knowledge of these facts now turned the tide of conquest. Heretofore Greeks had assumed only the defensive; now they took the offensive. Sparta at once commenced to prosecute vigorous war in Asia; Persian gold, however, fomented strifes in Greece against her, and forced her to desist. Nevertheless from this time on, visions of Persian conquest floated before the eyes of Greek generals and statesmen, until finally Alexander made the dream a reality. It was only a step from Cunaxa to Issus and Arbēla.

III. THE GREEK ART OF WAR.

I. ORGANIZATION OF THE ARMY.

In the development of the Greek art of war there were three great periods:

Period I. From the Heroic Age to the end of the Persian wars, B. C. 479.

Period II. From the end of the Persian wars to the battle of Mantinea, B. C. 362.

Period III. From the battle of Mantinea to the death of Alexander the Great, B. C. 323.

The second period, in which the expedition of Cyrus and retreat of the Ten Thousand took place, was one of transition from the equipment and tactics of the early period to the Macedonian system, introduced by Philip and perfected by Alexander. At this time there were at least two distinct forms of organization for Greek armies, — the Athenian and the Spartan.

At Athens all citizens of military age — from the eighteenth to the sixtieth year — were enrolled in the public registers, with a statement of the amount of property each possessed. The rich were appointed to serve as cavalry; those of less means as heavy infantry, or hoplites (ὁπλῖται); and the poorest, if they were called out at all, as light infantry, chiefly bowmen. From the hoplites of each of the ten tribes was formed a brigade called *taxis* (τάξις), having an average strength of perhaps 600 men; to this was added a troop of cavalry (φυλή). The infantry was commanded by ten generals (στρατηγοί) and ten brigadiers (ταξίαρχοι); the cavalry, by two hipparchs (ἵππαρχοι) and ten phylarchs (φύλαρχοι), all chosen annually. Of the subdivisions and inferior officers of the Athenian army little is known with certainty.

At Sparta citizens between the ages of twenty and sixty lived in barracks, and gave their whole time to war or training for war. They were divided into six brigades, or *moras* (μόραι), the size of which varied according to the number of men called out, and other conditions. The mora was composed of four *lochoi* (λόχοι), or battalions. The *lochos* was the tactical unit of the Spartan army. The first lochos of each mora contained the men considered best for service outside the Spartan territory; in the second were enrolled the best of those remaining after the first had been formed; the third was probably made up of the oldest, the fourth of the youngest, men of the mora. The lochos was divided into two or four pentecostyes, the pentecostys (πεντηκοστύς) into two or four enomoties (ἐνωμοτίαι), each probably containing 25 to 36 men. Thus the mora = 4 lochoi = 8 or 16 pentecostyes = 16 or 64 enomoties. The mora was commanded by a brigadier, or *polemarch* (πολέμαρχος, or μοραγός), who in peace acted also as executive head. Next to him were the *lochagoi* (λοχαγοί), who led the lochoi. Penteconters (πεντηκοντῆρες) were in charge of the pentecostyes; enomotarchs (ἐνωμόταρχοι), of the enomoties. At first the Lacedaemonians made no use of cavalry or light infantry, but toward the end of the Peloponnesian War they introduced both. Soldiers were often accompanied by slaves, who carried their arms on the march, cooked their meals, and aided them if they were sick or wounded. As the number of Spartans steadily decreased, their places in the ranks were more and more filled by the subject provincials (περίοικοι, *perioeci*).

The Greek force of Cyrus was drawn principally from the Peloponnesus, and its organization followed the Spartan model. The pursuit of arms as an occupation for regular wages commenced in Greece during the Peloponnesian War, and the employment of mercenary troops soon became common. The prince or state, that wished to hire troops in addition to forces raised at home, opened communication with military men of wide reputation, engaging them as superior officers, each to

furnish a specified number of soldiers. These officers in turn sought ambitious or adventurous or needy captains, who would agree to raise companies for them at a certain rate of pay and of a certain kind of equipment. The captains, going usually where they were known, opened recruiting stations. Thus an army of mercenaries was enlisted, and on a certain day the different detachments would meet ready for service. In this way the Greek troops of Cyrus (except the 700 under Chirisophus, see I. iv. 3, and note) were engaged, being divided among the superior officers or generals (στρατηγοί) as follows:

	Xenias . . .	4,000 hoplites.	
	Proxenus . .	1,500 " . .	500 gymnetes.
	Clearchus . .	1,000 " . .	800 Thracian peltasts, 200 Cretan bowmen.
	Menon . . .	1,000 " . .	500 peltasts.
	Sophaenetus .	1,000 "	
	Agias . . .	1,000* "	
	Pasion . . .	300 " . .	300 peltasts.
	Socrates . .	500 "	
	Sosis . . .	300 "	
Total,	9 generals.	10,600 hoplites.	2,300 light infantry.

The force thus comprised only heavy infantry and light infantry (for the difference of equipment, see p. 30); but in the course of the retreat a small squadron of cavalry was fitted out. Along with the regular soldiers was a large body of non-combatants (ὄχλος), composed of musicians, artisans, those in charge of the baggage, traders, and slaves.

Each of Cyrus's generals commanded the contingent he had brought; under them were the captains (λοχαγοί) in charge of the companies (λόχοι). The companies probably averaged 100 men each, and were subdivided each into two pentycostyes and four enomoties. As the relation of the soldier to his general was not based upon patriotic devotion, nor any moral

* See note to p. 56, 1.

obligation apart from the engagement of service for wages, very strict discipline could not be enforced, and desertions were frequent. Thus on the up-march a body of soldiers left Xenias and Pasion and went over to Clearchus, whereupon the two slighted officers abandoned the expedition. The decision of all matters of importance was left to the soldiers themselves. They were called together in assemblies, like those to which as citizens they had doubtless been accustomed at home, and voted after having heard both sides of a question discussed. Indeed, most of the Greeks that enlisted under Cyrus appear to have been men of some means at home, who joined his cause from love of adventure or hope of plunder.

II. EQUIPMENT OF THE SOLDIERS.

The **infantry** of the Greek army, according to equipment, was divided into two classes, — heavy infantry and light infantry.

The weapons of the **heavy infantry**, or **hoplites** (ὁπλῖται), were both defensive and offensive.

1. Defensive Weapons.

a. Helmet (κράνος, *cassis*), usually of bronze, and of various forms, surmounted by a crest of metal or a tuft of feathers or horsehair (see Pl. IV. 5, 7). Sometimes helmets of leather were worn (Pl. IV. 6).

b. Coat of mail (θώραξ, *lorica*), made of leather or cloth, with plates of metal fastened on to protect the chest, back, and shoulders (Pl. IV. 4).

c. Greaves (κνημῖδες, *ocreae*), plates of metal, lined with cloth or leather, protecting the leg from knee to ankle (Pl. III. 8, 11).

d. Shield (ἀσπίς), of two forms, oval and round. The large *oval shield* (Pl. III. 9) was about four and a half feet long and two feet wide, made of several thicknesses of dried ox-hide, stretched over a wooden frame, and sur-

rounded by a rim of metal. It was sustained by means of a strap passing over the left shoulder, and held in position by the hand. The *round shield* (Pl. III. 10) was smaller, and had two handles on the inside, by which it could easily be held on the left forearm. At the centre of the outside was a knob or point of metal, the boss (ὀμφαλός, *umbo*), adapted for striking. Shields were often ornamented with letters or other devices; those of the Spartans had a Λ, standing for Λάκων or Λακωνικός.

2. OFFENSIVE WEAPONS.

a. *Spear* (δόρυ, *hasta*), eight to sixteen feet long, with pointed head and shoe of metal, adapted only for hurling and spearing (Pl. III. 1).

b. *Sword*, of two forms, — straight and curved. The *straight sword* (ξίφος) was two-edged, pointed, and, together with the hilt, fourteen to twenty-four inches in length, fitted for both slashing and stabbing (Pl. III. 5). The *curved sword* (μάχαιρα) was single-edged, like a scimitar, and fitted only for slashing (Pl. III. 13). The sword was carried in a scabbard at the left side, and attached to a belt (τελαμών, *balteus*) running over the left shoulder.

The whole weight of a hoplite's equipment was not less than seventy pounds. But he carried all his weapons only in battle; on the march the heaviest were laid on a wagon or borne by a slave. His dress consisted of a close-fitting under-garment, with or without sleeves, reaching nearly to the knees (χιτών, *tunica*), and an oblong cloak (χλαμύς) thrown over the left shoulder, with the upper corners fastened at the right shoulder by a clasp, and with the other corners hanging down; both garments were usually of wool. On his feet he wore sandals, shoes, or boots of either leather or felt.

The **light infantry** was made up of peltasts and gymnetes.

The peltast (πελταστής) carried:

a. *Shield* (πέλτη) of irregular shape, about two feet long, made of leather stretched on a wooden frame, and adapted for parrying (Pl. II. 5).

b. *Sword*, like that of the hoplite.

c. *Several darts*, four to six feet long, hurled either by means of a leather thong or with the bare hand.

The gymnetes (γυμνῆτες) had no shield, and were either darters, bowmen, or slingers.

a. *Darters* (ἀκοντισταί, *iaculatores*) were armed only with short darts, which they hurled by means of a leather thong. This was wound loosely around the weapon, the end being held by the fingers. As the dart was hurled it unwound, giving a whirling motion to the weapon and insuring accuracy of aim, on the same principle as that utilized in the construction of the modern rifle (Pl. II. 2).

b. *Bowmen* (τοξόται, *sagittarii*) carried only a bow and arrows. The bow curved back at both ends (Pl. III. 3). Twelve to twenty arrows were stored in the quiver, hung over the left shoulder.

c. *Slingers* (σφενδονῆται, *funditores*) hurled either leaden bullets or stones the size of a hen's egg and smaller.

The equipment of the cavalry protected the horse as well as his rider. The horse wore a frontlet of metal (προμετωπίδιον), a breastplate (προστερνίδιον), and thick coverings for the sides (παραπλευρίδια). The cavalry-man had a helmet, a coat of mail longer than that worn by the hoplite, and greaves above as well as below the knee. He had no shield, but carried a light spear (παλτόν) and a curved sword (μάχαιρα). His dress was like that of the hoplite.

The **trumpet** used in the Greek army (σάλπιγξ, *tuba*) was straight and long, like the Roman *tuba* (Pl. IV. 9).

SUMMARY.

- INFANTRY.
  - Heavy.
    - Defensive weapons: Helmet. Coat of mail. Shield. Greaves.
    - Offensive weapons: Spear. Sword.
  - Light.
    - Peltasts, weapons: Shield. Sword. Darts.
    - Gymnetes:
      - Darters, armed with darts.
      - Bowmen, " bow.
      - Slingers, " sling.
- CAVALRY.
  - Protection of the horse: Frontlet. Breastplate. Side-protector.
  - Defensive weapons: Helmet. Coat of mail. Greaves.
  - Offensive weapons: Sword. Spear.

III. PROVISIONING AND PAY OF THE SOLDIERS.

The Greek mercenary soldier received regular pay, out of which he provided for his own living and equipment. The average daily wages of the foot-soldier ran from 4 obols to a drachma, = 11 to 17 cents of our money, payable every month. His living cost 2 to 3 obols, 6 to 9 cents, a day. Captains received double pay; generals, four times as much as the common soldier. Cavalry men were allowed three times the pay of the infantry, for the care of their horses. The soldier obtained his supplies from day to day at a market provided by traders that accompanied the army, under the eye of the commander. He could purchase either cooked or uncooked provisions. His diet consisted mainly, however, of cakes or bread made from barley meal or wheat flour, of which he needed about a quart a day.

Successful expeditions were followed by a division of booty, which increased the soldier's gain; and in traversing a hostile country opportunities for private plundering were not lacking. But the equipment of a hoplite at the start must have cost at least 150 drachmas, and would need occasional repairs. This expense, together with that of providing for one's own sustenance, must have reduced materially the profits of mercenary service. The Greek soldiers of Cyrus received at first a daric (= at Athens about 20 drachmas = nearly $3.50) a month, nearly 12 cents a day. As they hesitated about going on with him, he raised their pay to a daric and a half a month, or 17 cents a day, and promised rewards in addition. Owing to the disastrous issue of the expedition, they were paid only a small part of what was due them; and at the end of the Retreat many were in a state of destitution. Afterwards, however, the sale of booty in part retrieved their fortunes.

IV. THE ARMY IN CAMP.

The Greeks did not, like the Romans, make a practice of fortifying their places of encampment. The shape of the camp (στρατόπεδον, *castra*), no doubt, varied according to circumstances; but the form regularly made use of by the Lacedaemonians — hence probably by the Ten Thousand — was that of a circle (Pl. IV. 2). In the centre was the commander's tent, around which was an open space for assemblies. The rest of the room was marked off for the several brigades, battalions, and companies, with so great care that each could find the place assigned to it without delay. Every camp contained an altar; and in or near the camp a place was set off for a market. The Ten Thousand seem to have stacked their arms in front of the camp, calling the spot τὰ ὅπλα. Tents were made of leather, and were probably shaped much like those of modern times. After the massacre of their officers, the Ten Thousand burned their tents in order to free them-

selves from the incumbrance; and afterward whenever possible they encamped in villages.

Orders in camp were announced through heralds; but in the vicinity of the enemy frequently signals were given with the trumpet, and word passed from mouth to mouth (ἀπὸ παραγγέλσεως). The night was divided into three watches; the first lasting from dusk to midnight, the second from midnight to dawn, and the third from dawn till the time for breaking camp. The camp was guarded by a line of sentinels, who were given a password as they went on duty; and there were also spy sentinels, who went about from post to post during the night. When near the enemy, soldiers slept under arms (ἐν τοῖς ὅπλοις νυκτερεύειν, = *in armis excubare*), and in case of a sudden attack were roused by a blast of the trumpet.

V. THE ARMY ON THE MARCH.

The army set out in the morning with sacrifices and prayers for a successful day. At the first blast of the trumpet the tents and baggage were packed up; at the second, the baggage was placed on wagons and pack-mules; at the third, the army got under way.

In a friendly country the army usually marched in a single column; where there were roads near together or an open plain, sometimes in two or more parallel columns. The baggage-train, formed in detachments corresponding to the divisions of the army, was sometimes sent ahead; in other cases, placed on one of the flanks or in the rear. In a hostile region, however, great caution was exercised. When the enemy was known to be near, the troops advanced in order of battle. If the danger seemed less imminent, the hoplites formed a column, and bodies of cavalry or light infantry scoured the country along the advance, and brought up the rear. Nevertheless, in marches by night the heavy infantry led. Frequently in case of retreat a hollow square (πλαίσιον) was formed, with the sides made up of divisions of hoplites

(Pl. IV. 3), with detachments of cavalry on the flanks, and with the light infantry and the detachments of baggage in the centre. Whenever it became necessary to cross a bridge or go through a narrow pass, the square defiled in some such manner as is represented in the diagram. The hoplites marched in two narrow parallel columns, guarding the baggage and light infantry between them, while the cavalry brought up the rear. When once past the narrow place, by reversing the movement the hollow square could be easily formed again. The Ten Thousand, attacked on all sides by enemies, found the hollow square as here described disadvantageous, and modified its form somewhat. (See note to Book III. iv. 19.)

Between ten and eleven o'clock halt was made for breakfast (ἄριστον). Then the march was continued till the place of encampment for the night was reached. Here, probably between four and six or seven P.M., according to circumstances, the dinner (δεῖπνον) was partaken of. The length of a day's march depended upon the nature of the country, the weather, the condition of the troops, and the amount of opposition encountered. The average day's march of the Ten Thousand was five parasangs, — about seventeen and a half miles. Some days in special emergencies they made seven or eight parasangs; in other cases, only a few miles. After several days of uninterrupted marching, they usually halted for a time to rest and obtain supplies.

VI. THE ARMY IN BATTLE.

Just before an engagement the commander-in-chief designated the position that each part of the army was to assume. The common order of battle was a solid array (φάλαγξ) of heavy infantry, 8 ranks deep, arranged according to brigades and companies. The line thus formed was considered as composed of three parts, — the centre (τὸ μέσον), the right wing (τὸ δεξιὸν κέρας, or τὸ δεξιόν), and the left wing (τὸ εὐώνυμον κέρας, or τὸ εὐώνυμον). When the commander desired

to present a longer front to the enemy, he extended the line by reducing the number of ranks to 6 or 4; when greater solidity with less front was thought necessary, he increased the number of ranks to 10, 12, or 16. The light infantry and cavalry were stationed, according to circumstances, on the wings, in front, or in the rear, or sent to guard the baggage. Often they were marshalled in three detachments, — one sent in front of the line to draw the enemy on, the other two assigned to the wings. As a rule, no troops were kept back as a reserve force; but towards the end of the Retreat Xenophon set aside three battalions of two hundred men each, which he stationed a short distance behind the centre and the wings.

When the army was already in battle order a sacrifice was offered; for men went unwillingly into an engagement if the omens were not favorable. Then the general made an address to his soldiers, seeking to fire their courage to the utmost. When he had finished speaking, a watchword was passed from mouth to mouth up and down the line. The watchword was not always the same, but different on different occasions. Before the battle of Cunaxa it was, very appropriately, *Ζεὺς σωτὴρ καὶ Νίκη*. In the conflict with Pharnabazus it was *Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών* (Anab. VI. v. 29), because, while Zeus was looked upon as the giver of victory, Hercules, himself a wanderer, was revered as guide of the way in the perilous Retreat.

As the enemy drew near, the general started the war-song (*παιάν*), addressed to Ares, in which the army joined. When the opposing lines came nearer to each other, suddenly the trumpet sounded the attack; the soldiers raised the meaningless but inspiring war-cry (*ἀλαλά* or *ἐλελεῦ*), dashed forward and hurled their missiles. Often one of the lines broke at the first onset; if not, the battle was fought hand to hand. Sometimes in one part of the field one side was victorious, in another routed; and a double engagement was carried on till the stronger prevailed. Death without proper burial was considered by the Greeks so terrible that defeated generals some-

times made a truce at great sacrifice to recover the bodies of the slain. The victorious party set up a trophy (*τρόπαιον*), consisting of weapons taken from the enemy and hung to a post or upon trees, or mounted in some more permanent form, or even represented in sculptured marble or bronze. When once erected, with thank-offerings, trophies were looked upon as sacred, and not even the humiliated enemy in future years dared harm them.

VII. TACTICS OF SIEGE AND DEFENCE.

Greek cities were surrounded by strong walls, usually of stone, surmounted by a parapet, with towers at intervals. In time of war as much provision as possible was stored up, and citizens not in the field were trained to service in the defence of the town. The walls were manned by sentinels, under the same regulations as those of the camp; and watchmen patrolled the walls and squares. Signals were agreed upon, so that immediately on the approach of an enemy every person capable of service could be summoned to his post.

When an invading general decided upon the capture of a city, usually he first tried to gain access by storming it, battering down the gates, and scaling the wall with ladders. If he failed in this, he set about reducing it through the long process of siege. He surrounded it with a line of works, so far as possible cutting off all communication of the towns-people with the outside world. Various appliances were employed to force an entrance. Of these the chief were:

a. The battering-ram (*κριός*, *aries*), said to have been invented by the Carthaginians, but early used by the Assyrians.

b. The mound (*χῶμα*, *agger*), also used by the Assyrians.

c. The tower (*πύργος*, *turris*).[1]

Under the protection of movable sheds (*χελώνη διορυκτίς*,

[1] As these appliances of siege are described in Kelsey's *Caesar* (pp. 35–37), and illustrated (Plates V. and VI.), it has not been thought necessary to give a fuller account of them here.

testudo fossaria),[1] excavations were made undermining the walls, and even penetrating under the city. The besieged guarded the walls night and day, made frequent sallies to destroy the enemy's works, hurled firebrands into any structures containing combustible material, and met mines by countermines. If the besieging force was large enough and resolute enough, and no help came, the city in time must fall. But only too often in Greek cities a party inside the walls conspired with the foe outside, and after a time opened the gates to let the enemy in.

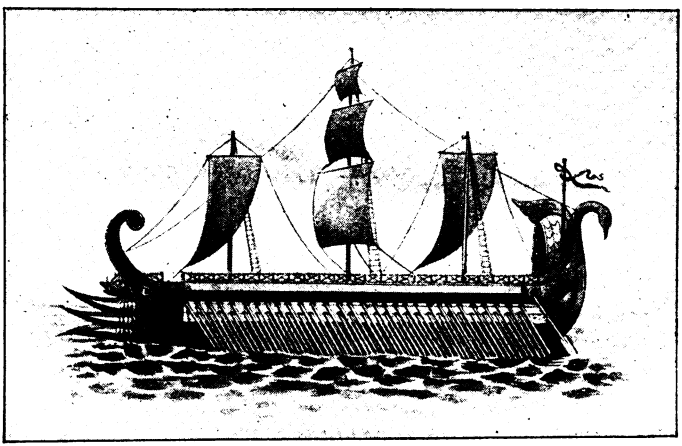
VIII. THE GREEK WAR-SHIPS.

The Greek war-ship (μακρὰ ναῦς, *navis longa*) was long and narrow. It had one large sail, and was propelled mainly by oars. It had a sharp beak (ἔμβολος, *rostrum*), and was strengthened inside by braces, so as to be forced against other ships without hurt to itself. It was steered by one or two paddles, let down into the water at the stem; the rudder used to-day was not invented till the Middle Ages. The most common form of the war-ship in earlier times was the penteconter (πεντηκόντορος, *quinqueremis*), with fifty oars, twenty-five on a side. But in the classical period the trireme (τριήρης, *triremis*) was preferred. This had three banks of oars, one above the other, on each side. The oars of the lowest bank were the shortest, those of the middle bank somewhat longer, and those of the highest bank longest of all. The war-ship carried both sailors (ναῦται) and marines (ἐπιβάται), who were fully armed. In the Roman period towers were erected on the ship's deck, and in action grappling-hooks were thrown out to catch the enemy's vessel.

In time of war vessels usually went in fleets. When battle was resolved upon, a red flag or a gilded shield was hung out on the admiral's ship, and the fleet made ready for action. The most favorable time for an engagement was a perfect

[1] See Kelsey's *Caesar*, Plate V. 10.

calm. Sails and mast were taken down, and the deck cleared. The ships were now arranged in battle order, — in single, double, or triple line, with left wing, right wing, and centre. The shape of the line was adapted to the location and number of the enemy. It was sometimes a crescent, with the horns turned toward the hostile fleet, ◡, or the reverse ⌒; sometimes like an inverted V (Λ), or a wedge (Δ). In case there were merchant vessels or barges to be protected, the war-ships often formed a circle, with the defenceless craft in the centre. When all was ready to attack, the crews raised the war-song, and then the signal for battle was given on the trumpet. Each ship now moved steadily forward, singling out an antagonist, and aiming to crush in its side with a single powerful blow of the beak. Here, as in engagements on land, the first onset often decided the battle; but a naval victory was always in one respect more decisive, — there was no escape for the crews of disabled ships.



IV. XENOPHON.

I. LIFE OF XENOPHON.

Xenophon, son of Gryllus, was born at Athens, probably about the year 429 B. C.[1] His family appears to have been one of means and standing, so that in early life he had leisure and opportunity for such culture as the times afforded. One day the philosopher Socrates met the young Xenophon in a narrow street, and raising his staff to bar the way, asked the price of certain articles exposed for sale. Xenophon answered respectfully. "But where," said Socrates, "are men made honorable and good?" The youth was perplexed; and Socrates answered, "Follow me, and find out." From that time Xenophon remained a constant and devoted disciple of the master.

Among the friends of Xenophon was Proxenus, a young and ambitious Boeotian, who had been led by prospect of advancement to raise a body of mercenaries and enter the service of Cyrus. While at Sardis, Proxenus wrote to Xenophon, urging him to come over into Asia, make the acquaintance of Cyrus, and join an expedition soon to set out against the Pisidians. Xenophon laid the matter before Socrates, who, foreseeing that service under a Persian would be regarded with suspicion by the Athenians, advised him to consult the oracle at Delphi. Xenophon went to Delphi, but simply asked to what gods he ought to sacrifice in order to succeed in the undertaking which he had in mind. Answer was given accordingly. Socrates blamed him for not having first inquired of the oracle whether

[1] The date of Xenophon's birth has been put fifteen years earlier by many scholars, principally because of a story that his life was saved by Socrates at the battle of Delium, in Boeotia, B. C. 424. If the story is true, Xenophon must have been approximately twenty years old at the time of the battle, and his birth assigned to 444 B. C. or thereabouts. The date 429 B. C. assumes that Xenophon was not far from thirty years old at the time of the Retreat, and harmonizes with references in the Anabasis, particularly VI. iv. 25, where he classes himself with those under thirty years of age: *καὶ ὁ Ξενοφῶν . . . ἐβοήθει καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες*

he should go to Asia at all or not; but said that, since the oracle had definitely answered the question asked, it was necessary for him to go. He joined Proxenus and Cyrus at Sardis in 401 B.C.

When once the army of Cyrus had passed beyond Pisidia on the route to Babylon, Xenophon could not well return to Greece alone, and so continued with it, not as an officer or soldier, but as a friend and guest. After the treacherous seizure of the Greek officers, among whom was Proxenus, Xenophon became the moving spirit of the army, evincing marvellous patience, tact, and knowledge of human nature, as well as courage and superior generalship, in conducting the Retreat. When in 399 B.C. the remnants of the Ten Thousand entered the service of the Lacedaemonians against the Persians, Xenophon still remained in Asia Minor; for in 394 B.C. we find him just returning to Greece with the Spartan king Agesilaus.

But the relations of Xenophon with the Persians, and perhaps with the Spartans, had brought him into disrepute at Athens. Sentence of death was passed upon Socrates in 399 B.C.; and probably soon after that date Xenophon was formally decreed an exile. He now identified himself with the Lacedaemonians. He seems to have taken part with Agesilaus in the battle of Coroneia, in 394 B.C., against the army of the league headed by Thebes and Athens. In 387 B.C. the Spartans made public recognition of his services by granting him an estate at Scillus, a few miles south of Olympia, in the territory lately conquered from Elis. Here he founded a shrine to Artemis; and surrounded by his family, gave his time to hunting, fishing, and literary pursuits.

After the battle of Leuctra, in 371 B.C., the Eleans regained possession of Scillus. Xenophon was forced to flee, and took up his residence at Corinth. On the restoration of peace between Athens and Sparta, the decree of banishment against him was repealed; but there is no evidence that he ever again returned to his native city. His two sons, however, who had been educated at Sparta, he sent to Athens to serve with the

Lacedaemonian contingent against the Thebans. One of the sons fell, bravely fighting, at the battle of Mantinea, B. C. 362. News of the bereavement came to Xenophon while sacrificing. He at once laid off the chaplet with which his head was crowned; but on hearing that the death was a noble one, he put it on again with the words, "I knew that I had begotten a mortal!"[1] and proceeded with the sacrifice. He himself died at a ripe old age, probably at Corinth, about the year 355 B. C.

The charge has been made against Xenophon that he showed too little regard for his native city and its institutions. But surely in his time any man of quiet tastes would have found little at Athens to make it attractive as a place of residence. Turbulent political factions kept the city in a continual ferment, and men of real character and noble purpose, like Socrates, were liable to be put to death on the indefinite charge of perverting the public morals. The Athens of Xenophon's later life especially was corrupt and degenerate. We need not wonder that, once having come in contact with the Lacedaemonians, he preferred Sparta, whose institutions, though stern and harsh, nevertheless encouraged the development of a kind of sturdy manliness that at Athens was rapidly dying out. The decree of banishment, according to the usages of the time, was perhaps justifiable; yet if Xenophon thought best to cast his lot with Cyrus and with the Lacedaemonians, he had a perfect right to do so. At any rate, he never turned against his country with that bitter and malignant hatred which so frequently disgraced the conduct of Greek political exiles.

In many respects Xenophon was a typical Athenian. He was quick in perception and comprehension, refined in his tastes, interested in everything going on about him, and well informed, particularly in regard to matters of history, politics, and war. He was versatile rather than profound. Having enough of relish

[1] A similar story is related of the philosopher Anaxagoras by Cicero (*Tusculanae Disputationes*, III. xiv 29): *quem* (*Anaxagoran*) *ferunt nuntiata morte fili dixisse*, "*Sciebam me genuisse mortalem.*"

for philosophy to listen for years with admiring interest to the teaching of Socrates, he yet never penetrated beneath the surface of his master's doctrine, or half understood it. He was a practical man, giving less attention to general principles, causes, and conditions, than to rules, facts, and details. Not excessively superstitious, still he paid much heed to dreams, and knew well how to turn a lucky omen so as to have the greatest influence with others.

A characteristic of Xenophon especially Athenian was his versatility. He had a rare gift of adapting himself to circumstances and making the most of them. He was able to do many things, and to do them well. With little previous experience as an officer, in leading the Retreat he showed excellent generalship. Gifted with readiness of speech and keen insight into human nature, by the sheer force of oratory he governed and disciplined the Ten Thousand under circumstances most fatal to good order; and that too in spite of the fact that they were mainly Lacedaemonians, who would look upon an Athenian as a natural enemy. At length, withdrawing from war and expeditions, he turned to writing, and wielded the pen with a grace and vigor that have charmed the world ever since. Yet in no sphere did he display genius of the highest order. Some of his descriptions of his own military movements show that he was not a perfect master of tactics; and as a writer, no one would concede to him the rank of Thucydides or Plato. His life-work as a whole was varied, yet well-rounded, serviceable to his own generation, and full of interest and value to posterity; but it can be compared in no respect with that of Caesar.

II. WRITINGS OF XENOPHON.

The works of Xenophon cover a wide range of subjects, and are fortunately all extant. They are as follows:

'Expedition of Cyrus' (Ξενοφῶντος Κύρου Ἀνάβασις, *Xenophontis Expeditio Cyri*). In seven books.

'Hellenics' (Ἑλληνικά, *Hellenica*); a history of the Greek states, from the year 411 B.C., when the History of the Peloponnesian War by Thucydides ends, to the battle of Mantinea, B.C. 362. In seven books; and intended as a continuation of the work of Thucydides, which indeed Xenophon is said to have edited.

'Recollections of Socrates' (Ἀπομνημονεύματα Σωκράτους, *Memorabilia Socratis*); a vindication of the character and life of Socrates, showing the injustice of the sentence of death passed upon him, and of the stigma attaching to his memory. In four books, made up chiefly of anecdotes and sayings of Socrates.

'Education of Cyrus' (Κύρου Παιδεία, *Cyropaedīa*); a political romance in eight books, sketching the training and life of an ideal ruler under the guise of Cyrus the Great.

These four works are the most important of Xenophon's writings. The following are shorter treatises:

'Economics' (Οἰκονομικός, *Oeconomicus*); a dialogue between Socrates and Critobūlus, in which Socrates discusses the proper method of managing one's household and property.

'Banquet' (Συμπόσιον, *Symposium*); a description of a banquet in which Socrates appears in a merry mood. Intended to serve as a supplement to the Memorabilia.

'Hiero' (Ἱέρων, ἢ Τυραννικός, *Hiero*); a dialogue between Hiero, Tyrant of Syracuse, and the poet Simonides, bringing out forcibly the difficulties and dangers that beset the path of the despot.

'Agesilaus' (Ἀγησίλαος, *Agesilāus*); a panegyric on Xenophon's friend, Agesilaus the Second, king of Sparta.

'On Revenues' (Πόροι, ἢ Περὶ Προσόδων, *De Vectigalibus*); a treatise on the revenues of Athens.

'On Horsemanship' (Περὶ Ἱππικῆς, *De Re Equestri*); a discussion of many points connected with the choice, purchase, and sale of horses.

'On Hunting' (Κυνηγετικός, *Cynegeticus*); treating of hunting-dogs, and the kinds and habits of game.

'The Hipparch' (Ἱππαρχικός, *Hipparchicus*); on the position and duties of a commander of cavalry.

'The Constitution of Sparta' (Πολιτεία Λακεδαιμονίων, *Respublica Lacedaemoniorum*); presenting a brief description of the political institutions of Sparta.

There are also a 'Defence of Socrates' (Ἀπολογία Σωκράτους, *Apologia Socratis*), and a 'Constitution of Athens' (Πολιτεία Ἀθηναίων, *Respublica Atheniensium*), attributed to Xenophon, but probably not composed by him.

All the works of Xenophon are written in a simple and pleasing style; but it is on the 'Anabasis' that his fame as a writer chiefly rests. In this, indeed, he had the advantage of a novel and fascinating theme; but that alone will not account for the admiration which the book has inspired in every age. In the 'Anabasis' Xenophon's style is at its best. It is unadorned, straightforward, concise, and unpretentious; not barren, but characterized by a graceful simplicity that wins and holds the reader. The structure of sentences is harmonious to the ear; the development of thought is clear and never halting. This unaffected and attractive manner of expression brought to Xenophon the epithet of the "Attic Muse;" and Cicero said of him that his speech was sweeter than honey. Yet, judged by a strict standard, his Greek is not the purest Attic. His deviations from the best usage, however, have been greatly magnified by some critics, and probably result in part from the unsettled state of the text. Still, it would not be remarkable if, after so many years of association with Dorian Greeks, Xenophon's speech had lost something of its Attic flavor.

It has been thought strange that, while there is no introduction to the Anabasis as a whole, several books are introduced by summaries of the foregoing narrative. Scholars now gener-

ally incline to the opinion that the work as published by Xenophon was not divided into books, but that the division was made after his time by some editor, who also added the summaries. We learn from the life of Xenophon by Diogenes Laertius, however, that the present arrangement of books was accepted as genuine at least as early as the middle of the second century A. D. At any rate, Xenophon's arrangement of material is so methodical that whoever divided the Anabasis into books and chapters did what was plainly suggested in the work itself. This may readily be seen by a glance at the titles of the books and chapters.

The credibility of the Anabasis has more than once been called in question. Some have thought it a special plea put forth to justify Xenophon before his offended countrymen in regard to his relations with Cyrus, and given to the world under an assumed name. The evidence for this view is so slight that it may well be disregarded. Xenophon's tastes led him to the composition of historical works. What more natural than that he should write an account of the most remarkable expedition known up to that time, in which he had the fortune to be a prominent figure? He had, indeed, no broad, philosophic grasp of historical principles and tendencies, like Thucydides; but he was very observing, and no detail was so unimportant as to escape his attention. The best proof of his truthfulness, however, is the tone of his narrative. Like Caesar, he speaks of himself as writer in the first person, but as doer in the third, — thus in the narrative placing himself as a member of the expedition on a level with the rest. He is everywhere candid. There is no trace of self-glorification, of thrusts at his enemies, or of excuses for himself, other than a simple statement of motive now and then. In the speeches — and speeches were a common rhetorical device in ancient writers — some allowance must be made for the fact that Xenophon had to reproduce them from memory. But when the Anabasis was written — probably as early as 371 B.C. — no doubt many of the Ten Thousand were still living. Any false

or unjust statements would have been at once detected and contradicted, and the authority of the work impugned beyond recovery. Other accounts of the Expedition and Retreat were written ; one of them, 'by Themistogenes the Syracusan,' Xenophon himself mentions at the opening of the third book of his *Hellenics*, though some without good reason think that he there refers to his own work, circulated under a fictitious name. But Xenophon's narrative has alone survived, doubtless because the best.

Apart from its literary excellence, the Anabasis is a work of great historic value. It supplies an important link in the history of the relations between Greece and Persia, — the contact of young Europe with the Orient. It gives a vast amount of information about the places, peoples, and institutions of Western Asia that otherwise would probably be unknown. Finally, it presents to all ages an inspiring example of what determined men, in the midst of overwhelming difficulties, can accomplish.

V. CONTENTS OF THE ANABASIS.

The following table gives in general the contents of the seven books of the Anabasis. For fuller outline of the first four books, consult the summary in the text.

Book.	Subject.	Date.	B. C.
I.	The Up-march, and the battle of Cunaxa	March to September	401
II.	March under Persian leadership to the Zab, and massacre of the Greek officers	September and October	401
III.	Retreat under five new generals eastward as far as the Carduchi	November	401
IV.	March through the mountains to Trebizond (Trapezus), on the Black Sea	December (401) to February	400
V.	Movement westward and stay at Cotyora	March to June	400
VI.	The journey by sea and land to Scutari (Chrysopolis), on the Bosporus	July and August	400
VII.	Adventures in Thrace; enlistment under Thimbron	August to March	400 399

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ

ΛΟΓΟΣ Α′.

Enmity arises between the sons of Darius.

1 **I.** *Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο,*
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ
δ' ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβού-
2 *λετό οἱ τὼ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν οὖν πρεσβύ-*
τερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς
ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δ'
αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροί-
ζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς
φίλον, καὶ τῶν Ἑλλήνων δ' ἔχων ὁπλίτας ἀνέβη τρια-
κοσίους, ἄρχοντα δ' αὐτῶν Ξενίαν Παρράσιον.
3 *Ἐπεὶ δ' ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασι-*
λείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον
πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ. ὁ δὲ πείθεταί τε
καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν. ἡ δὲ μήτηρ ἐξαι-
4 *τησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ'*
ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται ὅπως
μήποτ' ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἐὰν δύνηται, βασι-
λεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε

τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.

Cyrus makes preparations to attack his brother.

Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, 5
πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἶεν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

Τὴν δ' Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο 6
ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσιν. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφέστασαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης προαι- 7
σθόμενός τινας ταὐτὰ βουλευομένους, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα.

Πρὸς δὲ βασιλέα πέμπων ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆ- 8
ναί οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾐσθάνετο, Τισσαφέρνει δ' ἐνόμιζε πολεμοῦντ' αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς ἐκ τῶν πόλεων ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.

He engages more Greek mercenaries.

9 Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τ' αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλησπόντου καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἑκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

10 Ἀρίστιππος δ' ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δ' αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

11 Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.

Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Cyrus musters his forces at Sardis.

II. Ἐπεὶ δ' αὐτῷ ἐδόκει ἤδη πορεύεσθαι ἄνω, τὴν μὲν 1
πρόφασιν ἐποιεῖτο, ὡς Πισίδας βουλόμενος ἐκβαλεῖν παν-
τάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε
βαρβαρικὸν καὶ τὸ Ἑλληνικὸν στράτευμα. ἐνταῦθα καὶ
παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ
στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς
οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ
Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι
ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν
ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε
δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας 2
ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ
καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύ-
σεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δ' ἡδέως
ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα
παρῆσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς 3
Σάρδεις, ὁπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν
ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας
δὲ πεντακοσίους, Σοφαίνετος δ' ὁ Στυμφάλιος ὁπλίτας
ἔχων χιλίους, Σωκράτης δ' ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς
πεντακοσίους, Πασίων δ' ὁ Μεγαρεὺς τριακοσίους μὲν
ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν
δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρα-
τευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισ- 4
σαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος
εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς
βασιλέα ᾗ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακοσίους.
καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου 5
στόλον, ἀντιπαρεσκευάζετο.

He marches to Celaenae, famed for its myth of Marsyas.

Κῦρος δ' ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων. καὶ
ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας
εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ
εὖρος δύο πλέθρα· γέφυρα δ' ἐπῆν ἐζευγμένη πλοίοις ἑπτά.
6 τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρα-
σάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα
καὶ μεγάλην. ἐνταῦθ' ἔμεινεν ἡμέρας ἑπτά· καὶ ἧκε
Μένων ὁ Θετταλὸς ὁπλίτας ἔχων χιλίους καὶ πελταστὰς
πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους.
7 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν,
εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ
εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος
μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀφ'
ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς
ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος
ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ
8 δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου
βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος
διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον.
Τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν.
ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας
ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ
ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται
9 Μαρσύας. ἐνταῦθα Ξέρξης, ὅτ' ἐκ τῆς Ἑλλάδος ἡττηθεὶς
τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βα-
σίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθ' ἔμεινε Κῦ-
ρος ἡμέρας τριάκοντα· καὶ ἧκε Κλέαρχος ὁ Λακεδαιμόνιος
ἔχων ὁπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους
καὶ τοξότας Κρῆτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν

ὁ Συρακόσιος ἔχων ὁπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὁπλίτας χιλίους. ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δ' ἀμφὶ τοὺς δισχιλίους.

The games at Peltae; arrears of pay; Epyaxa.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, 10 εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα ἔθηκεν. τὰ δ' ἆθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. ἐντεῦθεν ἐξελαύνει 11 σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καΰστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῄτουν. ὁ δ' ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.

Ἐνταῦθ' ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων 12 βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δ' ἡ Κίλισσα φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς 13 δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθ' ἦν παρὰ τὴν ὁδὸν κρήνη Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνῳ κεράσας αὐτήν.

Review of the Greeks; panic among the barbarians.

14 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς
Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς.
καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στρά-
τευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται
ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε
15 δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆ-
ναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτά-
χθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων, τὸ
δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι
16 στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβά-
ρους· οἱ δὲ παρήλαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ
τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἅρματος
καὶ ἡ Κίλισσα ἐφ' ἁρμαμάξης. εἶχον δὲ πάντες κράνη
χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημῖδας καὶ τὰς ἀσπί-
δας ἐκκεκαλυμμένας.

17 Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἅρμα πρὸ τῆς
φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς
στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα
καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον
τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλόμενοι τὰ
ὅπλα ἐπῇσαν. ἐκ δὲ τούτου θᾶττον προϊόντων σὺν
κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρα-
18 τιώταις ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς
καὶ ἥ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἁρμαμάξης καὶ οἱ ἐκ
τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια· οἱ δ' Ἕλληνες σὺν
γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν
λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασεν.
Κῦρος δ' ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους
φόβον ἰδών.

Cyrus passes through Lycaonia and Cappadocia into Cilicia.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκο- 19
σιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθ'
ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας
σταθμοὺς πέντε, παρασάγγας τριάκοντα. ταύτην τὴν
χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν
οὖσαν. ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν 20
ἀποπέμπει τὴν ταχίστην ὁδόν. καὶ συνέπεμψεν αὐτῇ
τοὺς στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ
μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς
τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Θόανα, πό-
λιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθ' ἔμειναν
ἡμέρας τρεῖς. ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην
Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν
ὑπάρχων, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν. ἡ δ' 21
εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος
εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ
Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν·
δι' ὃ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἧκεν
ἄγγελος λέγων ὅτι ἐκλελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ
ᾔσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω
τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰω-
νίας εἰς Κιλικίαν, Ταμὼν ἔχοντα τὰς Λακεδαιμονίων καὶ
αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς 22
κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον.
ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρ-
ρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων.
πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυ-
ροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ
ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

Having won over Syennesis, he marches through Cilicia.

23 Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς
τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσούς, τῆς
Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθ' ἦν τὰ
Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως. διὰ μέσου
δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέ-
24 θρων. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ
Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπη-
λεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰ-
κοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

25 Ἐπύαξα δ' ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε
ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέ-
ων τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος
ἀπώλοντο. οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι
ὑπὸ τῶν Κιλίκων, οἱ δ' ὑπολειφθέντας καὶ οὐ δυναμένους
εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμέ-
26 νους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλῖται. οἱ δ'
ἄλλοι ἐπεὶ ἧκον, τήν τε πόλιν διήρπασαν, διὰ τὸν ὄλεθρον
τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν
αὐτῇ. Κῦρος δ' ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμ-
πετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐ-
δενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε
Κύρῳ ἰέναι, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβεν.

27 Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις
μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος
δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον
χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκι-
νάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μη-
κέτι διαρπάζεσθαι· τὰ δ' ἡρπασμένα ἀνδράποδα, ἐάν
που ἐντυγχάνωσιν, ἀπολαμβάνειν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ

ΛΟΓΟΣ Α′.

Enmity arises between the sons of Darius.

1 I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο,
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ
δ' ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβού-
2 λετό οἱ τὼ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν οὖν πρεσβύ-
τερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς
ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δ'
αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροί-
ζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς
φίλον, καὶ τῶν Ἑλλήνων δ' ἔχων ὁπλίτας ἀνέβη τρια-
κοσίους, ἄρχοντα δ' αὐτῶν Ξενίαν Παρράσιον.
3 Ἐπεὶ δ' ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασι-
λείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον
πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ. ὁ δὲ πείθεταί τε
καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν. ἡ δὲ μήτηρ ἐξαι-
4 τησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ'
ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται ὅπως
μήποτ' ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἐὰν δύνηται, βασι-
λεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε

τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.

Cyrus makes preparations to attack his brother.

Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, 5
πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε αὐτῷ μᾶλλον
φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων
ἐπεμέλετο, ὡς πολεμεῖν τε ἱκανοὶ εἶεν καὶ εὐνοϊκῶς ἔχοιεν
αὐτῷ.

Τὴν δ' Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο 6
ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσιν. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφέστασαν πρὸς Κῦρον
πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης προαι- 7
σθόμενός τινας ταὐτὰ βουλευομένους, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα.

Πρὸς δὲ βασιλέα πέμπων ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆ- 8
ναί οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾐσθάνετο, Τισσαφέρνει δ' ἐνόμιζε πολεμοῦντ' αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς ἐκ τῶν πόλεων ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.

He engages more Greek mercenaries.

9 Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τ' αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλησπόντου καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἑκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

10 Ἀρίστιππος δ' ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δ' αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

11 Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.

Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Cyrus musters his forces at Sardis.

II. Ἐπεὶ δ' αὐτῷ ἐδόκει ἤδη πορεύεσθαι ἄνω, τὴν μὲν 1
πρόφασιν ἐποιεῖτο, ὡς Πισίδας βουλόμενος ἐκβαλεῖν παν-
τάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε
βαρβαρικὸν καὶ τὸ Ἑλληνικὸν στράτευμα. ἐνταῦθα καὶ
παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ
στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς
οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ
Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι
ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν
ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε
δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας 2
ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ
καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύ-
σεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δ' ἡδέως
ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα
παρῆσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς 3
Σάρδεις, ὁπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν
ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας
δὲ πεντακοσίους, Σοφαίνετος δ' ὁ Στυμφάλιος ὁπλίτας
ἔχων χιλίους, Σωκράτης δ' ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς
πεντακοσίους, Πασίων δ' ὁ Μεγαρεὺς τριακοσίους μὲν
ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν
δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρα-
τευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισ- 4
σαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος
εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς
βασιλέα ᾗ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακοσίους.
καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου 5
στόλον, ἀντιπαρεσκευάζετο.

He marches to Celaenae, famed for its myth of Marsyas.

Κῦρος δ᾽ ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων. καὶ
ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας
εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ
εὖρος δύο πλέθρα· γέφυρα δ᾽ ἐπῆν ἐζευγμένη πλοίοις ἑπτά.
6 τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρα-
σάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα
καὶ μεγάλην. ἐνταῦθ᾽ ἔμεινεν ἡμέρας ἑπτά· καὶ ἧκε
Μένων ὁ Θετταλὸς ὁπλίτας ἔχων χιλίους καὶ πελταστὰς
πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους.
7 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν,
εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ
εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος
μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀφ᾽
ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς
ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος
ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ
8 δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου
βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος
διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον.

Τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν.
ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας
ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ
ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται
9 Μαρσύας. ἐνταῦθα Ξέρξης, ὅτ᾽ ἐκ τῆς Ἑλλάδος ἡττηθεὶς
τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βα-
σίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθ᾽ ἔμεινε Κῦ-
ρος ἡμέρας τριάκοντα· καὶ ἧκε Κλέαρχος ὁ Λακεδαιμόνιος
ἔχων ὁπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους
καὶ τοξότας Κρῆτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν

ὁ Συρακόσιος ἔχων ὁπλίτας τριακοσίους, καὶ Σοφαίνετος
ὁ Ἀρκὰς ἔχων ὁπλίτας χιλίους. ἐνταῦθα Κῦρος ἐξέτασιν
καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ,
καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι,
πελτασταὶ δ' ἀμφὶ τοὺς δισχιλίους.

The games at Peltae; arrears of pay; Epyaxa.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, **10**
εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα
ἔθηκεν. τὰ δ' ἆθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ
τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο,
παρασάγγας δώδεκα, εἰς Κεράμων ἀγοράν, πόλιν οἰκουμέ-
νην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. ἐντεῦθεν ἐξελαύνει **11**
σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καΰστρου πε-
δίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ
τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,
καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῄτουν. ὁ δ' ἐλπίδας
λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ
Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.

Ἐνταῦθ' ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κι- **12**
λίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι
χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος
μισθὸν τεττάρων μηνῶν. εἶχε δ' ἡ Κίλισσα φύλακας περὶ
αὑτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέ-
σθαι Κῦρον τῇ Κιλίσσῃ. ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς **13**
δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην.
ἐνταῦθ' ἦν παρὰ τὴν ὁδὸν κρήνη Μίδου καλουμένη τοῦ
Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον
θηρεῦσαι οἴνῳ κεράσας αὐτήν.

Review of the Greeks; panic among the barbarians.

14 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς
Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθ᾽ ἔμεινεν ἡμέρας τρεῖς.
καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στρά-
τευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται
ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε
15 δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆ-
ναι καὶ στῆναι, συντάξαι δ᾽ ἕκαστον τοὺς ἑαυτοῦ. ἐτά-
χθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων, τὸ
δ᾽ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι
16 στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβά-
ρους· οἱ δὲ παρήλαυνον τεταγμένοι κατ᾽ ἴλας καὶ κατὰ
τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ᾽ ἅρματος
καὶ ἡ Κίλισσα ἐφ᾽ ἁρμαμάξης. εἶχον δὲ πάντες κράνη
χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημῖδας καὶ τὰς ἀσπί-
δας ἐκκεκαλυμμένας.
17 Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἅρμα πρὸ τῆς
φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς
στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα
καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον
τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλόμενοι τὰ
ὅπλα ἐπῇσαν. ἐκ δὲ τούτου θᾶττον προϊόντων σὺν
κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρα-
18 τιώταις ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς
καὶ ἥ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἁρμαμάξης καὶ οἱ ἐκ
τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια· οἱ δ᾽ Ἕλληνες σὺν
γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν
λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασεν.
Κῦρος δ᾽ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους
φόβον ἰδών.

Cyrus passes through Lycaonia and Cappadocia into Cilicia.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκο- 19
σιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθ'
ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας
σταθμοὺς πέντε, παρασάγγας τριάκοντα. ταύτην τὴν
χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν
οὖσαν. ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν 20
ἀποπέμπει τὴν ταχίστην ὁδόν. καὶ συνέπεμψεν αὐτῇ
τοὺς στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ
μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς
τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Θόανα, πό-
λιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθ' ἔμειναν
ἡμέρας τρεῖς. ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην
Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν
ὑπάρχων, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν. ἡ δ' 21
εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος
εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ
Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν·
δι' ὃ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἧκεν
ἄγγελος λέγων ὅτι ἐκλελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ
ᾔσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω
τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰω-
νίας εἰς Κιλικίαν, Ταμὼν ἔχοντα τὰς Λακεδαιμονίων καὶ
αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς 22
κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον.
ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρ-
ρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων.
πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυ-
ροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ
ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

Having won over Syennesis, he marches through Cilicia.

23 Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθ' ἦν τὰ Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως. διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέ-
24 θρων. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

25 Ἐπύαξα δ' ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δ' ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμέ-
26 νους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλῖται. οἱ δ' ἄλλοι ἐπεὶ ἧκον, τήν τε πόλιν διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δ' ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβεν.

27 Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δ' ἡρπασμένα ἀνδράποδα, ἐάν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

The Greeks refuse to advance; Clearchus addresses them.

III. Ἐνταῦθ᾽ ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας 1
εἴκοσιν. οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω·
ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι, μισθωθῆναι δ᾽ οὐκ
ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὑτοῦ
στρατιώτας ἐβιάζετο ἰέναι· οἱ δ᾽ αὐτόν τε ἔβαλλον καὶ
τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. Κλέαρχος 2
δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον
δ᾽ ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκ-
κλησίαν τῶν αὑτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδά-
κρυε πολὺν χρόνον ἑστώς· οἱ δ᾽ ὁρῶντες ἐθαύμαζον καὶ
ἐσιώπων· εἶτα δ᾽ ἔλεξε τοιάδε·

"Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω 3
τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος ξένος ἐγένετο,
καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ
μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον
κατεθέμην ἐμοὶ οὐδὲ καθηδυπάθησα, ἀλλ᾽ εἰς ὑμᾶς ἐδαπά-
νων. καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ 4
ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ᾽ ὑμῶν, ἐκ τῆς Χερρο-
νήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς
ἐνοικοῦντας Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει,
λαβὼν ὑμᾶς ἐπορευόμην, ἵν᾽, εἴ τι δέοιτο, ὠφελοίην αὐτὸν
ἀνθ᾽ ὧν εὖ ἔπαθον ὑπ᾽ ἐκείνου. ἐπεὶ δ᾽ ὑμεῖς οὐ βούλεσθε 5
συμπορεύεσθαι, ἀνάγκη δή μοι ἢ ὑμᾶς προδόντα τῇ Κύρου
φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ᾽ ὑμῶν ἰέναι.
εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ὑμᾶς
καὶ σὺν ὑμῖν ὅ,τι ἂν δέῃ πείσομαι. καὶ οὔποτ᾽ ἐρεῖ οὐδείς,
ὡς ἐγὼ Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς
τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἱλόμην· ἀλλ᾽
ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδ᾽ ἕπεσθαι, ἐγὼ 6
σὺν ὑμῖν ἕψομαι καὶ ὅ,τι ἂν δέῃ πείσομαι. νομίζω γὰρ

ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ὦ, ὑμῶν δ' ἔρημος ὢν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε."

Clearchus, though favoring Cyrus, feigns consent to leave him.

7 *Ταῦτ' εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτ' ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπῄνεσαν. παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα*
8 *ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δ' ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ'*
9 *οὐκ ἔφη ἰέναι. μετὰ δὲ ταῦτα συναγαγὼν τούς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·*

"Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ,
10 *οὔτ' ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος, ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μὴ λαβών με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι.*
11 *ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ,τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενοῦμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τἀπιτήδεια ἕξομεν·*

ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτ᾽ ἰδιώτου ὄφελος οὐδέν. ὁ δ᾽ ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος ᾖ, χαλε- 12 πώτατος δ᾽ ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικήν, ἣν πάντες ὁμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ,τι τις γιγνώσκει ἄριστον εἶναι."

Plans of retreat are suggested; Clearchus refuses to lead.

Ταῦτ᾽ εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν 13 ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ᾽ ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἵα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, 14 προσποιούμενος σπεύδειν ὡς τάχιστα εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ᾽ ἐπιτήδεια ἀγοράζεσθαι (ἡ δ᾽ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ, ἡγεμόνα αἰτεῖν, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδ᾽ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήθ᾽ οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. οὗτος μὲν τοιαῦτ᾽ εἶπεν· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· "Ὡς μὲν στρατηγήσοντ᾽ ἐμὲ ταύτην τὴν στρα- 15 τηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι᾽ ἃ ἐμοὶ τοῦτ᾽ οὐ ποιητέον· ὡς δὲ τῷ ἀνδρί, ὃν ἂν ἕλησθε, πείσομαι ᾗ δυνατὸν μάλιστα, ἵν᾽ εἰδῆτε, ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος."

The Greeks treat with Cyrus, and agree to go on.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν 16 τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον

Κύρου ποιουμένου, ἐπιδεικνὺς δ' ὡς "εὔηθες εἴη ἡγεμόνα
αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ
τῷ ἡγεμόνι πιστεύσομεν, ὃν ἂν Κῦρος δῷ, τί κωλύει καὶ τὰ
17 ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; ἐγὼ γὰρ
ὀκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη,
μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ
ἡγεμόνι ᾧ δοίη ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται
ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν
αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἔγωγέ φημι
18 ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας
πρὸς Κῦρον, οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖ-
νον, τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ᾖ
παραπλησία οἵαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἕπε-
σθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ
19 συναναβάντων· ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαί-
νηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἢ πεί-
σαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω
γὰρ καὶ ἑπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἑποίμεθα
καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ,τι δ' ἂν πρὸς ταῦτα
λέγῃ, ἀπαγγεῖλαι δεῦρο. ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα
βουλεύεσθαι."

20 Ἔδοξε ταῦτα, καὶ ἄνδρας ἑλόμενοι σὺν Κλεάρχῳ πέμ-
πουσιν, οἳ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ'
ἀπεκρίνατο, ὅτι ἀκούοι Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ
Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς
τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν μένῃ ἐκεῖ, τὴν
δίκην ἔφη χρῄζειν ἐπιθεῖναι αὐτῷ, ἐὰν δὲ φύγῃ, ἡμεῖς ἐκεῖ
21 πρὸς ταῦτα βουλευσόμεθα· ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ
ἀπαγγέλλουσι τοῖς στρατιώταις· τοῖς δ' ὑποψία μὲν ἦν,
ὅτι ἄγοι πρὸς βασιλέα, ὅμως δ' ἐδόκει ἕπεσθαι. προσαι-
τοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν
οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ

μηνὸς τῷ στρατιώτῃ· ὅτι δ' ἐπὶ βασιλέα ἄγοι, οὐδ' ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

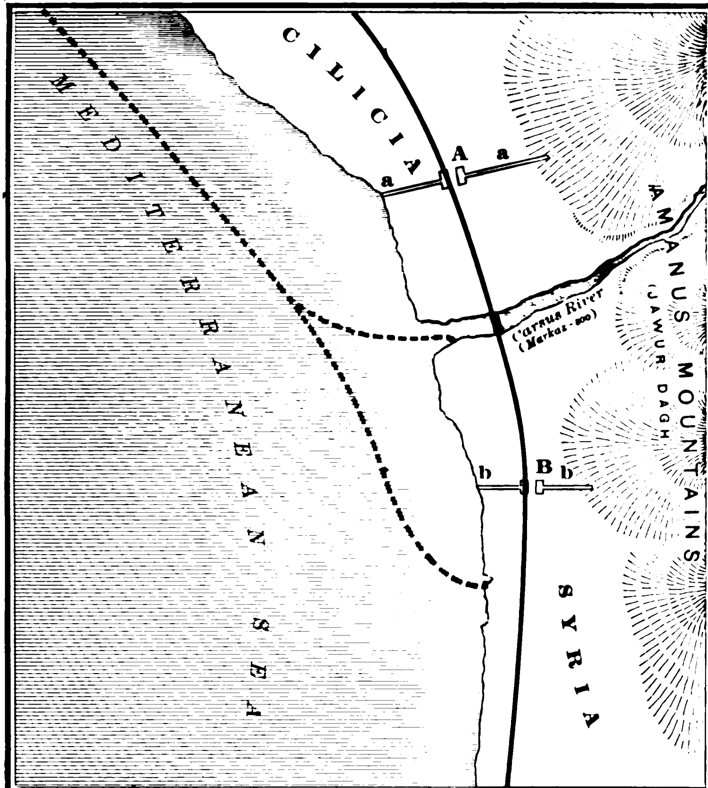
March through the Cilician Gates; flight of Abrocomas.

IV. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας 1
δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα· ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθ' ἔμειναν ἡμέρας 2
τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. παρῆν δὲ καὶ Χειρίσοφος 3
Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὁπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κῦρον, τετρακόσιοι ὁπλῖται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, 4
ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλίκων φυλακή, τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα. ὕπερθεν δ' ἦσαν πέτραι ἠλίβατοι·

THE SYRIAN GATES.

To face p. 64. Book I. iv. 4. PLAN I.



SCALE OF YARDS

0 50 100 200 300 400 500

EXPLANATION.

a a. Northern or Cilician Wall τὸ ἔσωθεν τεῖχος τὸ πρὸ τῆς Κιλικίας.

b b. Southern or Syrian Wall τὸ ἔξω τεῖχος τὸ πρὸ τῆς Συρίας.

A.B. Gates.

——— Route of Cyrus.

- - - - Proposed Route of the Fleet.

ἐκείνους. καίτοι ἔχω γ' αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς."

Καὶ ὁ μὲν ταῦτ' εἶπεν· οἱ δ' Ἕλληνες, εἴ τις καὶ 9
ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

At the Euphrates Cyrus reveals his plan; the Greeks hesitate.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων, ὥσπερ οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος
ἦσαν, εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει σταθμοὺς 10
πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθ' ἦν τὰ Βελέσυος βασίλεια τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάνθ' ὅσα ὧραι φύουσιν. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. ἐντεῦθεν
ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ 11
τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων, Θάψακος ὄνομα. ἐνταῦθ' ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἕπεσθαι.

Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ 12
στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὅσαπερ καὶ τοῖς πρότερον μετὰ Κύρου ἀναβᾶσι καὶ ταῦτα οὐκ ἐπὶ πολέμῳ ἰόντων,

ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. ταῦθ' οἱ στρατηγοὶ
13 Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἑκάστῳ δώσειν
πέντε ἀργυρίου μνᾶς, ἐπειδὰν εἰς Βαβυλῶνα ἥκωσι, καὶ
τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς
Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως
ἐπείσθη.

Menon's scheme; the Greeks cross the Euphrates.

Μένων δὲ πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι
στρατιῶται, πότερον ἕψονται Κύρῳ ἢ οὔ, συνέλεξε τὸ
αὑτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε·
14 "Ἄνδρες, ἐάν μοι πίθησθε, οὔτε κινδυνεύσαντες οὔτε
πονήσαντες τῶν ἄλλων προτιμήσεσθε στρατιωτῶν ὑπὸ
Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται Κῦρος ἕπεσθαι
τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χρῆναι
διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ,τι οἱ
15 ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἐὰν μὲν γὰρ ψηφί-
σωνται ἕπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ δια-
βαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται
Κῦρος καὶ ἀποδώσει· ἐπίσταται δ', εἴ τις καὶ ἄλλος· ἐὰν
δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες εἰς τοὔμ-
παλιν, ὑμῖν δ' ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται
16 καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὗτινος ἂν
δέησθε, οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου."

Ἀκούσαντες ταῦτα ἐπίθοντο καὶ διέβησαν πρὶν τοὺς ἄλ-
λους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾔσθετο διαβεβηκότας,
ἥσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· "Ἐγὼ
μέν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ
ἐπαινέσετε, ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε."
17 οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες ηὔχοντο
αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι με-
γαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ
καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων

τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ
ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐπώποθ' οὗτος ὁ 18
ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις·
ἃ τότ' Ἀβροκόμας προϊὼν κατέκαυσεν, ἵνα μὴ Κῦρος δια-
βῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν
ποταμὸν Κύρῳ ὡς βασιλεύσοντι. ἐντεῦθεν ἐξελαύνει διὰ 19
τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα· καὶ
ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθ' ἦσαν
κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθ' ἔμειναν
ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

March through desolate country along the Euphrates.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1
ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε, παρασάγ-
γας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ
γῆ πεδίον ἅπαν ὁμαλές, ὥσπερ θάλαττα, ἀψινθίου δὲ πλή-
ρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦν
εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν, θηρία δὲ 2
παντοῖα, πλεῖστοι μὲν ὄνοι ἄγριοι, πολλαὶ δὲ στρουθοί.
ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ
ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεί τις διώκοι,
προδραμόντες ἂν ἕστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον
θᾶττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταὐτὸν ἐποί-
ουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῷεν
διαδεχόμενοι. τὰ δὲ κρέα τῶν ἁλισκομένων ἦν παραπλήσια
τοῖς ἐλαφείοις, ἁπαλώτερα δέ. στρουθὸν δ' οὐδεὶς ἔλαβεν·
οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ 3
ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυ-
ξιν ἄρασα ὥσπερ ἱστίῳ χρωμένη. τὰς δ' ὠτίδας ἐάν τις
ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσ-
περ πέρδικες, καὶ ταχὺ ἀπαγορεύουσιν. τὰ δὲ κρέα αὐτῶν
ἥδιστα ἦν.

4 *Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ
τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθ' ἦν
πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρεῖτο
δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας
5 τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς
ἐρήμους τρισκαίδεκα, παρασάγγας ἐνενήκοντα, τὸν Εὐφρά-
την ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.
ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο
ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδ' ἄλλο οὐδὲν δένδρον,
ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δ' ἐνοικοῦντες ὄνους
ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς
Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον
ἔζων.*

Difficulty in procuring supplies; haste of Cyrus.

6 *Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπεν, καὶ πρίασθαι οὐκ
ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν
καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σί-
γλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ
δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίον-
7 τες οἱ στρατιῶται διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν
οὓς πάνυ μακροὺς ἤλαυνεν, ὁπότ' ἢ πρὸς ὕδωρ βούλοιτο
διατελέσαι ἢ πρὸς χιλόν. καὶ δή ποτε στενοχωρίας καὶ
πηλοῦ φανέντος ταῖς ἁμάξαις δυσπορεύτου ἐπέστη ὁ Κῦρος
σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ
ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρα-
8 τοῦ συνεκβιβάζειν τὰς ἁμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ
σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν
Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἁμάξας.
ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες
γὰρ τοὺς πορφυροῦς κάνδυς, ὅπου ἔτυχεν ἕκαστος ἑστηκώς,
ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ*

*πρανοῦς γηλόφου, ἔχοντες τούς τε πολυτελεῖς χιτῶνας
καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ
τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν
τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον ἢ ὥς τις ἂν
ᾤετο μετεώρους ἐξεκόμισαν τὰς ἁμάξας.*

Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν 9
*καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἤ τινος ἄλλου
ἀναγκαίου ἐκαθίζετο, νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι,
τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ
σχολαίτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στρά-
τευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βα-
σιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ
οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάρθαι τὰς
δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.*

Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10
*σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρ-
μάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τἀπιτήδεια,
σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἃς εἶχον σκεπά-
σματα ἐνεπίμπλασαν χόρτου κούφου, εἶτα συνῆγον καὶ
συνέσπων, ὡς μὴ ἅπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ
τούτων διέβαινον καὶ ἐλάμβανον τἀπιτήδεια, οἶνόν τ' ἐκ
τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον
μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.*

Quarrel between Clearchus and Menon.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρα- 11
*τιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν
τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ
ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται
ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δ'* 12
*αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-
ταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ*

τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν
ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δ' οὔπω ἧκεν, ἀλλ' ἔτι
προσήλαυνεν· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων
τις, ὡς εἶδε Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ, καὶ
οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος,
13 εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ καταφεύγει εἰς τὸ
ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα·
καὶ τοὺς μὲν ὁπλίτας αὐτοῦ ἐκέλευσε μεῖναι τὰς ἀσπίδας
πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾷκας
καὶ τοὺς ἱππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλεί-
ους ἢ τετταράκοντα, τούτων δ' οἱ πλεῖστοι Θρᾷκες, ἤλαυ-
νεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ
αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ
ἕστασαν ἀποροῦντες τῷ πράγματι.

14 Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιὼν καὶ τάξις
αὐτῷ ἑπομένη τῶν ὁπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμ-
φοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ Κλεάρχου
μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινεν, ὅτι αὐτοῦ ὀλίγου
δεήσαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος,
ἐκέλευσέ τ' αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

15 Ἐν τούτῳ δ' ἐπῄει καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα·
εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς
παροῦσι τῶν πιστῶν ἧκεν ἐλαύνων εἰς τὸ μέσον, καὶ
16 λέγει τάδε· "Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ πα-
ρόντες Ἕλληνες, οὐκ ἴστε ὅ,τι ποιεῖτε. εἰ γάρ τινα
ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ
ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον·
κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε
βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ
17 ὄντων." ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο·
καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

The treachery of Orontas.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἴχνη ἵππων καὶ κό- 1
προς. εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἱππέων·
οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον
ἦν. Ὀρόντας δέ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ
καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπι-
βουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεὶς δέ. 2
οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς
προκατακάοντας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας
πολλοὺς αὐτῶν ἕλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας,
καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ
Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ
ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν
αὐτὸν λαμβάνειν μέρος παρ' ἑκάστου τῶν ἡγεμόνων.

Ὁ δ' Ὀρόντας, νομίσας ἑτοίμους εἶναι αὐτῷ τοὺς ἱπ- 3
πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξει ἔχων
ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι.
ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνή-
ματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ
ἀνδρί, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. ἀναγνοὺς δ' 4
αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς
τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐ-
τὸν ἑπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν
ὁπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν
αὑτοῦ σκηνήν. οἱ δὲ ταῦτ' ἐποίησαν, ἀγαγόντες ὡς τρισ-
χιλίους ὁπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε 5
σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προ-
τιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν,
ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο·
οὐ γὰρ ἀπόρρητον ἦν.

The trial and execution of Orontas.

6 Ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε· “Παρεκάλεσα
ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅ,τι
δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο
πράξω περὶ Ὀρόντα τουτουί. τοῦτον γὰρ πρῶτον μὲν
ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ τα-
χθείς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπο-
λέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ
ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ
7 πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ
ἔδωκα.”

Μετὰ ταῦτα ἔφη, “ὦ Ὀρόντα, ἔστιν ὅ,τι σε ἠδίκη-
σα;” ἀπεκρίνατο, ὅτι οὔ. πάλιν δ' ὁ Κῦρος ἠρώτα·
“Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ'
ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις
τὴν ἐμὴν χώραν ὅ,τι ἐδύνω;” ἔφη ὁ Ὀρόντας. “Οὐκ-
οῦν,” ἔφη ὁ Κῦρος, “ὁπότ' αὖ ἔγνως τὴν σεαυτοῦ δύ-
ναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν
τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι
καὶ ἔλαβες παρ' ἐμοῦ;” καὶ ταῦθ' ὡμολόγει ὁ Ὀρόν-
8 τας. “Τί οὖν,” ἔφη ὁ Κῦρος, “ἀδικηθεὶς ὑπ' ἐμοῦ νῦν
τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας;” εἰπόν-
τος δὲ τοῦ Ὀρόντα, ὅτι οὐδὲν ἀδικηθείς, ἠρώτησεν ὁ
Κῦρος αὐτόν· “Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγε-
νῆσθαι;” “Ἦ γὰρ ἀνάγκη,” ἔφη ὁ Ὀρόντας.

Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· “Ἔτι ἂν οὖν
γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ
πιστός;” ὁ δ' ἀπεκρίνατο, ὅτι “οὐδ' εἰ γενοίμην, ὦ
Κῦρε, σοί γ' ἄν ποτ' ἔτι δόξαιμι.” πρὸς ταῦτα Κῦρος
9 εἶπε τοῖς παροῦσιν· “Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποί-
ηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε,

ἀπόφηναι γνώμην, ὅ,τι σοι δοκεῖ." Κλέαρχος δ' εἶπε
τάδε· "Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν
ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττε-
σθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς
ἐθελοντὰς φίλους εὖ ποιεῖν." ταύτῃ δὲ τῇ γνώμῃ ἔφη **10**
καὶ τοὺς ἄλλους προσθέσθαι.

Μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν
Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγ-
γενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δ'
εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσ-
εκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ
δ' εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτάτου **11**
τῶν Κύρου σκηπτούχων, μετὰ ταῦτ' οὔτε ζῶντα Ὀρόν-
ταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέ-
θανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δ' ἄλλος ἄλλως·
τάφος δ' οὐδεὶς πώποτ' αὐτοῦ ἐφάνη.

Cyrus reviews the army; hears of the King; encourages the Greeks.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ- **1**
μοὺς τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ
σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν
βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ
εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι
μαχούμενον· καὶ ἐκέλευσε Κλέαρχον μὲν τοῦ δεξιοῦ
κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου, αὐτὸς δὲ
τοὺς ἑαυτοῦ διέταξεν.

Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκοντες **2**
αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ
περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας
τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβου-

λεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρῄνει θαρρύνων τοιάδε·

3 "Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀνθ' ὧν ἔχω πάν-
4 των καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἐὰν δὲ ταῦτ' ἀνάσχησθε, τἆλλα καὶ αἰσχυνεῖσθαί μοι δοκῶ, οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι."

5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· "Καὶ μήν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι. ἐὰν δ' εὖ γένηταί τι, οὐ μεμνήσεσθαί σέ φασιν. ἔνιοι δ' οὐδ', εἰ μεμνῇό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα
6 ὑπισχνεῖ." ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος·

"Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δ' ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ
7 ἐμοῦ ἀδελφοῦ φίλοι. ἐὰν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστ' οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φίλων, ἐὰν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω."

Prospect of a battle; the numbers on both sides.

Οἱ δὲ ταῦτ᾽ ἀκούσαντες αὐτοί τ᾽ ἦσαν πολὺ προθυμό- 8
τεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆσαν δὲ παρ᾽
αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς
ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. ὁ
δ᾽ ἐμπιμπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπεν. παρε- 9
κελεύοντο δ᾽ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μά-
χεσθαι, ἀλλ᾽ ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ
καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον·
"Οἴει γὰρ σύ, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν;" "Νὴ
Δί᾽," ἔφη ὁ Κῦρος, "εἴπερ γε Δαρείου καὶ Παρυσάτι-
δός ἐστι παῖς, ἐμὸς δ᾽ ἀδελφός, οὐκ ἀμαχεὶ ταῦτ᾽ ἐγὼ
λήψομαι."

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10
μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ
δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρ-
βάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα ἀμφὶ
τὰ εἴκοσιν. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ 11
εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα διακόσια. ἄλ-
λοι δ᾽ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν·
οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτ- 12
ταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισ-
σαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο
ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρματα δρεπα-
νηφόρα ἑκατὸν καὶ πεντήκοντα, Ἀβροκόμας γὰρ ὑστέ-
ρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύ-
νων. ταῦτα δ᾽ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολή- 13
σαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ
μετὰ τὴν μάχην οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων
ταὐτὰ ἔλεγον.

Cyrus advances, in battle array, along the Euphrates.

14 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρα-
σάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ
τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ
ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθ-
μὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος
15 ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο
δ' ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
μέχρι τοῦ Μηδίας τείχους. ἦν δὲ παρὰ τὸν Εὐφράτην
πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς
16 εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς
ποιεῖ ἀντ' ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσε-
λαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ
στρατιὰ παρῆλθον καὶ ἐγένοντο εἴσω τῆς τάφρου.
17 Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς,
ἀλλ' ὑποχωρούντων φανερὰ ἦν καὶ ἵππων καὶ ἀνθρώπων
ἴχνη πολλά. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμ-
πρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους,
ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ θυόμενος εἶπεν αὐτῷ,
ὅτι "βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν," Κῦρος δ' εἶπεν·
"Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαν-
τα." τοῦτο τὸ χρυσίον τότ' ἀπέδωκεν, ἐπεὶ παρῆλθον
18 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βα-
σιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ
καὶ τοῖς ἄλλοις ἀπεγνωκέναι τὸ μάχεσθαι· ὥστε τῇ
ἐραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον. τῇ δὲ
τῇ ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποι-
καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ
ῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς
ατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγετο καὶ ὑποζυγίων.

The King is reported near. — Cyrus's line of battle.

VIII. Καὶ ἤδη τ' ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ 1
πλησίον ἦν ὁ σταθμὸς ἔνθ' ἔμελλε καταλύσειν, ἡνίκα
Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ, καὶ
εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαριστὶ καὶ
ἑλληνιστί, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσ-
έρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα δὴ πολὺς 2
τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ
πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. Κῦρός τε 3
καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ
ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε,
τοῖς τ' ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ κα-
θίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

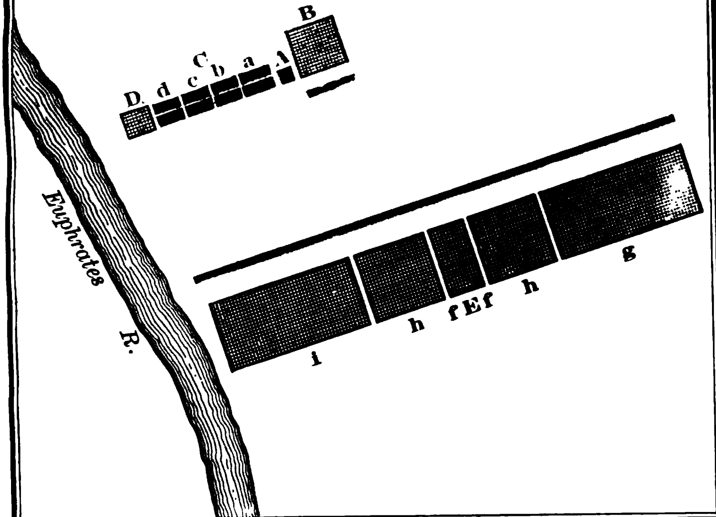
Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν 4
τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ,
Πρόξενος δ' ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων
δὲ τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. τοῦ δὲ 5
βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ
Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελ-
ταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρ- 6
χος καὶ τὸ ἄλλο βαρβαρικόν.

Κῦρος δὲ καὶ οἱ ἱππεῖς τούτου ὅσον ἑξακόσιοι κατὰ
τὸ μέσον, ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παρα-
μηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ
ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο.
λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς 7
κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι
πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ
προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλ-
ληνικάς.

THE BATTLE OF CUNAXA.

To face p. 78. Book I. viii. 4-16. PLAN II.

A. First Position of Forces.



EXPLANATION.

Army of Cyrus.
Army of Artaxerxes.
War-chariots.

A. Position of Cyrus with his body-guard of 600 horsemen.
B. Cyrus's force of 100,000 barbarians, led by Ariaeus.
C. Cyrus's Greek Mercenaries.
  a. Troops of Menon.
  b. Troops of Proxenus, with those of Sophaenetus, Agias, Socrates and Sosis (οἱ ἄλλοι μετὰ τοῦτον p. 78, 16).
  c. Troops of Clearchus.
  d. Light-armed troops.
D. Cyrus's Paphlagonian Cavalry.
E. Position of Artaxerxes.
  f. Body-guard of Artaxerxes, 6,000 horsemen led by Artagerses and drawn up in front of the king.
  g. Division of Arbaces.
  h. Division of Gobryas.
  i. Division of Tissaphernes.

The enemy come in sight; Clearchus evades orders.

8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς
ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονι-
ορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον
ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δ' ἐγγύ-
τερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ
9 αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ
ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν
πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχό-
μενοι δὲ τούτων γερροφόροι, ἐχόμενοι δ' ὁπλῖται σὺν
ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέγοντο
εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται.

Πάντες δ' οὗτοι κατ' ἔθνη ἐν πλαισίῳ πλήρει ἀν-
10 θρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δ' αὐτῶν
ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρε-
πανηφόρα καλούμενα. εἶχον δὲ τὰ δρέπανα ἐκ τῶν
ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις
εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ
δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλών-
11 των καὶ διακοψόντων. ὃ μέντοι Κῦρος εἶπεν, ὅτε κα-
λέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν
βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ
ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως
προσῇσαν.

12 Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι
τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ
ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,
ὅτι ἐκεῖ βασιλεὺς εἴη· "καὶ ἐὰν τοῦτ'," ἔφη, "νικῶμεν,
13 πάνθ' ἡμῖν πεποίηται." ὁρῶν δ' ὁ Κλέαρχος τὸ μέσον
στῖφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ εὐωνύμου βα-
σιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε

μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν·
ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ
τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη
ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μελήσοι
ὅπως καλῶς ἔχοι.

The enemy advance; the Greeks pass the watchword, charge.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14
ὁμαλῶς προῄει, τὸ δ' Ἑλληνικὸν ἐν ταὐτῷ μένον συνε-
τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρε-
λαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο
ἑκατέρωσε, ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς
φίλους. ἰδὼν δ' αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν 15
Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο, εἴ τι πα-
ραγγέλλοι· ὁ δ' ἐπιστὰς εἶπε καὶ λέγειν ἐκέλευσε
πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά.

Ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 16
καὶ ἤρετο, τίς ὁ θόρυβος εἴη. ὁ δ' εἶπεν, ὅτι τὸ σύνθημα
παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγ-
γέλλει, καὶ ἤρετο ὅ,τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο·
"Ζεὺς σωτὴρ καὶ Νίκη." ὁ δὲ Κῦρος ἀκούσας 17
"Ἀλλὰ δέχομαί τε," ἔφη, "καὶ τοῦτο ἔστω." ταῦτα
δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνεν.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φά- 18
λαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες
καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευ-
ομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολειπόμενον
ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες οἷόνπερ
τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δ' ἔθεον. πρὶν δὲ 19
τόξευμα ἐξικνεῖσθαι ἐγκλίνουσιν οἱ βάρβαροι καὶ φεύ-
γουσιν.

The Greeks press on, victorious; Cyrus waits.

Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν ἀνὰ κράτος οἱ Ἕλληνες,
ἐβόων δ' ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι.
20 τὰ δ' ἅρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων,
τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ
προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσ-
περ ἐν ἱπποδρόμῳ ἐκπλαγείς· οὐδὲν μέντοι οὐδὲ τοῦτον
παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ
τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ
τοξευθῆναί τις ἐλέγετο.
21 Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς
καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς
βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὣς ἐξήχθη διώκειν,
ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξα-
κοσίων ἱππέων τάξιν ἐπεμέλετο, ὅ,τι ποιήσει βασιλεύς.
καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρα-
22 τεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες
μέσον ἔχοντες τὸ αὑτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ
ἐν ἀσφαλεστάτῳ εἶναι, ἐὰν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν,
καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἐν ἡμίσει ἂν χρόνῳ
23 αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέ-
σον ἔχων τῆς αὑτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ
Κύρου εὐωνύμου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο
ἐκ τοῦ ἀντίου, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

Cyrus sees the King, dashes madly at him, and is killed.

24 Ἔνθα δὴ Κῦρος δείσας, μὴ ὄπισθεν γενόμενος κατα-
κόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν
τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους
καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖ-
ναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν

*ἀπόφηναι γνώμην, ὅ,τι σοι δοκεῖ." Κλέαρχος δ' εἶπε
τάδε· "Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν
ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττε-
σθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς
ἐθελοντὰς φίλους εὖ ποιεῖν." ταύτῃ δὲ τῇ γνώμῃ ἔφη* 10
καὶ τοὺς ἄλλους προσθέσθαι.

*Μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν
Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγ-
γενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δ'
εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσ-
εκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ
δ' εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτάτου* 11
*τῶν Κύρου σκηπτούχων, μετὰ ταῦτ' οὔτε ζῶντα Ὀρόν-
ταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέ-
θανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δ' ἄλλος ἄλλως·
τάφος δ' οὐδεὶς πώποτ' αὐτοῦ ἐφάνη.*

Cyrus reviews the army; hears of the King; encourages the Greeks.

VII. *Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ-* 1
*μοὺς τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ
σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν
βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ
εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι
μαχούμενον· καὶ ἐκέλευσε Κλέαρχον μὲν τοῦ δεξιοῦ
κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου, αὐτὸς δὲ
τοὺς ἑαυτοῦ διέταξεν.*

Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκοντες 2
*αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ
περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας
τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβου-*

λεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρῄνει
θαρρύνων τοιάδε·
3 "Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβά-
ρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ
κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσ-
έλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας
ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ
ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀνθ' ὧν ἔχω πάν-
4 των καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε,
εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. τὸ
μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἐὰν
δὲ ταῦτ' ἀνάσχησθε, τἆλλα καὶ αἰσχυνεῖσθαί μοι δοκῶ,
οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους.
καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε
βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελ-
θεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι
ἀντὶ τῶν οἴκοι."
5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ
Κύρῳ, εἶπε· "Καὶ μήν, ὦ Κῦρε, λέγουσί τινες, ὅτι
πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι. ἐὰν δ' εὖ
γένηταί τι, οὐ μεμνήσεσθαί σέ φασιν. ἔνιοι δ' οὐδ', εἰ
μεμνῇό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα
6 ὑπισχνεῖ." ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος·
"Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα
πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται
οἰκεῖν ἄνθρωποι, πρὸς δ' ἄρκτον μέχρι οὗ διὰ χειμῶνα·
τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ
7 ἐμοῦ ἀδελφοῦ φίλοι. ἐὰν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ
τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστ'
οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φί-
λων, ἐὰν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ.
ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν
δώσω."

Prospect of a battle; the numbers on both sides.

Οἱ δὲ ταῦτ' ἀκούσαντες αὐτοί τ' ἦσαν πολὺ προθυμό- 8
τεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῇσαν δὲ παρ'
αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς
ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. ὁ
δ' ἐμπιμπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπεν. παρε- 9
κελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μά-
χεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ
καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον·
"Οἴει γὰρ σύ, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν;" "Νὴ
Δί'," ἔφη ὁ Κῦρος, "εἴπερ γε Δαρείου καὶ Παρυσάτι-
δός ἐστι παῖς, ἐμὸς δ' ἀδελφός, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ
λήψομαι."

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10
μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ
δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρ-
βάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα ἀμφὶ
τὰ εἴκοσιν. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ 11
εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα διακόσια. ἄλ-
λοι δ' ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν·
οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτ- 12
ταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισ-
σαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο
ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρματα δρεπα-
νηφόρα ἑκατὸν καὶ πεντήκοντα, Ἀβροκόμας γὰρ ὑστέ-
ρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύ-
νων. ταῦτα δ' ἤγγελλον πρὸς Κῦρον οἱ αὐτομολή- 13
σαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ
μετὰ τὴν μάχην οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων
ταὐτὰ ἔλεγον.

Cyrus advances, in battle array, along the Euphrates.

14 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρα-
σάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ
τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ
ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθ-
μὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος
15 ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο
δ' ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
μέχρι τοῦ Μηδίας τείχους. ἦν δὲ παρὰ τὸν Εὐφράτην
πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς
16 εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς
ποιεῖ ἀντ' ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσε-
λαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ
στρατιὰ παρῆλθον καὶ ἐγένοντο εἴσω τῆς τάφρου.
17 Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς,
ἀλλ' ὑποχωρούντων φανερὰ ἦν καὶ ἵππων καὶ ἀνθρώπων
ἴχνη πολλά. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμ-
πρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους,
ὅτι τῇ ἑνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ θυόμενος εἶπεν αὐτῷ,
ὅτι "βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν," Κῦρος δ' εἶπεν·
"Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαν-
τα." τοῦτο τὸ χρυσίον τότ' ἀπέδωκεν, ἐπεὶ παρῆλθον
18 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βα-
σιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ
καὶ τοῖς ἄλλοις ἀπεγνωκέναι τὸ μάχεσθαι· ὥστε τῇ
19 ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. τῇ δὲ
τρίτῃ ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποι-
εῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὑτοῦ, τὸ δὲ πολὺ
αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς
στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγετο καὶ ὑποζυγίων.

λεις ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τ
Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθ
προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γ
καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε πρόε
αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μ
κάκιον πράξειαν.

Φανερὸς δ' ἦν καὶ εἴ τίς τι ἀγ
αὐτόν, νικᾶν πειρώμενος· καὶ εὐ
φερον, ὡς εὔχοιτο τοσοῦτον χρ
τοὺς εὖ καὶ τοὺς κακῶς ποιοῦν
οὖν πλεῖστοι δὴ αὐτῷ ἑνί γε
θύμησαν καὶ χρήματα καὶ πό
προέσθαι.

His justness towar

Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂ
γους καὶ ἀδίκους εἴα κ
πάντων ἐτιμωρεῖτο. πολ
στειβομένας ὁδοὺς καὶ π
στερομένους ἀνθρώπους,
καὶ Ἕλληνι καὶ βαρβ
ρεύεσθαι, ὅποι τις ἤθε

Τούς γε μέντοι ἀγα
φερόντως τιμᾶν. καὶ
Πισίδας καὶ Μυσούς
ταύτας τὰς χώρας, ε
τους καὶ ἄρχοντας ἐ
δὲ καὶ ἄλλοις δώρ
ἀγαθοὺς εὐδαιμονες
ἀξιοῦν εἶναι. τοιγα
κινδυνεύειν, ὅπου

Εἴς γε μὴν

ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο του[illegible] πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδου[illegible]-

17 των. καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ [illegible]-χειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. κα[illegible] γα[illegible] στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα προ[illegible] ἐκεῖνο[illegible] ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶνα[illegible] Κυ[illegible]

18 καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. αλλ[illegible] εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρ[illegible] οὐδενὶ πώποτ' ἀχάριστον εἴασε τὴν προθυμ[illegible] οὖν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κ[illegible] σαν γενέσθαι.

His freedom from en[illegible]

19 Εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰ[illegible] καὶ κατασκευάζοντά τε ἧς ἄρχοι [illegible] ποιοῦντα, οὐδένα πώποτ' ἀφείλετ[illegible] προσεδίδου· ὥστε καὶ ἡδέως [illegible] ἐκτῶντο καὶ ἃ ἐπέπατό τις [illegible] ου γὰρ φθονῶν τοῖς φανερ[illegible] πειρώμενος χρῆσθαι τοῖς [illegible] [illegible]τῶν

20 σιν. φίλους γε μὴν [illegible] [illegible]αρες ὄντας καὶ ἱκανοὺς κρί[illegible] [illegible] δὲ βουλόμενος κατεργάζ[illegible] [illegible] τὴν

21 κράτιστος δὴ γενέσθαι [illegible] πλὴν οὗπερ [illegible] ἕνεκα [illegible] [illegible]τέρα [illegible] ἐπεμ[illegible] πρὸς [illegible] [illegible]πλα [illegible] [illegible]πα- [illegible] μὴν [illegible] [illegible]πόσα [illegible] πάντ'

Ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλ- 4
ληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ'
αὑτούς, οἱ δ' ἁρπάζοντες ὡς ἤδη πάντα νικῶντες. ἐπεὶ 5
δ' ᾔσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρα-
τεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε
Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτοὺς
καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ
βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,
ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαί-
τατος γὰρ ἦν, εἰ πέμποι τινὰς ἢ πάντες ἴοιεν ἐπὶ τὸ
στρατόπεδον ἀρήξοντες.

Attempting a flank movement, he is driven to a hill.

Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιὼν πάλιν, ὡς 6
ἐδόκει, ὄπισθεν. καὶ οἱ μὲν Ἕλληνες συστραφέντες πα-
ρεσκευάζοντο, ὡς ταύτῃ προσιόντος, καὶ δεξόμενοι· ὁ δὲ
βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ᾗ δὲ παρῆλθεν ἔξω τοῦ
εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ
τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολήσαντας
καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.

Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυ- 7
γεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλ-
ληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα,
διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς·
Ἐπισθένης δ' Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς 8
μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς
δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ
συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
ἐπορεύοντο.

Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, 9
ἔδεισαν οἱ Ἕλληνες, μὴ προσαγάγοιεν πρὸς τὸ κέρας

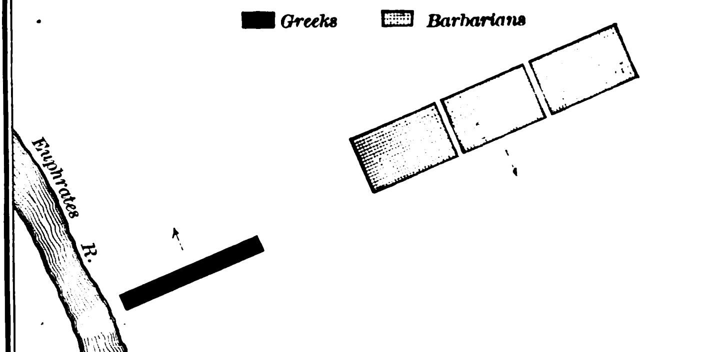
THE BATTLE OF CUNAXA.

To face p. 88. Book I. x. 6-10. PLAN III.

B. Second Position of Forces.—I. x. 6.

EXPLANATION.

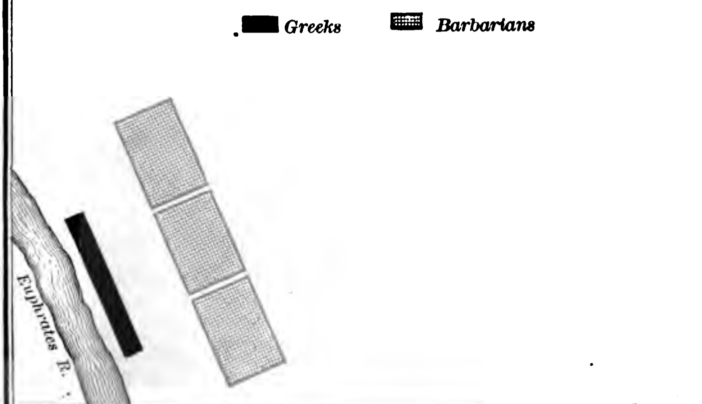
Cyrus's body-guard is scattered, his barbarian troops have fled. The King, having marched around the left of the Greeks and sacked Cyrus's camp, now returns as if to attack their rear. They face about to meet him; but he turns aside and takes up a position in a line with their own, facing in the opposite direction, as indicated by the arrows. Of the relative position of troops on either side nothing is known.



C. Third Position of Forces.—I. x. 9, 10.

EXPLANATION.

The Greeks, fearing a flank attack, wheel half-way around to a position parallel with the river. The King wheels about in like manner. The Greeks charge and rout the King's forces, ending the battle.



The enemy come in sight; Clearchus evades orders.

8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς
ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονι-
ορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον
ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δ' ἐγγύ-
τερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ
9 αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ
ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν
πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχό-
μενοι δὲ τούτων γερροφόροι, ἐχόμενοι δ' ὁπλῖται σὺν
ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέγοντο
εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται.

Πάντες δ' οὗτοι κατ' ἔθνη ἐν πλαισίῳ πλήρει ἀν-
10 θρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δ' αὐτῶν
ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρε-
πανηφόρα καλούμενα. εἶχον δὲ τὰ δρέπανα ἐκ τῶν
ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις
εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ
δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλών-
11 των καὶ διακοψόντων. ὃ μέντοι Κῦρος εἶπεν, ὅτε κα-
λέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν
βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ
ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως
προσῇσαν.

12 Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι
τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ
ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,
ὅτι ἐκεῖ βασιλεὺς εἴη· "καὶ ἐὰν τοῦτ'," ἔφη, "νικῶμεν,
13 πάνθ' ἡμῖν πεποίηται." ὁρῶν δ' ὁ Κλέαρχος τὸ μέσον
στῖφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ εὐωνύμου βα-
σιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε

μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μελήσοι ὅπως καλῶς ἔχοι.

The enemy advance; the Greeks pass the watchword, charge.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14
ὁμαλῶς προῄει, τὸ δ' Ἑλληνικὸν ἐν ταὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς
φίλους. ἰδὼν δ' αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν 15
Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστὰς εἶπε καὶ λέγειν ἐκέλευσε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά.

Ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 16
καὶ ἤρετο, τίς ὁ θόρυβος εἴη. ὁ δ' εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο ὅ,τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο·
"Ζεὺς σωτὴρ καὶ Νίκη." ὁ δὲ Κῦρος ἀκούσας 17
"Ἀλλὰ δέχομαί τε," ἔφη, "καὶ τοῦτο ἔστω." ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνεν.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φά- 18
λαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες οἷόνπερ
τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δ' ἔθεον. πρὶν δὲ 19
τόξευμα ἐξικνεῖσθαι ἐγκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν.

The Greeks press on, victorious; Cyrus waits.

Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν ἀνὰ κράτος οἱ Ἕλληνες,
ἐβόων δ' ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι.
20 τὰ δ' ἅρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων,
τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ
προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσ-
περ ἐν ἱπποδρόμῳ ἐκπλαγείς· οὐδὲν μέντοι οὐδὲ τοῦτον
παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ
τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ
τοξευθῆναί τις ἐλέγετο.

21 Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς
καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς
βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὣς ἐξήχθη διώκειν,
ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξα-
κοσίων ἱππέων τάξιν ἐπεμέλετο, ὅ,τι ποιήσει βασιλεύς.
καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρα-
22 τεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες
μέσον ἔχοντες τὸ αὑτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ
ἐν ἀσφαλεστάτῳ εἶναι, ἐὰν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν,
καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἐν ἡμίσει ἂν χρόνῳ
23 αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέ-
σον ἔχων τῆς αὑτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ
Κύρου εὐωνύμου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο
ἐκ τοῦ ἀντίου, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

Cyrus sees the King, dashes madly at him, and is killed.

24 Ἔνθα δὴ Κῦρος δείσας, μὴ ὄπισθεν γενόμενος κατα-
κόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν
τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους
καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖ-
ναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν

ἀπόφηναι γνώμην, ὅ,τι σοι δοκεῖ.” Κλέαρχος δ’ εἶπε τάδε· “Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εὖ ποιεῖν.” ταύτῃ δὲ τῇ γνώμῃ ἔφη 10
καὶ τοὺς ἄλλους προσθέσθαι.

Μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ’ ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δ’ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δ’ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτάτου 11
τῶν Κύρου σκηπτούχων, μετὰ ταῦτ’ οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ’ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δ’ ἄλλος ἄλλως· τάφος δ’ οὐδεὶς πώποτ’ αὐτοῦ ἐφάνη.

Cyrus reviews the army; hears of the King; encourages the Greeks.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ- 1
μοὺς τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευσε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκοντες 2
αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβου-

λεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρῄνει
θαρρύνων τοιάδε·

3 "Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβά-
ρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ
κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσ-
έλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας
ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ
ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀνθ' ὧν ἔχω πάν-
4 των καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε,
εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. τὸ
μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἐὰν
δὲ ταῦτ' ἀνάσχησθε, τἆλλα καὶ αἰσχυνεῖσθαί μοι δοκῶ,
οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους.
καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε
βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελ-
θεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι
ἀντὶ τῶν οἴκοι."

5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ
Κύρῳ, εἶπε· "Καὶ μήν, ὦ Κῦρε, λέγουσί τινες, ὅτι
πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι. ἐὰν δ' εὖ
γένηταί τι, οὐ μεμνήσεσθαί σέ φασιν. ἔνιοι δ' οὐδ', εἰ
μεμνῇό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα
6 ὑπισχνεῖ." ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος·

"Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα
πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται
οἰκεῖν ἄνθρωποι, πρὸς δ' ἄρκτον μέχρι οὗ διὰ χειμῶνα·
τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ
7 ἐμοῦ ἀδελφοῦ φίλοι. ἐὰν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ
τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστ'
οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φί-
λων, ἐὰν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ.
ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν
δώσω."

Prospect of a battle; the numbers on both sides.

Οἱ δὲ ταῦτ' ἀκούσαντες αὐτοί τ' ἦσαν πολὺ προθυμό- 8
τεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆσαν δὲ παρ'
αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς
ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. ὁ
δ' ἐμπιμπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπεν. παρε- 9
κελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μά-
χεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ
καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον·
"Οἴει γὰρ σύ, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν;" "Νὴ
Δί'," ἔφη ὁ Κῦρος, "εἴπερ γε Δαρείου καὶ Παρυσάτι-
δός ἐστι παῖς, ἐμὸς δ' ἀδελφός, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ
λήψομαι."

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10
μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ
δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρ-
βάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα ἀμφὶ
τὰ εἴκοσιν. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ 11
εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα διακόσια. ἄλ-
λοι δ' ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν·
οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτ- 12
ταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισ-
σαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο
ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρματα δρεπα-
νηφόρα ἑκατὸν καὶ πεντήκοντα, Ἀβροκόμας γὰρ ὑστέ-
ρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύ-
νων. ταῦτα δ' ἤγγελλον πρὸς Κῦρον οἱ αὐτομολή- 13
σαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ
μετὰ τὴν μάχην οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων
ταὐτὰ ἔλεγον.

Cyrus advances, in battle array, along the Euphrates.

14 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρα-
σάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ
τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ
ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθ-
μὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος
15 ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο
δ' ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
μέχρι τοῦ Μηδίας τείχους. ἦν δὲ παρὰ τὸν Εὐφράτην
πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς
16 εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς
ποιεῖ ἀντ' ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσε-
λαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ
στρατιὰ παρῆλθον καὶ ἐγένοντο εἴσω τῆς τάφρου.
17 Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς,
ἀλλ' ὑποχωρούντων φανερὰ ἦν καὶ ἵππων καὶ ἀνθρώπων
ἴχνη πολλά. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμ-
πρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους,
ὅτι τῇ ἑνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ θυόμενος εἶπεν αὐτῷ,
ὅτι "βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν," Κῦρος δ' εἶπεν·
"Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαν-
τα." τοῦτο τὸ χρυσίον τότ' ἀπέδωκεν, ἐπεὶ παρῆλθον
18 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βα-
σιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ
καὶ τοῖς ἄλλοις ἀπεγνωκέναι τὸ μάχεσθαι· ὥστε τῇ
19 ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον. τῇ δὲ
τρίτῃ ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποι-
εῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ
αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς
στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγετο καὶ ὑποζυγίων.

"Ἐμοί, ὦ ἄνδρες, θυομένῳ, ἰέναι ἐπὶ βασιλέα οὐκ
ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρ' οὐκ ἐγίγνετο· ὡς
γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως
ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθ'
ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. οὐ
μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ
ἔστιν ἔχειν. ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ
καλὰ ἡμῖν τὰ ἱερὰ ἦν. ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας 4
δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς
ἀναπαύεσθαι, συσκευάζεσθαι· ἐπειδὰν δὲ τὸ δεύτερον,
ἀνατίθεσθαι ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἕπεσθαι
τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντας πρὸς τοῦ ποτα-
μοῦ, τὰ δ' ὅπλα ἔξω."

Ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον 5
καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δ'
ἐπείθοντο, οὐχ ἑλόμενοι, ἀλλ' ὁρῶντες, ὅτι μόνος ἐφρόνει
οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν.

Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας 6
μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρα-
σάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι
πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς
μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα
καὶ τριακόσιοι.

The Greeks join Ariaeus, with solemn pledges.

Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ 7
Θρᾷξ, ἔχων τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τεττα-
ράκοντα καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους, ηὐτο-
μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο 8
κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται
εἰς τὸν πρῶτον σταθμὸν παρ' Ἀριαῖον καὶ τὴν ἐκείνου
στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ

ὅπλα, συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων
παρ' Ἀριαῖον· καὶ ὤμοσαν οἵ θ' Ἕλληνες καὶ ὁ Ἀριαῖος
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλή-
λους σύμμαχοί τ' ἔσεσθαι· οἱ δὲ βάρβαροι προσώμο-
9 *σαν καὶ ἡγήσεσθαι ἀδόλως. ταῦτα δ' ὤμοσαν, σφάξαντες*
ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ
μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.
10 *Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· "Ἄγε*
δή, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ
ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον
ἄπιμεν ἥνπερ ἤλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς
κρείττω." ὁ δ' εἶπεν·
11 *"Ἣν μὲν ἤλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λιμοῦ*
ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπι-
τηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ
δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν.
ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν.
νῦν δὲ μακροτέραν μὲν ἐπινοοῦμεν πορεύεσθαι, τῶν δ'
12 *ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς*
πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵν' ὡς
πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος·
ἐὰν γὰρ ἅπαξ δύ' ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν,
οὐκέτι μὴ δυνήσεται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ
μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ'
ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ
καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην," ἔφη, "τὴν γνώ-
μην ἔχω ἔγωγε."

They approach the King, who flees; panic of the Greeks.

13 *Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ*
ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ

ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι
εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
ἐψεύσθησαν. ἔτι δ' ἀμφὶ δείλην ἔδοξαν πολεμίους ὁρᾶν 14
ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν ταῖς
τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγ-
χανε γὰρ ἐφ' ἁμάξης πορευόμενος διότι ἐτέτρωτο, κατα-
βὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δ' ὡπλίζοντο, 15
ἧκον λέγοντες οἱ προπεμφθέντες σκοποί, ὅτι οὐχ ἱππεῖς
εἶεν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες
ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ
καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω.

Κλέαρχος δ' ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ᾔδει 16
γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄν-
τας· ἤδη δὲ καὶ ὀψὲ ἦν. οὐ μέντοι οὐδ' ἀπέκλινε,
φυλαττόμενος, μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων
ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ
βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν
ξύλα. οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύ- 17
σαντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες, ὡς ἐτύγχανεν
ἕκαστος, ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦν-
τες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥσθ' οἱ
μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνω-
μάτων. δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ 18
ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε κα-
πνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βα-
σιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο
οἷς τῇ ὑστεραίᾳ ἔπραττεν.

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἕλλησι 19
φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς
φόβου ἐμπεσόντος γίγνεσθαι. Κλέαρχος δὲ Τολμίδην 20
Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον

τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύξαντα, ὅτι ὃς ἂν
τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπλα μηνύσῃ, λήψεται μι-
σθὸν τάλαντον ἀργυρίου. ἐπεὶ δὲ ταῦτ' ἐκηρύχθη,
21 ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ
ἄρχοντες σῶοι. ἅμα δ' ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος
εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας ᾗπερ εἶχον
ὅτε ἦν ἡ μάχη.

The King proposes a truce, to which the Greeks agree.

1 III. Ὃ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ
ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ
πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δ' ἅμα
ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ
2 δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρ-
χοντας. ἐπειδὴ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέ-
αρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς
προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν
3 σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς
ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δ' ἀόπλων
μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ
αὐτός τε προῆλθε τοὺς εὐοπλοτάτους ἔχων καὶ εὐειδε-
στάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρα-
τηγοῖς ταὐτὰ ἔφρασεν.
4 Ἐπεὶ δ' ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλοιντο.
οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἥκοιεν ἄνδρες, οἵτινες
ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἕλλησιν
ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. ὁ δ'
5 ἀπεκρίνατο: "Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης
δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων
περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον."
6 Ταῦτ' ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἧκον
ταχύ. ᾧ καὶ δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν ἤ

ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν. ἔλεγον δέ,
ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας
ἔχοντες, οἳ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν
ἕξουσι τἀπιτήδεια. ὁ δ' ἠρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι 7
σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο
σπονδαί. οἱ δέ, "Ἅπασιν," ἔφασαν, "μέχρι ἂν βασι-
λεῖ τὰ παρ' ὑμῶν διαγγελθῇ."

Ἐπεὶ δὲ ταῦτ' εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέ- 8
αρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι
ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τἀπιτήδεια καὶ
λαβεῖν. ὁ δὲ Κλέαρχος εἶπε· "Δοκεῖ μὲν κἀμοὶ ταῦτα· 9
οὐ μέντοι ταχύ γ' ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν
ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς
ποιήσασθαι· οἶμαί γε μέντοι," ἔφη, "καὶ τοῖς ἡμετέροις
στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι." ἐπεὶ δ'
ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς
ἡγεῖσθαι ἐκέλευε πρὸς τἀπιτήδεια.

The Greeks are led to villages, where they find supplies.

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς 10
μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν
τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τά-
φροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι
διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν
φοινίκων οὓς εὕρισκον ἐκπεπτωκότας, τοὺς δὲ καὶ ἐξέ-
κοπτον.

Καὶ ἐνταῦθ' ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει. 11
ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ εἶχεν, ἐν δὲ τῇ δεξιᾷ
βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο
τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν
ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμ-
βαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδά-

12 ζειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτὸ οἱ εἰς τριάκοντα
ἔτη· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσε-
13 λάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέ-
αρχος ἔσπευδεν, ὑποπτεύων, μὴ ἀεὶ οὕτω πλήρεις εἶναι
τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἵα τὸ πεδίον ἄρδειν·
ἀλλ' ἵν' ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ εἰς
τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ
πεδίον τὸ ὕδωρ ἀφεικέναι.
14 Πορευόμενοι δ' ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ
ἡγεμόνες λαμβάνειν τἀπιτήδεια. ἐνῆν δὲ σῖτος πολὺς
καὶ οἶνος φοινίκων καὶ ὄξος ἑψητὸν ἀπὸ τῶν αὐτῶν.
15 αὐταὶ δ' αἱ βάλανοι τῶν φοινίκων, οἵας μὲν ἐν τοῖς Ἕλ-
λησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο. αἱ δὲ τοῖς
δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τὸ
κάλλος καὶ τὸ μέγεθος, ἡ δ' ὄψις ἠλέκτρου οὐδὲν διέ-
φερεν· τὰς δέ τινας ξηραίνοντες τραγήματα ἀπετίθεσαν.
καὶ ἦν καὶ παρὰ πότον ἡδὺ μέν, κεφαλαλγὲς δέ. ἐν-
16 ταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον
οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμαζον τό τε εἶδος
καὶ τὴν ἰδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο
κεφαλαλγές. ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος,
ὅλος ἐξηυαίνετο.

Tissaphernes proposes to make the truce permanent.

17 Ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου
βασιλέως ἧκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς
ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἵ-
ποντο. ἐπεὶ δ' ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρα-
τηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε·
18 "Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι,
καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ ἀμήχανα ἐμπεπτω-
κότας, εὕρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασι-

λέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν
Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε
πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ 19
γνοὺς ᾐτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν
μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶ-
τος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικό-
μην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων
οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ
ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον
ἀπέκτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν
τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πι-
στότατοι. καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύ- 20
σεσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος
ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν
μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἐάν τι
δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι."

Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· 21
καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν·

"Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες
οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις
Κῦρος εὕρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵν' ὑμᾶς τε ἀπαρα-
σκεύους λάβοι καὶ ἡμᾶς ἐνθάδ' ἀναγάγοι. ἐπεὶ μέντοι 22
ἤδη αὐτὸν ἑωρῶμεν ἐν δεινῷ ὄντα, ᾐσχύνθημεν καὶ θεοὺς
καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ
παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέ- 23
θνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ'
ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν
κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πο-
ρευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα
μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέν-
τοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἴς γε
δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες."

The King agrees to let the Greeks return.

24 Ὁ μὲν οὕτως εἶπεν· ἀκούσας δ' ὁ Τισσαφέρνης ἔφη·
"Ταῦτ' ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ'
ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων·
25 ἀγορὰν δ' ἡμεῖς παρέξομεν." καὶ εἰς μὲν τὴν ὑστεραίαν
οὐχ ἧκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ
ἥκων ἔλεγεν, ὅτι διαπεπραγμένος ἥκοι παρὰ βασιλέως
δοθῆναι αὐτῷ σῴζειν τοὺς Ἕλληνας, καίπερ πάνυ πολ-
λῶν ἀντιλεγόντων, ὡς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι
26 τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. τέλος δ' εἶπε· "Καὶ
νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἦ μὴν φιλίαν
παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν
Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι,
27 λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τἀπιτήδεια. ὑμᾶς
δ' αὖ ἡμῖν δεήσει ὀμόσαι, ἦ μὴν πορεύσεσθαι ὡς διὰ φι-
λίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ
ἀγορὰν παρέχωμεν· ἐὰν δὲ παρέχωμεν ἀγοράν, ὠνου-
μένους ἕξειν τἀπιτήδεια."

28 Ταῦτ' ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσα-
φέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν
Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ
29 τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· "Νῦν
μὲν δὴ ἄπειμι ὡς βασιλέα. ἐπειδὰν δὲ διαπράξωμαι ἃ
δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν
Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν."

Ariaeus grows indifferent to the Greeks; they murmur.

1 **IV.** Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἕλ-
ληνες καὶ ὁ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι,
ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται
πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι,

καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρρυνον-
τες καὶ δεξιὰς ἐνίοις παρὰ βασιλέως φέροντες, μὴ μνησι-
κακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
μηδ' ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ 2
γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἧττον προσέ-
χοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς
μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσ-
ιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·

"Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς 3
ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις
Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ
νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ
τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρα-
τιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που 4
ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος εἴη ἡ ὁδός.
οὐ γάρ ποτε ἑκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν
Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς τοσοίδε ὄντες ἐνικῶμεν
βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες
ἀπήλθομεν."

Κλέαρχος δ' ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· "Ἐγὼ 5
ἐνθυμοῦμαι μὲν καὶ αὐτὸς ταῦτα πάντα. ἐννοῶ δ' ὅτι,
εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ
τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς
ἡμῖν παρέξει οὐδ' ὁπόθεν ἐπισιτιούμεθα. αὖθις δ' ὁ
ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων
ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς
λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν
ἔσονται. ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν 6
ἐστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν
ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν
δή, ἐὰν μάχεσθαί γε δέῃ, ἱππεῖς εἰσιν ἡμῖν σύμμαχοι,
τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου

ἄξιοι· ὥστε νικῶντες μὲν τίν' ἂν ἀποκτείναιμεν; ἡττω-
7 μένων δ' οὐδένα οἷόν τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα,
ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται
ἡμᾶς ἀπολέσαι, οὐκ οἶδ' ὅ,τι δεῖ αὐτὸν ὀμόσαι καὶ
δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ
ἄπιστα ποιῆσαι Ἕλλησί τε καὶ βαρβάροις." τοιαῦτα
πολλὰ ἔλεγεν.

They proceed with the King's forces to the Tigris.

8 Ἐν δὲ τούτῳ ἧκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύνα-
μιν ὡς εἰς οἶκον ἀπιών, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν·
9 ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. ἐν-
τεῦθεν δ' ἤδη, Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν
παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ
Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει
10 καὶ Ὀρόντᾳ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. οἱ δ'
Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν
ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δ' ἑκάστοτε ἀπέ-
χοντες ἀλλήλων παρασάγγην καὶ πλεῖον· ἐφυλάττοντο
11 δ' ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς
τοῦτο ὑποψίαν παρεῖχεν. ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ
τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες,
πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν
παρεῖχεν.

12 Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μη-
δίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. ἦν
δ' ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις,
εὖρος εἴκοσι ποδῶν, ὕψος δ' ἑκατόν· μῆκος δ' ἐλέγετο
εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ
πολύ.

13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας
ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,

τὴν δ' ἐζευγμένην πλοίοις ἑπτά. αὗται δ' ἦσαν ἀπὸ
τοῦ Τίγρητος ποταμοῦ. κατετέτμηντο δ' ἐξ αὐτῶν καὶ
τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα
δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ
Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τί-
γρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάν-
θρωπος, ᾗ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ στα-
δίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν **14**
ἐσκήνησαν, ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ
δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες
τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν.

The Persians try a ruse on the Greeks, and fail.

Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ **15**
τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν
ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι
Πρόξενον ἢ Κλέαρχον· Μένωνα δ' οὐκ ἐζήτει, καὶ
ταῦτα παρ' Ἀριαίου ὢν τοῦ Μένωνος ξένου. ἐπεὶ δὲ **16**
Πρόξενος εἶπεν, ὅτι "αὐτός εἰμι ὃν ζητεῖς," εἶπεν ὁ
ἄνθρωπος τάδε·

"Ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες
Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ
ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρά-
τευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν **17**
γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυ-
λακήν, ὅτι διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς
νυκτός, ἐὰν δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀπο-
ληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος."

Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρ- **18**
χον, καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκούσας
ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος δέ τις τῶν **19**
παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα εἴη τό τε

ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. "δῆλον γάρ,
ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. ἐὰν μὲν
οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γάρ,
ἐὰν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες
20 ἡμεῖς σωθῶμεν. ἐὰν δ' ἡμεῖς νικῶμεν, λελυμένης τῆς
γεφύρας οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν
βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται
λελυμένης τῆς γεφύρας."
21 Ἀκούσας δ' ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον,
πόση τις εἴη ἡ χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς
διώρυχος. ὁ δ' εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ
22 πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη, ὅτι
οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὀκνοῦντες, μὴ
οἱ Ἕλληνες διελόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ,
ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν
διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας
πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόν-
των· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο
βασιλέα κακῶς ποιεῖν.
23 Μετὰ δὲ ταῦτ' ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν
ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτ' ἐπέθετο οὐδεὶς οὐ-
δαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολε-
24 μίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ δ' ἕως
ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην πλοίοις τριά-
κοντα καὶ ἑπτὰ ὡς οἷόν τε μάλιστα πεφυλαγμένως·
ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλή-
νων, ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ
ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς
αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ διαβαίνοιεν τὸν
ποταμόν· ἐπειδὴ δ' εἶδεν, ᾤχετο ἀπελαύνων.

They march on together along the Tigris to Caenae.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέττα- 25
ρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ
εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. καὶ ἐνταῦθ' ᾠκεῖτο
πόλις μεγάλη, ᾗ ὄνομα Ὦπις· πρὸς ἣν ἀπήντησε τοῖς
Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ
Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς
βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα
παρερχομένους τοὺς Ἕλληνας ἐθεώρει. ὁ δὲ Κλέαρχος 26
ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δ' ἄλλοτε καὶ ἄλλοτε
ἐφιστάμενος. ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύ-
ματος ἐπισταίη, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου
τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ
στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ
εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα.

Ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς 27
ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτι-
δος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. ταύτας
Τισσαφέρνης, Κύρῳ ἐπεγγελῶν, διαρπάσαι τοῖς Ἕλλη-
σιν ἐπέτρεψε, πλὴν ἀνδραπόδων. ἐνῆν δὲ σῖτος πολὺς
καὶ πρόβατα καὶ ἄλλα χρήματα.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, 28
παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ
ἔχοντες· ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ
πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναί, ἐξ ἧς
οἱ βάρβαροι διῆγον ἐν σχεδίαις διφθερίναις ἄρτους,
τυρούς, οἶνον.

Clearchus addresses Tissaphernes, trying to remove his distrust.

V. Μετὰ ταῦτ' ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποτα- 1
μόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθ' ἔμειναν

ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ
2 *δ' οὐδεμία ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ συγγε-*
νέσθαι τῷ Τισσαφέρνει, εἴ πως δύναιτο παῦσαι τὰς
ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ
τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρῄζοι. ὁ δ' ἑτοί-
3 *μως ἐκέλευσεν ἥκειν. ἐπειδὴ δὲ συνῆλθον, λέγει ὁ*
Κλέαρχος τάδε·
"Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενη-
μένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους·
φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ
4 *ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν*
οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς
ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν
τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ
5 *δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ*
οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ
ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους, φθάσαι βουλόμε-
νοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε
6 *μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν*
τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστ' ἂν
παύεσθαι, ἥκω καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν
οὐκ ὀρθῶς ἀπιστεῖς.
7 *"Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι*
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων
σύνοιδεν αὑτῷ παρημεληκώς, τοῦτον ἐγὼ οὔποτ' ἂν εὐ-
δαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ
ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν
σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀπο-
σταίη. πάντῃ γὰρ πάντα τοῖς θεοῖς ὕποχα, καὶ πανταχῇ
πάντων ἴσον οἱ θεοὶ κρατοῦσιν.
8 *"Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γι-*
γνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέ-

μεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω
μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα 9
μὲν ἡμῖν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν
δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ
σκότους ἡ ὁδός, οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ
ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός, φοβερώτατον
δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ 10
καὶ μανέντες σε ἀποκτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐερ-
γέτην ἀποκτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον
ἀγωνιζοίμεθα;

"Ὅσων δὲ δὴ καὶ οἵων ἂν ἐλπίδων ἐμαυτὸν στερή-
σαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.
ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων 11
τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ
νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ
τὴν σαυτοῦ σώζοντα· τὴν δὲ βασιλέως δύναμιν, ᾗ Κῦρος
πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν. τούτων 12
δὲ τοιούτων ὄντων τίς οὕτω μαίνεται, ὅστις οὐ βούλεται
σοὶ φίλος εἶναι;

"Ἀλλὰ μὴν ἐρῶ γε καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ
σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι. οἶδα μὲν γὰρ ὑμῖν 13
Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ
δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισί-
δας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ
οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ.
Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυ-
μωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι
μᾶλλον κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν 14
ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιό τῳ φίλος
εἶναι, ὡς μέγιστος ἂν εἴης· εἰ δέ τίς σε λυποίη, ὡς
δεσπότης ἂν ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι
οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ

τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαί-
15 ως. ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυ-
μαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν
ἀκούσαιμι τοὔνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε
σε πεῖσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν."

Tissaphernes replies, professing friendly intent.

Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δ' ὧδε
16 ἀπημείφθη· "'Αλλ' ἥδομαι μέν, ὦ Κλέαρχε, ἀκούων σου
φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ
κακὸν βουλεύοις, ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνους
εἶναι. ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε
17 βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς
ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλή-
θους ἀπορεῖν ἢ πεζῶν ἢ ὁπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλά-
πτειν ἱκανοὶ εἴημεν ἄν, ἀντιπάσχειν δ' οὐδεὶς κίνδυνος;
18 ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν σοι
δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία, ἃ ὑμεῖς φίλια ὄντα
σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δ' ὄρη ὑμῖν
ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν
ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοί, ἐφ' ὧν
ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλώμεθα
μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι δια-
19 βαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι
τούτοις ἡττῴμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ
καρποῦ ἐστιν, ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες
λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ', εἰ πάνυ ἀγαθοὶ
εἴητε, μάχεσθαι ἂν δύναισθε.
20 "Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ
ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον,
ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξε-
λοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς

ἀνθρώπων αἰσχρός; παντάπασι δ' ἀπόρων ἐστὶ καὶ 21
ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονη-
ρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ
ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως
ἡμεῖς, ὦ Κλέαρχε, οὔτ' ἀλόγιστοι οὔτ' ἠλίθιοί ἐσμεν.

"Ἀλλὰ τί δή, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτ' 22
ἤλθομεν; εὖ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος, τοῦ
τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη
ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι
δι' εὐεργεσίας ἰσχυρόν. ὅσα δ' ἐμοὶ χρήσιμοι ὑμεῖς 23
ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα·
τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-
στιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν
παρόντων καὶ ἕτερος εὐπετῶς ἔχοι."

A general conference is agreed on, to correct matters.

Ταῦτ' εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ 24
εἶπεν·

"Οὔκουν," ἔφη, "οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν
ὑπαρχόντων, πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους
ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν;"

"Καὶ ἐγὼ μέν γε," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ 25
μοι οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ
ἐμφανεῖ λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐμοὶ
ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ."

"Ἐγὼ δέ," ἔφη ὁ Κλέαρχος, "ἄξω πάντας, καὶ σοὶ 26
αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω."

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρο- 27
νούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύν-
δειπνον ἐποιήσατο.

Τῇ δ' ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον
δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισ-

σαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε
χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἳ
ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδό-
τας αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρη-
28 θῆναι. ὑπώπτευε δ' εἶναι τὸν διαβάλλοντα Μένωνα,
εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀρι-
αίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως
τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ᾖ Τισ-
29 σαφέρνει. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ
στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς
παραλυποῦντας ἐκποδὼν εἶναι.

Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι
πάντας τοὺς στρατηγοὺς καὶ λοχαγοὺς μηδὲ πιστεύειν
30 Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε
διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχα-
γούς· συνηκολούθησαν δ' ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
στρατιωτῶν ὡς διακόσιοι.

The Greek officers, proceeding to the conference, are murdered. The Persians try to entrap the soldiers.

31 Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους,
οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώ-
τιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λά-
κων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύ-
32 ραις ἔμενον. οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ ση-
μείου οἵ τ' ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκό-
πησαν.

Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ
πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ
33 ἢ ἐλευθέρῳ, πάντας ἔκτεινον. οἱ δ' Ἕλληνες τήν τε
ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες
καὶ ὅ,τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς

ἧκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔν-
τερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη-
μένα.

Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες 34
ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ
τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος 35
δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστό-
τατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισ-
σαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν·
συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι
εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προελθεῖν ἐκέ- 36
λευον εἴ τις εἴη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός,
ἵν' ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτ' ἐξῆλ- 37
θον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλε-
άνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν
αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ
Προξένου. Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ
τινὶ σὺν ἄλλοις ἐπισιτιζόμενος.

Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· 38
"Κλέαρχος μέν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε
ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-
θνηκεν, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ
τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασι-
λεὺς τὰ ὅπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπείπερ
Κύρου ἦσαν τοῦ ἐκείνου δούλου."

Πρὸς ταῦτ' ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλε- 39
άνωρ ὁ Ὀρχομένιος·

"Ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι, ὅσοι
ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώ-
πους, οἵτινες ὀμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ
ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ
ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τ' ἄνδρας αὐτούς,

οἷς ὤμνυτε, ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;"

40 Ὁ δ' Ἀριαῖος εἶπε· "Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις."

41 Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· "Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει, δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γάρ, ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεῦσαι."

42 Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Character of Clearchus.—His love of war.

1 **VI.** Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἷς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.

2 Καὶ γὰρ δή, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις
πρὸς τοὺς Ἀθηναίους, παρέμενεν, ἐπεὶ δ' εἰρήνη ἐγένετο,
πείσας τὴν αὑτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς
Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν
ἐφόρων, ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου
3 καὶ Περίνθου Θρᾳξίν. ἐπεὶ δὲ μεταγνόντες πως οἱ
ἔφοροι, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο
ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο
4 πλέων εἰς Ἑλλήσποντον. ἐκ τούτου καὶ ἐθανατώθη
ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν.

Ἤδη δὲ φυγὰς ὢν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις

*μὲν λόγοις ἔπεισε Κῦρον ἀλλαχοῦ γέγραπται, δίδωσι
δ' αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν οὐκ* 5
*ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημά-
των συλλέξας στράτευμα ἐπολέμει τοῖς Θρᾳξί, καὶ
μάχῃ τ' ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε
τούτους καὶ πολεμῶν διεγένετο, μέχρι οὗ Κῦρος ἐδεήθη
τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὖ
πολεμήσων.*

Ταῦτ' οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, 6
*ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλά-
βης, αἱρεῖται πολεμεῖν, ἐξὸν δὲ ῥᾳθυμεῖν, βούλεται πο-
νεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως,
αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δ', ὥσπερ
εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονήν, ἤθελε δαπανᾶν
εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δ'* 7
*αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τ' ἦν καὶ ἡμέ-
ρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς
δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες
ὡμολόγουν.*

His ability as a commander; his severity.

Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοι- 8
*ούτου τρόπου οἷον ἐκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς
τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἡ στρατιὰ
αὐτῷ τἀπιτήδεια, καὶ παρασκευάζειν ταῦτα. ἱκανὸς δὲ
καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον εἴη Κλεάρχῳ.
τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν* 9
*στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τ' ἀεὶ ἰσχυ-
ρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ'
ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύ-
ματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν* 10
ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν

ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι ἐπὶ τοὺς πολεμίους.

11 Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἂν ἄλλον ᾑροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν αὐτοῦ τότε φαιδρὸν ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι,
12 ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς ἄλλον ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον.

13 Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτ' εἶχεν· οἵτινες δ' ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρεῖεν αὐτῷ,
14 σφόδρα πειθομένοις ἐχρῆτο. ἐπεὶ δ' ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι εὐτάκτους ἐποίει.

15 Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπ' ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δ' ὅτ' ἐτελεύτα ἀμφὶ τὰ πεντήκοντ' ἔτη.

Proxenus; his ambition, and love of honor.

16 Πρόξενος δ' ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ
17 Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ γὰρ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα

καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσούτων δ' 18
ἐπιθυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτ' εἶχεν, ὅτι τούτων
οὐδὲν ἂν ἐθέλοι κτᾶσθαι μετ' ἀδικίας, ἀλλὰ σὺν τῷ
δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ
τούτων μή.

Ἄρχειν δὲ καλῶν μὲν κἀγαθῶν δυνατὸς ἦν· οὐ μέν- 19
τοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον
ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ᾐσχύνετο μᾶλλον τοὺς
στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος
μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις
ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δ' ἀρκεῖν 20
πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸ τὸν μὲν καλῶς
ποιοῦντα ἐπαινεῖν, τὸν δ' ἀδικοῦντα μὴ ἐπαινεῖν. τοι-
γαροῦν αὐτῷ οἱ μὲν καλοί τε κἀγαθοὶ τῶν συνόντων
εὖνοι ἦσαν, οἱ δ' ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ
ὄντι. ὅτε δ' ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

Menon; his greed and shamelessness.—Agias and Socrates.

Μένων δ' ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλου- 21
τεῖν ἰσχυρῶς, ἐπιθυμῶν δ' ἄρχειν, ὅπως πλείω λαμβά-
νοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος
τ' ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵν' ἀδικῶν
μὴ διδοίη δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυ- 22
μοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν
τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δ' ἁπλοῦν καὶ
ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. στέργων δὲ 23
φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ
ἔνδηλος ἐγίγνετο ἐπιβουλεύων.

Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων
πάντων ὡς καταγελῶν ἀεὶ διελέγετο. καὶ τοῖς μὲν τῶν 24
πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο
εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φί-

λων μόνος ᾤετο εἰδέναι ῥᾷστον ὂν ἀφύλακτα λαμβάνειν.
25 καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ
ὡπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλήθειαν
26 ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. ὥσπερ δέ
τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιότητι,
οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλά-
σασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦρ-
γον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς
μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώ-
τους τοῦτ' ᾤετο δεῖν κτήσασθαι.

27 Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν.

28 Ἀποθνησκόντων δὲ τῶν συστρατήγων, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταὐτὰ πεποιηκὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ οἱ ἀποτμηθέντες τὰς κεφαλάς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

29 Ἀγίας δ' ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτω ἀπεθανέτην. τούτων δ' οὔθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἤστην δ' ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντ' ἔτη ἀπὸ γενεᾶς.

ΛΟΓΟΣ Γ'.

Dejection of the Greeks. — Xenophon.

1 **I.** Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2 Ἐπεὶ δ' οἵ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπισπόμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δ' οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἢ μύρια στάδια, ἡγεμὼν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὐδεδώκεσαν δ' αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδ' ἱππέα οὐδένα σύμμαχον ἔχοντες, ὥστ' εὔδηλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δ' αὐτῶν οὐδεὶς ἂν λειφθείη.

3 Ταῦτα δὴ ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δ' ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων,

γονέων, γυναικῶν, παίδων, οὓς οὔποτ᾽ ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4 *Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δ᾽ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος.*

5 *Ὁ μέντοι Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας, μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας.*

6 *Ἐλθὼν δ᾽ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλωνα, τίνι*
ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι
τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. καὶ
7 *ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ᾽ ἀκούσας ᾐτιᾶτο αὐτόν, ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῷον εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ᾽ αὐτὸς κρίνας ἰτέον εἶναι τοῦτ᾽ ἐπυνθάνετο, πῶς ἂν κάλλιστα πορευθείη. "ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ᾽," ἔφη, "χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν."*

Xenophon's connection with the expedition. — His dream.

8 *Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς*
ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ
Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ συνε-
9 *στάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ*
Κῦρος συμπρουθυμεῖτο μεῖναι αὐτόν· εἶπε δ᾽ ὅτι, ἐπει-

δὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψοι αὐτόν.
ἐλέγετο δ' ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10
μὲν δὴ οὕτως ἐξαπατηθείς, οὐχ ὑπὸ Προξένου· οὐ γὰρ
ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδ' ἄλλος οὐδεὶς τῶν Ἑλ-
λήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον,
σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ
βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως
οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνη-
κολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν.

Ἐπεὶ δ' ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις 11
καὶ οὐκ ἐδύνατο καθεύδειν. μικρὸν δ' ὕπνου λαχὼν
εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς
πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπε-
σθαι πᾶσαν. περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ 12
πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις
φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι
ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύ-
κλῳ δὲ λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς χώρας
ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπό
τινων ἀποριῶν.

Ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι 13
σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται
γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια
αὐτῷ ἐμπίπτει· 'τί κατάκειμαι; ἡ δὲ νὺξ προβαίνει·
ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. εἰ δὲ
γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα
μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα
παθόντας, ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἀμυνού- 14
μεθα, οὐδεὶς παρασκευάζεται οὐδ' ἐπιμέλεται, ἀλλὰ
κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν
ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν;
ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ'

*ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν
τοῖς πολεμίοις.'*

Xenophon, arousing the captains of Proxenus, addresses them.

15 Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου
πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν·
"Ἐγώ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι,
ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν, ἐν
16 οἵοις ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότε-
ρον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν
καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν
17 ἀντεπιμέλεται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν
εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα
πείσεσθαι; ὃς καὶ τοῦ ὁμοπατρίου καὶ ὁμομητρίου ἀδελ-
φοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν καὶ
τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμὼν μὲν
οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δοῦ-
λον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ
18 δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἆρ' οὐκ ἂν ἐπὶ πᾶν
ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώ-
ποις φόβον παράσχοι τοῦ στρατεῦσαί ποτ' ἐπ' αὐ-
τόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα
ποιητέον.
19 "Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὔποτ'
ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν
αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσην μὲν χώραν
καὶ οἵαν ἔχοιεν, ὡς δ' ἄφθονα τἀπιτήδεια, ὅσους δὲ
20 θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ· τὰ
δ' αὖ τῶν στρατιωτῶν ὁπότ' ἐνθυμοίμην, ὅτι τῶν μὲν
ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα,
ὅτου δ' ὠνησόμεθα ᾔδειν ἔτι ὀλίγους ἔχοντας, ἄλλως
δέ πως πορίζεσθαι τἀπιτήδεια ὅρκους ἤδη κατέχοντας

*ἡμᾶς· ταῦτ᾽ οὖν λογιζόμενος ἐνίοτε τὰς σπονδὰς μᾶλλον
ἐφοβούμην ἢ νῦν τὸν πόλεμον.*

“Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδάς, λελύσθαι 21
*μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία.
ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τἀγαθὰ ἆθλα, ὁπότεροι
ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ᾽ οἱ θεοί
εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. οὗτοι μὲν* 22
*γὰρ αὐτοὺς ἐπιωρκήκασιν, ἡμεῖς δὲ πολλὰ ὁρῶντες
ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν
ὅρκους· ὥστ᾽ ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα
πολὺ σὺν φρονήματι μείζονι ἢ τούτοις.*

“Ἔτι δ᾽ ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη 23
*καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς
σὺν τοῖς θεοῖς ἀμείνονας· οἱ δ᾽ ἄνδρες καὶ τρωτοὶ καὶ
θνητοὶ μᾶλλον ἡμῶν, ἐὰν οἱ θεοί, ὥσπερ τὸ πρόσθεν,
νίκην ἡμῖν διδῶσιν. ἀλλ᾽, ἴσως γὰρ καὶ ἄλλοι ταῦτ᾽* 24
*ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ᾽
ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα,
ἀλλ᾽ ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ
τὴν ἀρετήν. φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν
στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ, εἰ μὲν ὑμεῖς* 25
*ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἕπεσθαι ὑμῖν βούλομαι, εἰ
δ᾽ ἐμὲ τάττετε ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν,
ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ᾽ ἐμαυτοῦ
τὰ κακά.”*

A traitor opposes his advice, and is expelled. All the Greek officers come together.

Ὁ μὲν ταῦτ᾽ ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγεῖ- 26
*σθαι ἐκέλευον ἅπαντες, πλὴν Ἀπολλωνίδης τις ἦν
βοιωτιάζων τῇ φωνῇ· οὗτος δ᾽ εἶπεν, ὅτι φλυαροίη*

ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα
πείσας, ᾗ δύναιτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας.
27 ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε·
"Ὦ θαυμασιώτατε ἄνθρωπε, σὺ δέ γε οὐδ' ὁρῶν γι-
γνώσκεις οὐδ' ἀκούων μέμνησαι. ἐν ταὐτῷ γε μέντοι
ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα
φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ
28 ὅπλα. ἐπεὶ δ' ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι
ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέ-
σβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τἀπι-
τήδεια, ἔστε σπονδῶν ἔτυχεν;
29 "Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ
σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον πι-
στεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,
κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες
δύνανται, καὶ μάλ', οἶμαι, ἐρῶντες τούτου; ἃ σὺ πάντ'
εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῄς,
30 πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες,
δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταὐτὸν
ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀνα-
θέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πα-
τρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην
ὢν τοιοῦτός ἐστιν."
31 Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν·
"Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν
οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον
32 ὥσπερ Λυδόν, ἀμφότερα τὰ ὦτα τετρυπημένον." καὶ
εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν.
Οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρα-
τηγὸς σῶς εἴη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δ'
οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἴη,
33 τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν

τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες
στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.

Ὅτε δὲ ταῦτ᾽ ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθ᾽ 34
Ἱερώνυμος Ἠλεῖος, πρεσβύτατος ὢν τῶν Προξένου λο-
χαγῶν, ἤρχετο λέγειν ὧδε· "Ἡμῖν, ὦ ἄνδρες στρατηγοὶ
καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συν-
ελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ
τι δυναίμεθ᾽ ἀγαθόν. λέξον δ᾽," ἔφη, "καὶ σύ, ὦ Ξενο-
φῶν, ἅπερ καὶ πρὸς ἡμᾶς."

Xenophon reviews the situation, and proposes active measures.

Ἐκ τούτου λέγει τάδε Ξενοφῶν· 35

"Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασι-
λεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν
ἡμῶν, τοῖς δ᾽ ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς, ἐὰν
δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γ᾽, οἶμαι, πάντα ποιητέα,
ὡς μήποτ᾽ ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον,
ἐκεῖνοι ἐφ᾽ ἡμῖν. εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦ- 36
τοι ὄντες, ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν.
οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι,
καὶ ἐὰν μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσον-
ται, ἐὰν δ᾽ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ
ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε,
εὖ ἴστε, ὅτι ἕψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι.

"Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι 37
τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι
καὶ λοχαγοί· καὶ ὅτ᾽ εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ
τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πό-
λεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ
πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν,
ἐάν τί που δέῃ.

"Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὠφελῆσαι 38

τὸ στράτευμα, εἰ ἐπιμεληθεῖτε, ὅπως ἀντὶ τῶν ἀπολωλό-
των ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν.
ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτ'
ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν
δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία
σώζειν δοκεῖ, ἡ δ' ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.
39 "Ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους
δεῖ, ἐὰν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ
παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι.
40 νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν
ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε,
οὕτω γ' ἐχόντων, οὐκ οἶδα ὅ,τι ἄν τις χρήσαιτο αὐτοῖς
41 εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. ἐὰν δέ τις αὐτῶν
τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί
πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι
ἔσονται.
42 "Ἐπίστασθε γὰρ δήπου, ὅτι οὔτε πλῆθός ἐστιν οὔτ'
ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι
ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν
ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι
43 οὐ δέχονται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ
τοῦτο, ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου
ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς
ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον
ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,
περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται,
τούτους ὁρῶ μᾶλλόν πως εἰς τὸ γῆρας ἀφικνουμένους
44 καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ
ἡμᾶς δεῖ νῦν καταμαθόντας (ἐν τοιούτῳ γὰρ καιρῷ
ἐσμεν) αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους
παρακαλεῖν."
45 Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

His suggestions are adopted, and five generals chosen.

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος·

"Ἀλλὰ πρόσθεν μέν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν 46 εἴη τἀγαθόν. καὶ νῦν," ἔφη, "μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἱρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἑλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν," ἔφη, "καὶ Τολμίδης ὁ κῆρυξ."

Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ 47 περαίνοιτο τὰ δέοντα. ἐκ τούτου ᾑρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δ' Ἀγίου Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

The soldiers assemble; Chirisophus and Cleanor speak.

II. Ἐπεὶ δ' ᾕρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ 1 εἰς τὸ μέσον ἧκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε·

"Ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2 ὁπότ' ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφ' Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθούς τε εἶναι 3 καὶ μὴ ὑφίεσθαι, ὅπως, ἐὰν μὲν δυνώμεθα, καλῶς νικῶν-

τες σωζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν."

4 Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε·

"Ἀλλ' ὁρᾶτε μέν, ὦ ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων, ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὀμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ᾐδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.
5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς
6 τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο, ἡμᾶς δὲ δεῖ ταῦθ' ὁρῶντας μήποτ' ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ,τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν."

Xenophon follows.—'There are yet many hopes of safety.'

7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος εἰς πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικῶντι πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δ' ἤρχετο ὧδε·

"Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δέ, οἶμαι, καὶ ὑμεῖς. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας." 8

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ Ξενοφῶν εἶπε· "Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια, ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτα," ἔφη, "ἀνατεινάτω τὴν χεῖρα." καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου δ' ηὔξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε· 9

"Ἐτύγχανον λέγων, ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικρούς, κἂν ἐν δεινοτάτοις ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 10

"Ἔπειτα δέ, ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵν' εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονταί τε σὺν τοῖς θεοῖς καὶ 11

ἐκ πάνυ δεινων οἱ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν
καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων
τὰς Ἀθήνας, ὑποστῆναι αὐτοὺς Ἀθηναῖοι τολμήσαντες
12 ἐνίκησαν. καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὁπόσους κατα-
κάνοιεν τῶν πολεμίων, τοσαύτας χιμαίρας καταθύσειν
τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς
κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀπο-
θύουσιν.

13 "Ἔπειτα δ' ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀνα-
ρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε
ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ
κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια
ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μνημεῖον ἡ ἐλευθερία τῶν
πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα
γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.
τοιούτων μέν ἐστε προγόνων.

14 "Οὐ μὲν δὴ τοῦτό γ' ἐρῶ, ὡς ὑμεῖς καταισχύνετ'
αὐτούς· ἀλλ' οὔπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι
τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐ-
15 τῶν ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς
Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὁπότε περὶ
τῆς ὑμετέρας αὐτῶν σωτηρίας ὁ ἀγών ἐστι, πολὺ δήπου
ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.

16 "Ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς
τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό
τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ
πατρίῳ φρονήματι ἰέναι ἐπ' αὐτούς· νῦν δ', ὁπότε καὶ
πεῖραν ἤδη ἔχετε αὐτῶν, ὅτι ἐθέλουσι καὶ πολλαπλά-
σιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
τούτους φοβεῖσθαι;

17 "Μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν, ὅτι οἱ Κύρειοι
πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι

γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφυγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὁρᾶν.

'Nor should our needs and difficulties discourage us.'

"Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν 18 ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμηθήτω, ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτ' οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ,τι ἂν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν 19 τῶν γ' ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν; οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἐάν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν ἐθέλωμεν, τευξόμεθα. ἑν δὲ μόνον προέχουσιν οἱ ἱππεῖς ἡμῶν· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

"Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δ' οὐκέτι 20 ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτ' ἄχθεσθε, σκέψασθε, πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται, ὅτι, ἐάν τι περὶ ἡμᾶς ἁμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτήσονται. τὰ 21 δ' ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς, ἧς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτ' ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἐάνπερ κρατῶμεν, μέτρῳ χρωμένους, ὁπόσῳ ἂν ἕκαστος βούληται.

"Εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ 22 ποταμοὺς ἄπορον νομίζετ' εἶναι καὶ μεγάλως ἡγεῖσθ'

ἐξαπατηθῆναι διαβάντες, σκέψασθ', εἰ ἄρα τοῦτο καὶ
μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ οἱ
ποταμοί, ἐὰν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προ-
ϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ
βρέχοντες.

23 "Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, ἡγεμών τε μηδεὶς
ἡμῖν φανεῖται, οὐδ' ὣς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα
μὲν γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους
εἶναι, ὅτι βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ
πολλάς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν,
ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ
εἴδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν
24 τούτων χώραν καρποῦνται· καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε
χρῆναι μήπω φανεροὺς εἶναι οἴκαδ' ὡρμημένους, ἀλλὰ
κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας.

"Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν
ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως
ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν
τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι
τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρα-
25 σκευαζομένους. ἀλλὰ γὰρ δέδοικα, ἐὰν ἅπαξ μάθωμεν
ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ
Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις
ὁμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς
οἴκαδ' ὁδοῦ.

26 "Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς
τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖ-
σθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν, ὅτι ἑκόντες πένον-
ται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι σκληρῶς βιοτεύοντας
ἐνθάδε κομισαμένους πλουσίους ὁρᾶν. ἀλλὰ γάρ, ὦ
ἄνδρες, πάντα ταῦτα τἀγαθὰ δῆλον ὅτι τῶν κρατούν-
27 των ἐστί· τοῦτο δεῖ λέγειν, ὅπως ἂν πορευοίμεθά τε

ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι, ὡς κράτιστα
μαχοίμεθα.

'Let us burn our superfluous baggage, and obey our leaders.'

"Πρῶτον μὲν τοίνυν," ἔφη, "δοκεῖ μοι κατακαῦσαι
τὰς ἁμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ,
ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα
καὶ τὰς σκηνὰς συγκατακαῦσαι. αὗται γὰρ αὖ ὄχλον
μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτ' εἰς
τὸ μάχεσθαι οὔτ' εἰς τὸ τἀπιτήδεια ἔχειν. ἔτι δὲ καὶ 28
τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα
πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵν' ὡς πλεῖ-
στοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ
σκευοφορῶσιν. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι
πάντα ἀλλότρια· ἐὰν δὲ κρατῶμεν, καὶ τοὺς πολεμίους
δεῖ σκευοφόρους ἡμετέρους νομίζειν.

"Λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. 29
ὁρᾶτε γὰρ καὶ τοὺς πολεμίους, ὅτι οὐ πρόσθεν ἐξενεγκεῖν
ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς
ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων
καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι
τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχίᾳ ἂν καὶ
ἀταξίᾳ ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν 30
τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν
πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ
πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν.

"Ἐὰν δέ τις ἀπειθῇ, ψηφίσασθε τὸν ἀεὶ ὑμῶν ἐν- 31
τυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, καὶ οὕτως οἱ
πολέμιοι πλεῖστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ
ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους τοὺς οὐ- 32
δενὶ ἐπιτρέψοντας κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν
ἤδη ὥρα. ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται.

ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵν' ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα."

All approve; an order of march is agreed on.

33 Μετὰ ταῦτα Χειρίσοφος εἶπεν· "'Αλλ' εἰ μέν τινος ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν, ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-
34 τεινάτω τὴν χεῖρα." ἀνέτειναν ἅπαντες. ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν·

"Ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἕξομεν τἀπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων ἀπε-
35 χούσας· οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἐὰν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, οὕτω καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν.

36 "Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ οὖν νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἄν, ὁπόθ' οἱ πολέμιοι ἔλθοιεν, βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρῴμεθ' ἂν εὐθὺς τοῖς τεταγμένοις.

37 "Εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἑκατέρων δύο τὼ πρεσβυτάτω στρατηγὼ ἐπιμελοίσθην, ὀπισθοφυλακοῖμεν δ'
38 ἡμεῖς οἱ νεώτατοι, ἐγὼ καὶ Τιμασίων τὸ νῦν εἶναι. τὸ

δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα
ὅ,τι ἂν ἀεὶ κράτιστον δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ
βέλτιον, λεξάτω."

Ἐπεὶ δ' οὐδεὶς ἀντέλεγεν, εἶπεν· "Ὅτῳ δοκεῖ ταῦτα,
ἀνατεινάτω τὴν χεῖρα." ἔδοξε ταῦτα. "Νῦν τοίνυν," 39
ἔφη, "ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε
ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγα-
θὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε
ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων το
κατακαίνειν, τῶν δ' ἡττωμένων τὸ ἀποθνήσκειν ἐστίν·
καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω·
τῶν γὰρ νικώντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ
τῶν ἡττωμένων λαμβάνειν."

Mithridates tries to entice the Greeks; failing in this, he attacks them; Xenophon attempts pursuit.

III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες 1
κατέκαον τὰς ἁμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν
ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δ' ἄλλα
εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποι-
οῦντο. ἀριστοποιουμένων δ' αὐτῶν ἔρχεται Μιθριδάτης
σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρα-
τηγοὺς εἰς ἐπήκοον λέγει ὧδε·

"Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς 2
ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε δ'
εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῴην ὑμᾶς σω-
τήριόν τι βουλευομένους, ἔλθοιμ' ἂν πρὸς ὑμᾶς καὶ τοὺς
θεράποντας πάντας ἔχων. λέξατε οὖν πρός με, τί ἐν
νῷ ἔχετε, ὡς πρὸς φίλον τε καὶ εὔνουν καὶ βουλόμενον
κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι."

Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι 3
τάδε· καὶ ἔλεγε Χειρίσοφος· "Ἡμῖν δοκεῖ, ἐὰν μέν τις

ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς
4 ἂν δυνώμεθα ἀσινέστατα· ἐὰν δέ τις ἡμᾶς τῆς ὁδοῦ
ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κρά-
τιστα."

Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον
εἴη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ ἐγιγνώσκετο,
ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισσαφέρνους τις
5 οἰκείων παρηκολούθει πίστεως ἕνεκα. καὶ ἐκ τούτου
ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι
τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν·
διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα
γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ᾤχετο
ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσιν.

6 Μετὰ ταῦτ' ἀριστήσαντες καὶ διαβάντες τὸν Ζαπά-
ταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ
τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθότων
ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς δια-
κοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους
7 μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ προσῄει μὲν ὡς φί-
λος ὢν πρὸς τοὺς Ἕλληνας. ἐπεὶ δ' ἐγγὺς ἐγένετο,
ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοί,
οἱ δ' ἐσφενδόνων, καὶ ἐτίτρωσκον. οἱ δ' ὀπισθοφύλακες
τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποίουν δ' οὐδέν·
οἵ τε γὰρ Κρῆτες βραχύτερον τῶν Περσῶν ἐτόξευον,
καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκληντο, οἵ
τε ἀκοντισταὶ βραχύτερον ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι
τῶν σφενδονητῶν.

8 Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ
ἐδίωκον τῶν ὁπλιτῶν καὶ τῶν πελταστῶν οἳ ἔτυχον
σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δ' οὐδένα κατε-
9 λάμβανον τῶν πολεμίων. οὔτε γὰρ ἱππεῖς ἦσαν τοῖς
Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγον-

τας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ
γὰρ οὐχ οἷόν τ' ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώ-
κειν. οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτί- 10
τρώσκον εἰς τοὔπισθεν τοξεύοντες ἀπὸ τῶν ἵππων,
ὁπόσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπανα-
χωρεῖν μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον 11
οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφί-
κοντο εἰς τὰς κώμας.

The Greeks equip a few horsemen and slingers.

Ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ
πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ᾐτιῶντο, ὅτι
ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τ' ἐκινδύνευε
καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.
ἀκούσας δὲ Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς αἰτιῷντο καὶ 12
αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη.
"Ἀλλ' ἐγώ," ἔφη, "ἠναγκάσθην διώκειν, ἐπειδὴ ἑώ-
ρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν
δ' οὐδὲν δυναμένους. ἐπειδὴ δ' ἐδιώκομεν, ἀληθῆ," ἔφη, 13
"ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον
ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλε-
πῶς. τοῖς οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, 14
ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα,
δηλῶσαι δ' ὧν δεόμεθα.
"Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν, 15
ὅσον οὔτε οἱ Κρῆτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ
χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δ' αὐτοὺς διώκωμεν,
πολὺ μὲν οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος
διώκειν, ἐν ὀλίγῳ δ' οὐδ', εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν
διώκων καταλάβοι ἐκ τόξου ῥύματος. εἰ οὖν μέλλομεν 16
τούτους εἴργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πο-
ρευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων.

"'Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν 'Ροδίους,
ὧν τοὺς πολλοὺς ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος
αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν.
17 ἐκεῖναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν
ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ 'Ρόδιοι καὶ ταῖς μολυβδί-
18 σιν ἐπίστανται χρῆσθαι. ἐὰν οὖν αὐτῶν ἐπισκεψώμεθα,
τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν
ἀργύριον, τῷ δ' ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον
τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην
τινὰ ἀτέλειαν εὑρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ
ἡμᾶς ὠφελεῖν.

19 "'Ὁρῶ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς
μέν τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλε-
λειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους
σκευοφοροῦντας. ἐὰν οὖν τούτους πάντας ἐκλέξαντες
σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δ' ἵππους εἰς ἱππέας
κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας
ἀνιάσουσιν."

20 Ἔδοξε ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῆται
μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκι-
μάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες
καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος δ'
ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

They beat off the enemy, and proceed up the Tigris.

1 **IV.** Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπο-
ρεύοντο πρῳαίτερον ἀναστάντες· χαράδραν γὰρ ἔδει
αὐτοὺς διαβῆναι, ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπίθοιντο αὐτοῖς
2 διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δ' αὐτοῖς πάλιν
ἐπιφαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξό-
τας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους
γὰρ ᾔτησε Τισσαφέρνην καὶ ἔλαβεν, ὑποσχόμενος, ἐὰν

τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, κατα-
φρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων
ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι.

Ἐπεὶ δ' οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον τῆς 3
χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθρι-
δάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν πελτα-
στῶν οὓς ἔδει διώκειν καὶ τῶν ὁπλιτῶν, καὶ τοῖς ἱππεῦσιν
εἴρητο θαρροῦσι διώκειν ὡς ἐφεψομένης ἱκανῆς δυνάμεως.
ἐπεὶ δ' ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι 4
καὶ τοξεύματα ἐξικνοῦντο, ἐσήμηνε τοῖς Ἕλλησι τῇ
σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ
ἱππεῖς ἤλαυνον. οἱ δ' οὐκ ἐδέξαντο, ἀλλ' ἔφυγον ἐπὶ
τὴν χαράδραν.

Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν 5
ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ
ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δ' ἀποθανόντας αὐτο-
κέλευστοι οἱ Ἕλληνες ᾐκίσαντο, ὡς ὅτι φοβερώτατον
τοῖς πολεμίοις εἴη ὁρᾶν.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ 6
δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας
ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν 7
ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾤκουν δ'
αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ
εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ
κύκλου ἡ περίοδος δύο παρασάγγαι· ᾠκοδόμητο δὲ
πλίνθοις κεραμίναις· κρηπὶς δ' ὑπῆν λιθίνη τὸ ὕψος
εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ 8
Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ
τρόπῳ ἐδύνατο ἑλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα
ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἑάλω.
παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν 9
εὖρος ἑνὸς πλέθρου, τὸ δ' ὕψος δύο πλέθρων. ἐπὶ

ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίον κωμῶν καταπεφευγότες.

10 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτ' ᾤκουν. ἦν δ' ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα.
11 ἐπὶ δὲ ταύτῃ ἐπῳκοδόμητο πλίνθινον τεῖχος· τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δ' ὕψος ἑκατόν, τοῦ δὲ τείχους ἡ περίοδος ἓξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν
12 ἀρχὴν ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἑάλω.

The Persians follow; the Greeks change their order of march.

13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέτταρας. κατὰ τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, τούς τε ἑαυτοῦ ἱππέας ἔχων καὶ τὴν Ὀρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.

14 Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων ὄπισθεν καταστήσας, τὰς δ' εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν,
15 σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Κρῆτες ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προὐθυμεῖτό τις, ῥᾴδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα

ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπε-
χώρησαν· καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, 16
οἱ δ' εἵποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε
ἀκροβολίσει· μακρότερον γὰρ οἵ τε Ῥόδιοι τῶν Περ-
σῶν ἐσφενδόνων καὶ οἱ Κρῆτες ἐτόξευον.

Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε 17
χρήσιμα ἦν ὁπόσα ἁλίσκοιτο τῶν τοξευμάτων τοῖς
Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων το-
ξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν.
εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ
μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο 18
οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι
μεῖον ἔχοντες ἐν τῇ ἀκροβολίσει· τὴν δ' ἐπιοῦσαν
ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ
πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο
διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἵπετο ἀκροβολιζό-
μενος.

Ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευ- 19
ρον πονηρὰ τάξις εἴη πολεμίων ἑπομένων. ἀνάγκη γάρ
ἐστιν, ἐὰν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ
στενωτέρας οὔσης, ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας,
ἐκθλίβεσθαι τοὺς ὁπλίτας καὶ πορεύεσθαι πονήρως ἅμα
μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσ-
χρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν δ' αὖ 20
διάσχῃ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλι-
βομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων,
καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολεμίων ἑπομένων.
καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβα-
σιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ
εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.

Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἓξ 21

λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν
καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχους.
οὗτοι δὲ πορευόμενοι, ὁπότε μὲν συγκύπτοι τὰ κέρατα,
ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε
22 δὲ παρῆγον ἔξωθεν τῶν κεράτων. ὁπότε δὲ διάσχοιεν
αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν,
εἰ μὲν στενώτερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ
πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ πάνυ πλατύ, κατ'
23 ἐνωμοτίας· ὥστ' ἀεὶ ἔκπλεων εἶναι τὸ μέσον. εἰ δὲ
καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐτα-
ράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ
εἴ τί που δέοι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. τούτῳ
τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

They enter a hilly country, with continuous skirmishing.

24 Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασίλειόν
τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δ' ὁδὸν πρὸς τὸ
χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἳ κα-
θῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη.

Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες,
25 ὡς εἰκός, τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευό-
μενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον
καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθ'
ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ
πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων,
26 καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων
γυμνήτων καὶ κατέκλῃσαν αὐτοὺς εἴσω τῶν ὅπλων·
ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν
27 τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ
δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ
μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὁπλῖται ὄντες, οἱ δὲ
πολέμιοι ταχὺ ἀπεπήδων.

Πάλιν δ' ὁπότ' ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, 28
ταὐτὰ ἐγίγνετο, ὥστ' ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν
αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς
πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ
ὄρος. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἑπομένων πο- 29
λεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι,
δεδοικότες, μὴ ἀποτμηθεῖεν καὶ ἀμφοτέρωθεν αὐτῶν
γένοιντο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πο- 30
ρευόμενοι, οἱ μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ
κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ
ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρω-
μένοι.

Ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων 31
ἕνεκα καὶ ἅμα ὅτι ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον,
κρίθας ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συν-
ενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας.

Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ 32
δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει,
ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὗ πρῶτον
εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ
γὰρ ἦσαν ἀπόμαχοι, οἵ τε τετρωμένοι καὶ οἱ ἐκείνους
φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. ἐπεὶ 33
δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζε-
σθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ
περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας
ὁρμωμένους ἀλέξασθαι ἢ πορευομένους ἐπιοῦσι τοῖς
πολεμίοις μάχεσθαι.

Ἡνίκα δ' ἦν ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· 34
οὔποτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ
Ἑλληνικοῦ ἑξήκοντα σταδίων, φοβούμενοι, μὴ τῆς νυκ-
τὸς οἱ Ἕλληνες ἐπίθωνται αὐτοῖς. πονηρὸν γὰρ νυκτός 35
ἐστι στράτευμα Περσικόν. οἵ τε γὰρ ἵπποι αὐτοῖς δέ-

δενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθεῖεν. ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

The Persians occupy a hill in front of the Greeks, who, by a spirited dash, gain a height commanding it.

36 Ἐπεὶ δ' ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δ' ὀψὲ ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον.

37 Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον ὅσον ἑξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον τὸ μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ᾗ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38 Ἐπειδὴ δ' ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν.

39 ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, "Τί καλεῖς;" ὁ δὲ λέγει αὐτῷ, "Ἔξεστιν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν,

εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγαγες τοὺς 40
πελταστάς;"

Ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ
ὄπισθεν πολεμίων ἐπιφαινομένων. "Ἀλλὰ μὴν ὥρα
γ'," ἔφη, "βουλεύεσθαι, πῶς τις τοὺς ἄνδρας ἀπελᾷ
ἀπὸ τοῦ λόφου." ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν 41
κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν,
καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ
πολέμιοι, καὶ λέγει· "Κράτιστον, ὦ Χειρίσοφε, ἡμῖν
ἵεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἐὰν γὰρ τοῦτο λά-
βωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλ', εἰ
βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύ-
εσθαι· εἰ δὲ χρῄζεις, πορεύου σὺ ἐπὶ τὸ ὄρος, ἐγὼ δὲ
μενῶ αὐτοῦ." "Ἀλλὰ δίδωμί σοι," ἔφη ὁ Χειρίσοφος, 42
"ὁπότερον βούλει ἑλέσθαι."

Εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἱρεῖται πο-
ρεύεσθαι, κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος
ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ 43
Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελτα-
στάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συν-
έπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς
αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ 44
τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ
τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἁμιλλᾶσθαι ἐπὶ τὸ
ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη- 45
νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ
δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακε-
λευομένων.

Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· 46
"Ἄνδρες, νῦν εἰς τὴν Ἑλλάδα νομίζετε ἁμιλλᾶσθαι,
νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον

πονήσαντες χρόνον ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα.”
47 *Σωτηρίδας δ' ὁ Σικυώνιος εἶπεν· “Οὐκ ἐξ ἴσου, ὦ*
Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ δὲ
48 *χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.” καὶ ὃς ἀκούσας*
ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐτὸν ἐκ
τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο
τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων
τὸν ἱππικόν, ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν
ὑπάγειν παρεκελεύετο, τοῖς δ' ὄπισθεν παριέναι μόλις
ἑπόμενος.

49 *Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ*
λοιδοροῦσι τὸν Σωτηρίδαν, ἔστ' ἠνάγκασαν λαβόντα
τὴν ἀσπίδα πορεύεσθαι. ὁ δ' ἀναβάς, ἕως μὲν βάσιμα
ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δ' ἄβατα ἦν, καταλιπὼν
τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ
γενόμενοι τοὺς πολεμίους.

Desperate measures of the Persians; impracticable scheme of a Greek.

1 **V.** *Ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ᾗ*
ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ
δ' ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλ-
λην ὁδὸν ᾤχοντο. οἱ δ' ἀμφὶ Χειρίσοφον καταβάντες
εἰς τὸ πεδίον ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν
ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις
πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα
2 *ποταμόν. ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπι-*
φαίνονται, καὶ τῶν Ἑλλήνων κατέκοψάν τινας τῶν
ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἁρπαγήν· καὶ γὰρ νο-
μαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν
τοῦ ποταμοῦ κατελήφθησαν.

Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ κάειν ἐπε- 3
χείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμη-
σάν τινες, ἐννοούμενοι, μὴ τἀπιτήδεια, εἰ κάοιεν, οὐκ
ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρίσο- 4
φον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέ-
βη, παρελαύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοηθείας
ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν· "Ὁρᾶτε, ὦ ἄνδρες, 5
ὑφιέντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἣν γάρ, ὅτε
ἐσπένδοντο, διεπράττοντο μὴ κάειν, νῦν αὐτοὶ κάουσιν
ὡς ἀλλοτρίαν. ἀλλ' ἐάν που καταλίπωσιν ἑαυτοῖς
τἀπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους.
ἀλλ', ὦ Χειρίσοφε," ἔφη, "δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς 6
κάοντας ὡς ὑπὲρ τῆς ἡμετέρας." ὁ δὲ Χειρίσοφος
εἶπεν· "Οὔκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς," ἔφη,
"κάωμεν, καὶ οὕτω θᾶττον παύσονται."

Ἐπεὶ δ' ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ 7
τἀπιτήδεια ἦσαν, οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ συνῆλ-
θον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ
ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ποταμὸς τοσοῦτος τὸ βά-
θος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ
βάθους.

Ἀπορουμένοις δ' αὐτοῖς προσελθών τις ἀνὴρ Ῥόδιος 8
εἶπεν· "Ἐγὼ ἐθέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ
τετρακισχιλίους ὁπλίτας, ἐάν μοι ὧν δέομαι ὑπηρετήσητε
καὶ τάλαντον μισθὸν πορίσητε." ἐρωτώμενος δ' ὅτου 9
δεήσοιτο, "Ἀσκῶν," ἔφη, "δισχιλίων δεήσομαι· πολλὰ
δ' ὁρῶ πρόβατα καὶ αἶγας καὶ βοῦς καὶ ὄνους, ἃ ἀπο-
δαρέντα καὶ φυσηθέντα ῥᾳδίως ἂν παρέχοι τὴν διάβα-
σιν. δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς χρῆσθε περὶ τὰ 10
ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους,
ὁρμίσας ἕκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφεὶς ὥσπερ
ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας,

11 ἐπιβαλῶ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ
καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο
ἄνδρας ἕξει τὸ μὴ καταδῦναι· ὥστε δὲ μὴ ὀλισθάνειν
ἡ ὕλη καὶ ἡ γῆ σχήσει."

12 Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα
χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ
οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἳ εὐθὺς τοῖς πρώ-
τοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.

The Greeks take their bearings; decide to go through Armenia.

13 Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοὔμ-
παλιν πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατα-
καύσαντες τὰς ἔνθεν ἐξῇσαν. ὥστε οἱ πολέμιοι οὐ
προσήλαυνον, ἀλλ' ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμά-
ζουσιν, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῷ
ἔχοιεν.

14 Ἐνταῦθ' οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τἀπιτήδεια
ἦσαν, οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ πάλιν συνῆλθον, καὶ
συναγαγόντες τοὺς ἑαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν
15 χώραν, τίς ἑκάστη εἴη. οἱ δ' ἔλεγον, ὅτι τὰ μὲν πρὸς
μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι'
ἧσπερ ἥκοιεν, ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα
φέροι, ἔνθα ἐαρίζειν καὶ θερίζειν λέγεται βασιλεύς, ἡ δὲ
διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ
Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον
τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.

16 Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς
εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν
ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
τούτων δ' οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν·
ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπεί-

σαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς 17
ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες,
ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς
ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλ-
λειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν
ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦ-
θεν δ' εὔπορον ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορεύεσθαι.
ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὁπηνίκα δοκοίη, τὴν πορείαν 18
ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδέδισαν μὴ
προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν,
συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι,
ἡνίκ' ἂν τις παραγγέλλῃ.

ΛΟΓΟΣ Δ′.

The Greeks enter the country of the Carduchi.

1 I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς
μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς
βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιή-
σαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ
Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακο-
λουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν
λόγῳ δεδήλωται.

2 Ἐπεὶ δ' ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντά-
πασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ'
οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ
τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ
3 τῶν ὀρέων πορευτέον εἶναι. ἤκουον γὰρ τῶν ἁλισκο-
μένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ
Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἐὰν μὲν
βούλωνται, διαβήσονται, ἐὰν δὲ μὴ βούλωνται, περιίασι.
καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ
Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον.

4 Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται,
ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς
5 πολεμίους καταλαβεῖν τὰ ἄκρα. ἡνίκα δ' ἦν ἀμφὶ τὴν
τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκο-
ταίους διελθεῖν τὸ πεδίον, τηνικαῦτ' ἀναστάντες ἀπὸ
παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ
πρὸς τὸ ὄρος.

Ἔνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος 6
λαβὼν τὸ ἀμφ' αὑτὸν καὶ τοὺς γυμνῆτας πάντας, Ξενο-
φῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὁπλίταις εἵπετο οὐδένα
ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις
ἄνω πορευομένων ἐκ τοὔπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν 7
τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρίν τινα αἰσθέσθαι
τῶν πολεμίων· ἔπειτα δ' ὑφηγεῖτο· ἐφείπετο δ' ἀεὶ τὸ
ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν
τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

Ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας, 8
ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη.
τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλ-
κώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὧν οὐ-
δὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον,
ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διιέναι
αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολέ-
μιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, ὅπου τις ἐπιτυγχάνοι, 9
ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδοῦχοι οὔτε κα-
λούντων ὑπήκουον οὔτ' ἄλλο φιλικὸν οὐδὲν ἐποίουν.

Ἐπεὶ δ' οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς 10
τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, διὰ γὰρ τὸ
στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβασις
αὐτοῖς ἐγένετο καὶ ἡ κατάβασις εἰς τὰς κώμας, τότε δὴ
συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέ-
θεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι
κατέτρωσαν, ὀλίγοι ὄντες. ἐξ ἀπροσδοκήτου γὰρ αὐ-
τοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους 11
συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ
στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς
κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαον
κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους.

Ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ 12

λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγ-
καῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας
τἆλλα, καὶ ὁπόσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν
13 τῇ στρατιᾷ πάντα ἀφεῖναι. σχολαίαν γὰρ ἐποίουν
τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμά-
λωτα, πολλοὶ δ' οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν,
διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι
πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυ-
ξαν οὕτω ποιεῖν.

14 Ἐπεὶ δ' ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν
στενῷ οἱ στρατηγοί, εἴ τι εὑρίσκοιεν τῶν εἰρημένων μὴ
ἀφειμένον, ἀφῃροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι
ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν
εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύ-
θησαν, τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι.

Marching and fighting; scheme for forcing a pass.

15 Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολύς, ἀναγ-
καῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τἀπιτήδεια,
καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων
τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων·
ὥστ' ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν
ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγ-
γελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς
ἐπικέοιντο.

17 Ἐνταῦθ' ὁ Χειρίσοφος ἄλλοτε μέν, ὅτε παρεγγυῷτο,
ὑπέμενε, τότε δ' οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως καὶ
παρηγγύα ἕπεσθαι, ὥστε δῆλον ἦν, ὅτι πρᾶγμά τι εἴη·
σχολὴ δ' οὐκ ἦν ἰδεῖν προελθόντι τὸ αἴτιον τῆς σπου-
δῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύ-
18 λαξιν. καὶ ἐνταῦθ' ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς

Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος
εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς τὴν
κεφαλήν.

Ἐπεὶ δ' ἀφίκοντο ἐπὶ σταθμόν, εὐθύς, ὥσπερ εἶχεν, 19
ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ᾐτιᾶτο αὐτόν,
ὅτι οὐχ ὑπέμενεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα
μάχεσθαι· "καὶ νῦν δύο καλώ τε κἀγαθὼ ἄνδρε τέθνα-
τον, καὶ οὔτ' ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα." ἀπο- 20
κρίνεται ὁ Χειρίσοφος·

"Βλέψον," ἔφη, "εἰς τὰ ὄρη, καὶ ἰδέ, ὡς ἄβατα
πάντα ἐστί· μία δ' αὕτη ὁδός, ἣν ὁρᾷς, ὀρθία, καὶ ἐπὶ
ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ
κατειληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμό-
νες, οὓς ἔχομεν, οὔ φασιν εἶναι ἄλλην ὁδόν."

Ὁ δὲ Ξενοφῶν λέγει· "Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. 22
ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ
καὶ ἡμᾶς ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας
αὐτῶν, καὶ ζῶντας προὐθυμήθημεν λαβεῖν αὐτοῦ τούτου
ἕνεκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα."

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλα- 23
βόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ
μὲν οὖν ἕτερος οὐκ ἔφη, μάλα πολλῶν φόβων προσαγο-
μένων· ἐπεὶ δ' οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ
ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι οὗτος μὲν 24
διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ
ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι
δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. ἐρωτώμενος 25
δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι
ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι
παρελθεῖν.

26 Ἐνταῦθα δ᾽ ἐδόκει συγκαλέσαντας τοὺς λοχαγοὺς καὶ
ταξιάρχους τῶν πελταστῶν καὶ τῶν ὁπλιτῶν λέγειν τε
τὰ παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν, ὅστις ἀνὴρ
ἀγαθὸς ἐθέλοι ἂν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πο-
27 ρεύεσθαι. ὑφίστανται τῶν μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδριεὺς καὶ Ἀγασίας Στυμφάλιος, ἀντιστασιάζων δ᾽ αὐτοῖς Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. "ἐγὼ γάρ," ἔφη, "οἶδα, ὅτι ἕψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου."

28 Ἐκ τούτου δ᾽ ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξίαρχος ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

The Greeks gain a commanding height.

1 II. Καὶ ἦν μὲν δείλη ἤδη, οἱ δ᾽ ἐκέλευον αὐτοὺς ἐμφαγόντας τι πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἐὰν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν, καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα.

2 Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο, πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δ᾽ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιιόντες.

3 Ἐπεὶ δ᾽ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτ᾽ ἐκύλινδον οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαίους καὶ μείζους

καὶ ἐλάττους, οἳ φερόμενοι πρὸς τὰς πέτρας παίοντες
διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' 4
ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύ-
ναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτ' ἐποίουν μέχρι σκότος
ἐγένετο· ἐπεὶ δ' ᾤοντο ἀφανεῖς ἂν εἶναι ἀπιόντες, τότε
ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι
ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέ-
μιοι οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλίνδοντες
τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ.

Οἱ δ' ἔχοντες τὸν ἡγεμόνα κύκλῳ περιιόντες κατα- 5
λαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ
τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ
ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δ' ἄρα οὐ 6
κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ
στενὴ αὕτη ὁδός, ἐφ' ᾗ ἐκάθηντο οἱ φύλακες. ἔφοδος
μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἳ ἐπὶ τῇ φανερᾷ
ὁδῷ ἐκάθηντο.

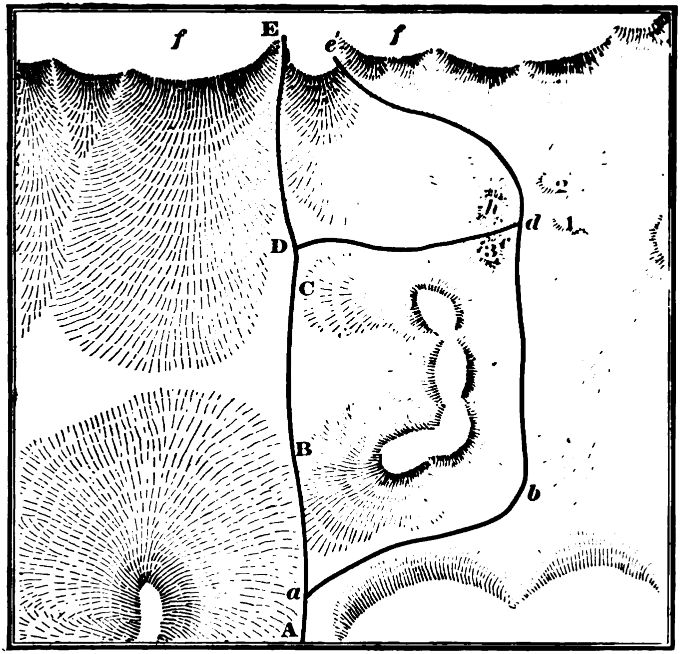
Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα 7
ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς
πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς
προσελθόντες. ἐπεὶ δ' εἶδον ἀλλήλους, ἥ τε σάλπιγξ
ἐφθέγξατο καὶ ἀλαλάξαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους·
οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες
ὀλίγοι ἀπέθνῃσκον. εὔζωνοι γὰρ ἦσαν.

Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος 8
εὐθὺς ἵεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν
στρατηγῶν κατ' ἀτριβεῖς ὁδοὺς ἐπορεύοντο ᾗ ἔτυχον
ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλή-
λους τοῖς δόρασιν. καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς 9
προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δ' ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις,
ἐπορεύετο ᾗπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ

FORCING OF THE CARDUCHIAN PASS.

To face p. 156. BOOK IV. CHAP. II. PLAN IV.



EXPLANATION.

A B. Visible road (ἡ φανερὰ ὁδός).

B C. Ravine (χαράδρα, p. 155, 27), into and across which the visible road led.

C E. Visible way out of the ravine (ἡ φανερὰ ἔκβασις), leading to a plateau. The part of the road leading up to the plateau was very steep, so that baggage-animals could not follow it (πρὸς τὸ ὄρθιον, p. 155, 28).

D. Position of the main body of the Carduchi.

a b d e′. Circuitous road, passable even for the baggage-animals (ὁδὸς δυνατὴ καὶ ὑποζυγίοις πορεύεσθαι), apparently hid from the Greeks by intervening heights.

h. Summit commanding the circuitous road (τὸ ἄκρον, μαστός, τρίτος μαστός of p. 157, 25), which the volunteers set out to take.

c. Outpost of the Carduchi, taken by the volunteers, who supposed that they had gained the summit as directed, and remained where they were (p. 156, 10-15).

d D. By-path (ἡ στενὴ ὁδός) leading from the circuitous road down to the visible road, where the main body of the Carduchi were (p. 156, 13-17).

1. First height carried by Xenophon (λόφος, = ὁ πρῶτος λόφος, p. 157, 2-12).

2. Second height carried by Xenophon (δεύτερος λόφος, p. 157, 13-24).

3. Height over against the summit (λόφος ἀντίπορος τῷ μαστῷ, p. 158, 12). Here the Carduchi appeared after Xenophon had driven them from the summit, and here they were when he made a truce with them.

f f. Plateau (τὸ ὁμαλόν), up to which both roads led. Here the divisions of the army came together again, and encamped in villages full of supplies (p. 158, 29-32).

ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὄπισθεν τῶν ὑπο-
10 *ζυγίων ἔταξεν· πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ*
τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἀποκό-
ψαι ἀνάγκη ἦν ἢ διεζεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλή-
νων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ᾗπερ οἱ ἄλλοι,
τὰ δ' ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι.
11 *Ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι*
πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ
καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύ-
12 *γειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύνατο*
ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ'
οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ
τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν
ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει
πορεύεσθαι.

They force their way to the valley of the Centrites.

13 *Ἐννοήσας δ' ὁ Ξενοφῶν, μή, εἰ ἔρημον καταλίποι*
τὸν ἑαλωκότα λόφον, πάλιν λαβόντες οἱ πολέμιοι ἐπί-
θοιντο τοῖς ὑποζυγίοις παριοῦσιν, ἐπὶ πολὺ δ' ἦν τὰ
ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, καταλεί-
πει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶν-
τος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον
καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς
λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ
τρόπῳ καὶ τοῦτον αἱροῦσιν.
14 *Ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώ-*
τατος, ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς
15 *τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο*
οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχεὶ τὸν μαστόν,
ὥστε θαυμαστὸν πᾶσι γενέσθαι καὶ ὑπώπτευον δείσαντας
αὐτούς, μὴ κυκλωθέντες πολιορκοῖντο, ἀπολιπεῖν. οἱ

δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὄπισθεν γιγνόμενα,
πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ 16
τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ
τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ
τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὅπλα εἶπεν. καὶ ἐν 17
τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευ-
γὼς καὶ λέγει, ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου
καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ
ἄλλοι ὅσοι μὴ ἁλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς
ὀπισθοφύλακας ἀφίκοντο.

Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἧκον ἐπ' ἀντί- 18
πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς
δι' ἑρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῄτει.
οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ τε μὴ κάειν τὰς οἰκίας. 19
συνωμολόγει ταῦτα ὁ Ξενοφῶν.

Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῄει, οἱ δὲ ταῦτα
διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν.
ἐνταῦθα ἵσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο κατα- 20
βαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ
ὅπλα ἔκειτο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ
θορύβῳ, καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ,
ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκύλινδον πέτρους· καὶ
ἑνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δ' ὁ ὑπασπι-
στὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεὺς 21
προσέδραμεν αὐτῷ ὁπλίτης, καὶ πρὸ ἀμφοῖν προβεβλη-
μένος ἀνεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους
ἀπῆλθον.

Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ 22
ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ
ἐπιτηδείοις δαψιλέσιν· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν
λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος 23

διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν
ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν
δυνατῶν ὅσαπερ νομίζεται ἀνδράσιν ἀγαθοῖς.
24 Τῇ δ' ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμε-
νοι δ' οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκατα-
25 λαμβάνοντες ἐκώλυον τὰς παρόδους. ὁπότε μὲν οὖν
τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς
τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις,
26 ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων, ὁπότε
δὲ τοῖς ὄπισθεν ἐπίθοιντο, Χειρίσοφος ἐκβαίνων καὶ
πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλυε τὴν
ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ ἀεὶ οὕτως
ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.
27 Ἦν δ' ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγ-
ματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν·
ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀπο-
φεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας.
28 ἄριστοι δὲ τοξόται ἦσαν. εἶχον δὲ τόξα ἐγγὺς τριπήχη,
τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἷλκον δὲ τὰς νευράς,
ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ
ποδὶ προβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν
ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δ' αὐτοῖς οἱ
Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν
τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο.
ἦρχε δ' αὐτῶν Στρατοκλῆς Κρής.

Difficulties at the Centrites; the Greeks decide to cross.

1 III. Ταύτην δ' αὖ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς
κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην
ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὁρίζει τὴν Ἀρμενίαν
καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν-
ταῦθ' ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ

τῶν ὀρέων ὁ ποταμὸς ἓξ ἢ ἑπτὰ στάδια τῶν Καρδού-
χων.

Τότε μὲν οὖν ηὐλίσθησαν μάλ' ἡδέως καὶ τἀπιτήδεια 2
ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημο-
νεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ
τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπα-
θον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ
Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως
ἐκοιμήθησαν.

Ἅμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας πέραν τοῦ ποταμοῦ 3
ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ
ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κω-
λύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι 4
Ὀρόντα καὶ Ἀρτούχα, Ἀρμένιοι καὶ Μάρδοι καὶ Χαλ-
δαῖοι μισθοφόροι. ἐλέγοντο δ' οἱ Χαλδαῖοι ἐλεύθεροί
τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ
λόγχας.

Αἱ δ' ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι 5
ἦσαν, τρί' ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖ-
χον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω, ὥσπερ
χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες.
ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαί- 6
νετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ
ὀλισθηροῖς, καὶ οὔτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ
δὲ μή, ἥρπαζεν ὁ ποταμός· ἐπί τε τῆς κεφαλῆς τὰ
ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα
καὶ τἆλλα βέλη· ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπε-
δεύσαντο παρὰ τὸν ποταμόν.

Ἔνθα δ' αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ 7
ὄρους, ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους
ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς
Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν,

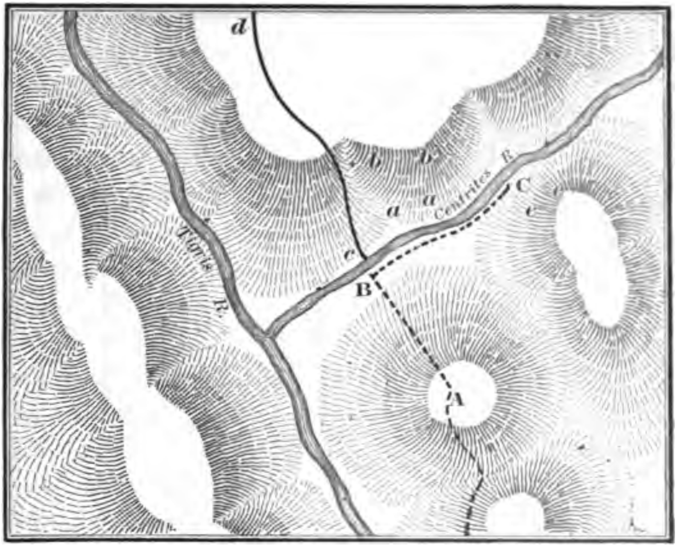
ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς
διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὄπισθεν.
8 Ταύτην μὲν οὖν τὴν ἡμέραν καὶ την νύκτα ἔμειναν ἐν
πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δ' ὄναρ εἶδεν· ἔδοξεν
ἐν πέδαις δεδέσθαι, αὗται δ' αὐτῷ αὐτόμαται περιρρυ-
ῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπόσον ἐβούλετο.
ἐπεὶ δ' ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ
λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται
9 αὐτῷ τὸ ὄναρ. ὁ δ' ἥδετό τε καὶ ὡς τάχιστα ἕως
ὑπέφαινεν, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ
τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου.
Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχα-
10 γοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. καὶ
ἀριστῶντι τῷ Ξενοφῶντι προστρέχετον δύο νεανίσκω·
ᾔδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ
δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι ἐπεγείραντα εἰ-
πεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον.
11 Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγον-
τες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν ἐν
πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά
τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων
κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δὲ σφίσι
12 δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις
ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δ' ἔφα-
σαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαί-
νειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ
αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἥκειν.
13 Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς
νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὔχεσθαι τοῖς φήνασι
θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ
ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἦγε τοὺς νεανί-
σκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταὐτά.

Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπεί- 14
σαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι,
αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο,
ὅπως ἂν κάλλιστα διαβαῖεν, καὶ τούς τε ἔμπροσθεν
νικῷεν καὶ ὑπὸ τῶν ὄπισθεν μηδὲν πάσχοιεν κακόν.
καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαί- 15
νειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ
ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δ' ὑποζύγια καὶ τὸν
ὄχλον ἐν μέσῳ τούτων διαβαίνειν. ἐπεὶ δὲ καλῶς ταῦτα 16
εἶχεν, ἐπορεύοντο· ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ
ἔχοντες τὸν ποταμόν· ὁδὸς δ' ἦν ἐπὶ τὴν διάβασιν ὡς
τέτταρες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπαρῇσαν 17
αἱ τάξεις τῶν ἱππέων.

They cross the Centrites with enemies in front and rear.

Ἐπειδὴ δ' ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας
τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χει-
ρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα
καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς
ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
στερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις 18
ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευον
καὶ ἐσφενδόνων· ἀλλ' οὔπω ἐξικνοῦντο· ἐπεὶ δὲ καλὰ 19
ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ
ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι.
πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ 20
δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-
τους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιού-
μενος ταύτῃ διαβὰς ἀποκλῄσειν τοὺς παρὰ τὸν ποταμὸν
ἱππέας.



EXPLANATION.

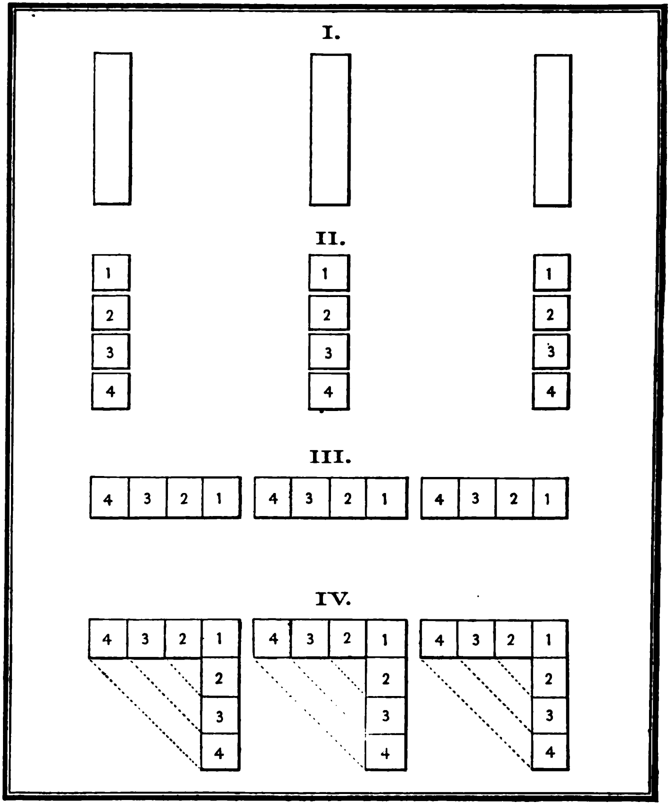
A. Height on which the Greeks were quartered in villages (p. 159, **26–28**; p. 160, **29–31**).
B. Encampment of the Greeks beside the Centrites, where they attempted to cross. Opposite was an artificial road, c d, leading up into the hills (p. 160, **18–28**).
C. Ford of the Centrites, discovered by the two young men (p. 161, **18–27**).
aa. Cavalry of the enemy, on the other side of the river (p. 160, **10**).
bb Infantry of the enemy on the heights behind the cavalry (p. 160, **11–13**).
ee. Position of the Carduchi while the Greeks were crossing (p. 163, **19–20**).

First the Greeks marched from the encampment, B, to the ford, C, the enemy also moving along the river, parallel with them, on the opposite side. Then Xenophon, with the most nimble of the rearguard, wheeled about and marched back double-quick toward the place of encampment, as if to cross at B. The enemy, thinking that the Greeks purposed to cross at two points, and fearing that they themselves would be surrounded, rushed down the river till they reached the road, c d, and then fled back into the country.

Xenophon now led his men back to the ford, C, routed the Carduchi coming down from the hills, at e e, to attack him, and crossed the river last of all without loss of life.

EVOLUTIONS OF THE COMPANY COLUMN.

To face p. 163. BOOK IV. CHAP. III. *et al.* PLAN VI.



EXPLANATION.

I. Three companies in company columns,—**λόχοι ὄρθιοι.**

II. Companies drawn up by enomoties,—**λόχοι κατ' ἐνωμοτίας πεποιημένοι,** or **τεταγμένοι.** The four enomoties of each company are numbered in order.

III. Companies in battle-line—**λόχοι ἐπὶ φάλαγγος πεποιημένοι,** or **τεταγμένοι**—with the enomoties of each company arranged in order from right to left.

IV. Diagram illustrating change of form from company columns by enomoties to battle-line, or from battle-line to company columns.

21 *Οἱ δὲ πολέμιοι ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοὔμπαλιν, δείσαντες, μὴ ἀποκλῃσθεῖεν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.*

22 *Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἵποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος.*
23 *Χειρίσοφος δ' αὖ, ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. οἱ δ' ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρῶντες δ' ὁπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.*

24 *Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον*
25 *καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιῶξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.*

26 *Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὅπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.*

27 Οἱ δὲ Καρδοῦχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ἐψιλωμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπῇσαν ᾠδάς τινας ᾄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ,τι ἂν παραγγέλλῃ.

28 Ἰδὼν δ' αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν.

29 Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνη ἐξικνῆται καὶ ἀσπὶς ψοφῇ, παιανίσαντας θεῖν ἐπὶ τοὺς πολεμίους· ἐπειδὰν δ' ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπιγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ᾗ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· καὶ ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30 Οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ᾤχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν
31 καὶ τοξεύειν. οἱ δ' Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὡπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς.

32 Ἐν τούτῳ σημαίνει ὁ σαλπιγκτής· καὶ οἱ μὲν πολέμιοι ἔφυγον πολὺ ἔτι θᾶττον, οἱ δ' Ἕλληνες εἰς τἀναντία

33 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν
δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι πάλιν ἔδραμον
ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ
πολλοί, καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ
34 ἦσαν φεύγοντες. οἱ δ' ὑπαντήσαντες ἀνδριζόμενοι καὶ
προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ
Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ
τούτων.

Entering Armenia, they march eight days without molestation.

1 **IV.** Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον
ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ
λείους γηλόφους, οὐ μεῖον ἢ πέντε παρασάγγας· οὐ γὰρ
ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους
2 τοὺς πρὸς τοὺς Καρδούχους. εἰς δ' ἣν ἀφίκοντο κώμην,
μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ
ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν
δαψιλῆ.
3 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας
δέκα, μέχρι οὗ περιῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας
πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος
δ' ἦν μέγας μὲν οὔ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ
4 τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο
ἡ πρὸς ἑσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ
καὶ βασιλεῖ φίλος γενόμενος, καί, ὁπότε παρείη, οὐδεὶς
5 ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν
ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν,
ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσιν. τοῖς δὲ στρατηγοῖς
ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον
6 ἠρώτων, τί ἐθέλοι. ὁ δ' εἶπεν, ὅτι σπείσασθαι βούλοιτο

ἐφ' ᾧ τε μήτ' αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους
κάειν τὰς οἰκίας, λαμβάνειν τε τἀπιτήδεια ὅσων δέοιντο.
ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, 7
παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει
ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους·
καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλάς,
πολλῶν ἀγαθῶν μεστάς.

Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς 8
χιὼν πολλή· καὶ ἕωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις
καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων
πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆ-
θος τῆς χιόνος. ἐνταῦθ' εἶχον πάντα τἀπιτήδεια, ὅσα 9
ἐστὶν ἀγαθά, ἱερεῖα, σῖτον, οἴνους παλαιοὺς εὐώδεις,
ἀσταφίδας, ὄσπρια παντοδαπά.

Τῶν δ' ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου
ἔλεγον, ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ φαίνοντα.
ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκη- 10
νοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν
συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν.

Νυκτερευόντων δ' αὐτῶν ἐνταῦθ' ἐπιπίπτει χιὼν 11
ἄπλετος, ὥστ' ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώ-
πους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ
χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων
γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ περιρρυ-
είη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν 12
ξύλα, τάχ' ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος
ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ
ἔκαον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθ' εὑρίσκετο χρῖ- 13
μα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ
ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν
αὐτῶν τούτων καὶ μύρον εὑρίσκετο.

14 Μετὰ ταῦτ' ἐδόκει πάλιν διασκηνητέον εἶναι κατὰ
τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν
πολλῇ κραυγῇ καὶ ἡδονῇ ᾖσαν ἐπὶ τὰς στέγας καὶ
τἀπιτήδεια· ὅσοι δ', ὅτε τὸ πρότερον ἀπῇσαν, τὰς οἰ-
κίας ἐνέπρησαν ὑπ' ἀτασθαλίας, δίκην ἔδοσαν κακῶς
σκηνοῦντες.

15 Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τημνίτην,
ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύ-
μενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον
πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ
τὰ μὴ ὄντα ὡς οὐκ ὄντα.

16 Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ
συλλαβὼν ἧκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέ-
τραν καὶ σάγαριν οἵανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν.
17 ἐρωτώμενος δέ, ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι,
πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως
ἐπιτήδεια λάβοι. οἱ δ' ἠρώτων αὐτὸν τὸ στράτευμα
18 ὁπόσον τε εἴη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δ' εἶπεν,
ὅτι Τιρίβαζος εἴη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ
μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι
δ' αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς
στενοῖς, ᾗπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον
τοῖς Ἕλλησιν.

19 Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα
συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρα-
τηγὸν ἐπὶ τοῖς μένουσι, Σοφαίνετον Στυμφάλιον, ἐπο-
ρεύοντο ἔχοντες ἡγεμόνα τὸν ἁλόντα ἄνθρωπον.

20 Ἐπειδὴ δ' ὑπερέβαλον τὰ ὄρη, οἱ πελτασταὶ προϊ-
όντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς
ὁπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον.
21 οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν,
ἀλλ' ἔφυγον· ὅμως δ' ἀπέθανόν τινες τῶν βαρβάρων

καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου
ἑάλω, καὶ ἐν αὐτῇ κλῖναι ἀργυρόποδες καὶ ἐκπώματα καὶ
οἱ ἀρτοκόποι καὶ οἰνοχόοι φάσκοντες εἶναι.
Ἐπειδὴ δ' ἐπύθοντο ταῦτα οἱ τῶν ὁπλιτῶν στρα- 22
τηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ
στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμ-
μένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῇσαν,
καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

They pass through a region of snow, with great suffering.

V. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναιντο 1
τάχιστα, πρὶν συλλεγῆναι τὸ στράτευμα πάλιν καὶ κατα-
λαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο
διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες· καὶ αὐθημερὸν
ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρί-
βαζος, κατεστρατοπεδεύσαντο.
Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, 2
παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν,
καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέ-
γοντο δ' αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι.
Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου 3
σταθμοὺς τρεῖς, παρασάγγας πέντε. ὁ δὲ τρίτος ἐγένετο
χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν
ἀποκάων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. ἔνθα δὴ 4
τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ
σφαγιάζεται. καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ
χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος
ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
Διεγένοντο δὲ τὴν νύκτα πῦρ κάοντες· ξύλα δ' ἦν ἐν 5
τῷ σταθμῷ πολλά· οἱ δ' ὀψὲ προσιόντες ξύλα οὐκ
εἶχον. οἱ οὖν πάλαι ἥκοντες καὶ πῦρ κάοντες οὐ προσ-

ίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν
6 αὐτοῖς πυροὺς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ
μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ
ἐκάετο, διατηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγά-
λοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος
τῆς χιόνος.
7 Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο
διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν.
Ξενοφῶν δ᾽ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς
πίπτοντας τῶν ἀνθρώπων ἠγνόει ὅ,τι τὸ πάθος εἴη.
8 ἐπειδὴ δ᾽ εἶπέ τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς
βουλιμιῶσι, καὶ ἐάν τι φάγωσιν, ἀναστήσονται, περιιὼν
περὶ τὰ ὑποζύγια, εἴ τί που ὁρῴη βρωτόν, διεδίδου
καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν
τοῖς βουλιμιῶσιν. ἐπειδὴ δ᾽ ἐμφάγοιεν, ἀνίσταντο καὶ
ἐπορεύοντο.
9 Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς
κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης
γυναῖκας καὶ κόρας καταλαμβάνει πρὸς τῇ κρήνῃ ἔμ-
10 προσθεν τοῦ ἐρύματος. αὗται ἠρώτων αὐτούς, τίνες εἶεν.
ὁ δ᾽ ἑρμηνεὺς εἶπε περσιστί, ὅτι παρὰ βασιλέως πο-
ρεύοιντο πρὸς τὸν σατράπην. αἱ δ᾽ ἀπεκρίναντο, ὅτι οὐκ
ἐνταῦθ᾽ εἴη, ἀλλ᾽ ἀπέχοι ὅσον παρασάγγην. οἱ δ᾽, ἐπεὶ
ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα
σὺν ταῖς ὑδροφόροις.
11 Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρα-
τεύματος ἐνταῦθ᾽ ἐστρατοπεδεύσαντο, τῶν δ᾽ ἄλλων
στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέ-
ρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώ-
12 λοντο τῶν στρατιωτῶν. ἐφείποντο δὲ τῶν πολεμίων
συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα πορεύεσθαι τῶν
ὑποζυγίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν.

Ἐλείποντο δὲ τῶν στρατιωτῶν οἵ τε διεφθαρμένοι
ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἵ τε ὑπὸ τοῦ ψύχους
τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς 13
μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι
ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν εἴ
τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα
ὑπολύοιτο· ὅσοι δ' ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο 14
εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιε-
πήγνυτο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα
ὑποδήματα, καρβάτιναι αὐτοῖς πεποιημέναι ἐκ τῶν νεο-
δάρτων βοῶν.

Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν 15
στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ
ἐκλελοιπέναι αὐτόθι τὴν χιόνα εἴκαζον τετηκέναι, καὶ
ἐτετήκει διὰ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν
νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν
πορεύσεσθαι. ὁ δὲ Ξενοφῶν ἔχων τοὺς ὀπισθοφύλακας 16
ὡς ᾔσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ
ἀπολείπεσθαι, λέγων, ὅτι ἕπονται πολλοὶ πολέμιοι συνει-
λεγμένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάττειν
ἐκέλευον, οὐ γὰρ ἂν δύνασθαι πορευθῆναι.

Ἐνταῦθ' ἔδοξε κράτιστον εἶναι τοὺς ἑπομένους πολε- 17
μίους φοβῆσαι, εἴ πως δύναιντο, μὴ ἐπίοιεν τοῖς κάμνου-
σιν. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῇσαν πολλῷ
θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν 18
ὀπισθοφύλακες οἵ τε ὑγιαίνοντες ἐξαναστάντες ἔδραμον
ἐπὶ τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον
ἐδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρου-
σαν. οἱ δὲ πολέμιοι δείσαντες ἧκαν ἑαυτοὺς κατὰ
τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ
ἐφθέγξατο.

At length they reach villages abounding in provisions.

19 Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ' αὐτούς, πορευό-
μενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν
τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις
ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει·
καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον, ὅτι οἱ ἔμπροσθεν
20 οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ προπέμπων τῶν
πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι, τί
εἴη τὸ κωλῦον. οἱ δ' ἀπήγγελλον, ὅτι ὅλον οὕτως
ἀναπαύοιτο τὸ στράτευμα.
21 Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ
ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἵας ἐδύναντο κατα-
στησάμενοι. ἐπεὶ δὲ πρὸς ἡμέρᾳ ἦν, ὁ μὲν Ξενοφῶν
πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστή-
σαντας ἐκέλευσεν ἀναγκάζειν προϊέναι.
22 Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης
σκεψομένους, πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δ' ἄσμενοι
ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομί-
ζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δ' ἐπορεύοντο, καὶ πρὶν
εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα
23 Χειρίσοφος ηὐλίζετο. ἐπεὶ δὲ συνεγένοντο ἀλλήλοις,
ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν.
καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δ' ἄλλοι διαλα-
χόντες ἃς ἑώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν
ἔχοντες.
24 Ἔνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν
ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ
τὴν κώμην, ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας
ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς
δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυ-

γατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγαμημένην· ὁ
δ᾽ ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηράσων καὶ οὐχ ἥλω ἐν
ταῖς κώμαις.

Αἱ δ᾽ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ 25
φρέατος, κάτω δ᾽ εὐρεῖαι· αἱ δ᾽ εἴσοδοι τοῖς μὲν ὑπο-
ζυγίοις ὀρυκταί, οἱ δ᾽ ἄνθρωποι κατέβαινον κατὰ κλί-
μακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες,
καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἔνδον
ἐτρέφετο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια 26
καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνῆσαν δὲ καὶ αὐταὶ
αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεί-
ζους, οἱ δ᾽ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους δ᾽ ἔδει, 27
ὁπότε τις διψῴη, λαβόντα εἰς τὸ στόμα μύζειν. καὶ
πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ
συμμαθόντι τὸ πῶμα ἦν.

Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύν- 28
δειπνον ἐποιήσατο, καὶ θαρρεῖν ἐκέλευε, λέγων, ὅτι οὔτε
τῶν τέκνων στερήσοιτο, τήν τε οἰκίαν αὐτοῦ ἀντεμπλή-
σαντες ἐπιτηδείων ἀπίασιν, ἐὰν ἀγαθόν τι τὸ στράτευμα
ἐργασάμενος φαίνηται ἔστ᾽ ἂν ἐν ἄλλῳ ἔθνει γένωνται.
ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρα- 29
σεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν
νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες
τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλ-
μοῖς.

Τῇ δ᾽ ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην 30
πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην,
ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε
πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδα-
μόθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον· οὐκ 31
ἦν δ᾽ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα

ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις.

32 Ὁπότε δέ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἷλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ,τι βούλοιτο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν.
33 ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας ἐν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν, ὥσπερ ἐνεοῖς, ὅ,τι δέοι ποιεῖν.

34 Ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνι οἱ ἵπποι τρέφοιντο. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ᾗ εἴη.

35 Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας. καὶ ἵππον, ὃν εἰλήφει, παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιώς, μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν
36 ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακιων κατεδύοντο μέχρι τῆς γαστρός.

They march along the Phasis river, dislodging the enemy.

VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα 1
παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ
κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον
δ' Ἐπισθένει Ἀμφιπολίτῃ δίδωσι φυλάττειν, ὅπως εἰ
καλῶς ἡγήσαιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν
οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ
ἀναζεύξαντες ἐπορεύοντο.

Ἡγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· 2
καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος
αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἦγεν. ὁ δ' ἔλε-
γεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος
αὐτὸν ἔπαισε μέν, ἔδησε δ' οὔ. ἐκ δὲ τούτου ἐκεῖνος 3
τῆς νυκτὸς ἀποδρὰς ᾤχετο, καταλιπὼν τὸν υἱόν. τοῦτό
γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ
πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια.
Ἐπισθένης δ' ἠράσθη τοῦ παιδός, καὶ οἴκαδε κομίσας
πιστοτάτῳ ἐχρῆτο.

Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς, ἀνὰ πέντε 4
παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμόν,
εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο, 5
παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ
ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί.
Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολεμιους ἐπὶ τῇ 6
ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα
σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολε-
μίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς
λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπεὶ 7
δ' ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγοὺς
καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

"Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς

τοῦ ὄρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα
8 ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγέλλειν μὲν
ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύε-
σθαι, εἴτε τήμερον, εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ
ὄρος."
9 "Ἐμοὶ δέ γε," ἔφη ὁ Κλεάνωρ, "δοκεῖ, ἐπειδὰν τά-
χιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι
ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον
ἡμέραν, οἵ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι θαρραλεώτεροι
ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους
προσγενέσθαι."
10 Μετὰ τοῦτον Ξενοφῶν εἶπεν·
"Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μά-
χεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα
μαχούμεθα, εἰ δὲ βουλόμεθα ὡς ῥᾷστα ὑπερβάλλειν,
τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ὡς ἐλάχιστα μὲν
τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν
ἀποβάλωμεν.
11 "Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ'
ἑξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς
φανεροί εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν
κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι
λαθόντας καὶ ἁρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον
ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους
12 μάχεσθαι. πολὺ γὰρ ῥᾷον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς
ἔνθεν καὶ ἔνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ
μᾶλλον ἂν τὰ πρὸ ποδῶν ὁρῴη τις ἢ μεθ' ἡμέραν μα-
χόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεὶ ἰοῦσιν εὐμε-
νεστέρα ἢ ἡ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις.
13 "Καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν
μὲν νυκτὸς ἰέναι, ὡς μὴ ὁρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν
τοσοῦτον, ὡς μὴ αἴσθησιν παρέχειν. δοκοῦμεν δ' ἂν

μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν
τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ ἂν αὐτοῦ μᾶλλον
ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλ-
λομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς 14
Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παίδων
κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ καλὸν
κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δ' ὡς κράτιστα 15
κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν
ἐστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν
μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν καὶ
φυλάξασθαι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ
πολλὰς πληγὰς λάβωμεν."

"Ἀλλὰ μέντοι," ἔφη ὁ Χειρίσοφος, "κἀγὼ ὑμᾶς τοὺς 16
Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια,
καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ
τοὺς κρατίστους μέντοι μάλιστα, εἴπερ παρ' ὑμῖν οἱ
κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδεί-
κνυσθαι τὴν παιδείαν."

"Ἐγὼ μὲν τοίνυν," ἔφη ὁ Ξενοφῶν, "ἕτοιμός εἰμι 17
τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι
καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ
γυμνῆτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας
ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι, ὅτι οὐκ ἄβατόν
ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστ' ἐάνπερ
ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις
ἔσται. ἐλπίζω δ' οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπει- 18
δὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ· οὐδὲ γὰρ νῦν ἐθέλουσι
καταβαίνειν ἡμῖν εἰς τὸ ἴσον."

Ὁ δὲ Χειρίσοφος εἶπε· 19

"Καὶ τί δεῖ σὲ ἰέναι καὶ καταλείπειν τὴν ὀπισθοφυ-
λακίαν; ἀλλ' ἄλλους πέμψον, ἐὰν μή τινες ἐθελούσιοι
φαίνωνται."

20 Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὁπλίτας
ἔχων καὶ Ἀριστέας Χῖος γυμνῆτας καὶ Νικόμαχος
Οἰταῖος γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὁπότ'
ἔχοιεν τὰ ἄκρα, πυρὰ κάειν πολλά. ταῦτα συνθέμενοι
21 ἠρίστων· ἐκ δέ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος
τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους,
ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

22 Ἐπεὶ δ' ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν ταχθέντες
ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δ' ἄλλοι αὐτοῦ
ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ᾔσθοντο ἐχόμενον τὸ
ὄρος, ἐγρηγόρεσαν καὶ ἔκαον πυρὰ πολλὰ διὰ νυκτός.
23 ἐπειδὴ δ' ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε
κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ
ἄκρα ἐπῇσαν.

24 Τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ
ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ
τὰ ἄκρα. πρὶν δ' ὁμοῦ εἶναι τοὺς πολλούς, ἀλλήλοις
συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες
25 καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν
πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρα-
τεταγμένους, Χειρίσοφος δὲ θᾶττον ἢ βάδην ἐφείπετο
σὺν τοῖς ὁπλίταις.

26 Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων
ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ
αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη, ἃ οἱ Ἕλληνες ταῖς
27 μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβησαν,
θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ
πεδίον, καὶ εἰς κώμας πολλῶν ἀγαθῶν γεμούσας ἦλθον.

They capture a stronghold of the Taochi.

1 **VII.** Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθ-
μοὺς πέντε, παρασάγγας τριάκοντα· καὶ τἀπιτήδεια

ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ
τἀπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφί- 2
κοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας,
συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες
καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέ-
βαλλεν εὐθὺς ἥκων· ἐπειδὴ δ' ἡ πρώτη τάξις ἀπέκα-
μνεν, ἄλλη προσῄει καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις
περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλῳ.

'Επειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ 3
πελτασταῖς καὶ ὁπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος·
"Εἰς καλὸν ἥκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ
στρατιᾷ οὐκ ἔστι τἀπιτήδεια, εἰ μὴ ληψόμεθα τὸ
χωρίον."

'Ενταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος 4
ἐρωτῶντος, τί τὸ κωλῦον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρί-
σοφος· "Μία αὕτη πάροδός ἐστιν ἣν ὁρᾷς· ὅταν δέ
τις ταύτῃ πειρᾶται παριέναι, κυλίνδουσι λίθους ὑπὲρ
ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ,
οὕτω διατίθεται." ἅμα δ' ἔδειξε συντετριμμένους ἀν-
θρώπους καὶ σκέλη καὶ πλευράς.

"'Εὰν δὲ τοὺς λίθους ἀναλώσωσιν," ἔφη ὁ Ξενοφῶν, 5
"ἄλλο τι ἢ οὐδὲν κωλύσει παριέναι; οὐ γὰρ δὴ ἐκ
τοῦ ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους.
καὶ τούτων δύ' ἢ τρεῖς ὡπλισμένους. τὸ δὲ χωρίον, ὡς 6
καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλ-
λομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι
διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες ἄνδρες τί
ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν
κυλινδομένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμί-
πλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδρα-
μεῖν.

"'Αλλ' εὐθύς," ἔφη ὁ Χειρίσοφος, "ἐπειδὰν ἀρξώ- 7

μεθα εἰς τὸ δασὺ προϊέναι, φέρονται οἱ λίθοι πολλοί."
"Αὐτὸ ἄν," ἔφη, "τὸ δέον εἴη· θᾶττον γὰρ ἀναλώσουσι
τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι
παραδραμεῖν ἔσται, ἐὰν δυνώμεθα, καὶ ἀπελθεῖν ῥᾴδιον,
ἐὰν βουλώμεθα."

8 Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ
Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγε-
μονία ἦν τῶν ὀπισθοφυλάκων ἐκείνῃ τῇ ἡμέρᾳ· οἱ
δ' ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο
ὑπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ
ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύ-
9 νατο. Ἀγασίας δὲ Στυμφάλιος καὶ Ἀριστώνυμος Με-
θυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες,
καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν
ἀσφαλὲς ἐν τοῖς δένδρεσιν ἑστάναι πλέον ἢ τὸν ἕνα λόχον.

10 Ἔνθα δὴ Καλλίμαχος μηχανᾶταί τι· προύτρεχεν ἀπὸ
τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτός, δύο ἢ τρία βήματα· ἐπεὶ
δ' οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης
δὲ τῆς προδρομῆς πλέον ἢ δέκα ἅμαξαι πέτρων ἀνη-
λίσκοντο.

11 Ὁ δ' Ἀγασίας ὡς ὁρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ
τὸ στράτευμα πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος
παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλη-
σίον ὄντα παρακαλέσας οὔτ' Εὐρύλοχον τὸν Λουσιᾶ
ἑταίρους ὄντας, οὔτ' ἄλλον οὐδένα χωρεῖ αὐτός, καὶ
12 παρέρχεται πάντας. ὁ δὲ Καλλίμαχος ὡς ὁρᾷ αὐτὸν
παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτυος· ἐν δὲ τούτῳ
παραθεῖ αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ
τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-
ποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ
οὕτως ἐρίζοντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ
εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἄνωθεν ἠνέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες ῥιπτοῦ- 13
σαι τὰ παιδία εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ
ἄνδρες ὡσαύτως. ἔνθα δὴ καὶ Αἰνέας Στυμφάλιος λο-
χαγὸς ἰδών τινα θέοντα ὡς ῥίψοντα ἑαυτόν, στολὴν
ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κωλύσων· ὁ δ' αὐτὸν 14
ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν
φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ
ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρό-
βατα.

They reach a mountain from which they view the sea.

Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτά, 15
παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διῆλθον ἀλκι-
μώτατοι, καὶ εἰς χεῖρας ᾖσαν. εἶχον δὲ θώρακας λινοῦς
μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ
ἐστραμμένα. εἶχον δὲ καὶ κνημῖδας καὶ κράνη καὶ παρὰ 16
τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικήν. ᾧ ἔσφατ-
τον ὧν κρατεῖν δύναιντο, καὶ ἀποτεμόντες ἂν τὰς κεφα-
λὰς ἔχοντες ἐπορεύοντο, καὶ ᾖδον καὶ ἐχόρευον ὁπότε
οἱ πολέμιοι ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς
πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον.

Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρ- 17
έλθοιεν οἱ Ἕλληνες, εἵποντο ἀεὶ μαχόμενοι. ᾤκουν
δ' ἐν τοῖς ὀχυροῖς, καὶ τἀπιτήδεια ἐν τούτοις ἀνακεκο-
μισμένοι ἦσαν. ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς
Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν, ἃ ἐκ τῶν
Ταόχων ἔλαβον.

Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἅρπασον 18
ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύ-
θησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας
εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν οἷς ἔμειναν ἡμέρας
τρεῖς καὶ ἐπεσιτίσαντο.

19 Ἐντεῦθεν διῆλθον σταθμοὺς τέτταρας, παρασάγγας
εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκου-
μένην, ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας
ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς
20 ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος
λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν
ὄψονται τὴν θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγεί-
λατο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ
πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν·
ᾧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν
Ἑλλήνων εὐνοίας.
21 Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ·
ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δ' οἱ πρῶτοι ἐγένοντο
ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ
22 ἐγένετο. ἀκούσας δ' ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες
ᾠήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἵ-
ποντο γὰρ καὶ ὄπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ
αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐζώ-
γρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον ὠμοβόεια
ἀμφὶ τὰ εἴκοσιν.
23 Ἐπειδὴ δ' ἡ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον,
καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς βοῶντας, καὶ
πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο,
24 ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ'
ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρε-
βοήθει· καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιω-
τῶν "Θάλαττα," "Θάλαττα," καὶ παρεγγυώντων,
ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ
ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι.
25 Ἐπεὶ δ' ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ
περιέβαλλον ἀλλήλους καὶ τοὺς στρατηγοὺς καὶ λοχα-
γοὺς δακρύοντες. καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος,

οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν
μέγαν. ἐνταῦθ' ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοείων 26
καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν
αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκε-
λεύετο.

Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι 27
δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ
σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ᾔτει δὲ μάλιστα
τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιω-
τῶν. κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν
ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο,
ᾤχετο τῆς νυκτὸς ἀπιών.

They march through the Macrones to Trapezus.

VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μα- 1
κρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. τῇ πρώτῃ
δ' ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὥριζε τὴν τῶν
Μακρώνων καὶ τὴν τῶν Σκυθινῶν. εἶχον δ' ὑπὲρ δεξιῶν 2
χωρίον οἷον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποτα-
μόν, εἰς ὃν ἐνέβαλλεν ὁ ὁρίζων, δι' οὗ ἔδει διαβῆναι.
ἦν δ' οὗτος δασὺς δένδρεσι παχέσι μὲν οὔ, πυκνοῖς δέ.
ταῦτα, ἐπεὶ προσῆλθον οἱ Ἕλληνες, ἔκοπτον, σπεύδοντες
ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν.

Οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τρι- 3
χίνους χιτῶνας κατ' ἀντιπέρας τῆς διαβάσεως παρα-
τεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους
εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνοῦντο δ' οὔ, οὐδ' ἔβλα-
πτον οὐδέν.

Ἔνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν 4
ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώ-
σκοι τὴν φωνὴν τῶν ἀνθρώπων. "καὶ οἶμαι," ἔφη,
"ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει,

5 ἐθέλω αὐτοῖς διαλεχθῆναι." "Ἀλλ' οὐδὲν κωλύει,"
ἔφη, "ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν."
οἱ δ' εἶπον ἐρωτήσαντος, ὅτι Μάκρωνες. "Ἐρώτα τοί-
νυν," ἔφη, "αὐτούς, τί ἀντιτετάχαται καὶ χρῄζουσιν
6 ἡμῖν πολέμιοι εἶναι." οἱ δ' ἀπεκρίναντο· "Ὅτι καὶ
ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε."

Λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιή-
σοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν
7 Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἠρώ-
των ἐκεῖνοι, εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν
καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ
μὲν Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ
δ' Ἕλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν
πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφότεροι.

8 Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τά τε δένδρα
συνεξέκοπτον τήν τε ὁδὸν ὡδοποίουν, ὡς διαβιβάσοντες
ἀναμεμιγμένοι τοῖς Ἕλλησι, καὶ ἀγοράν, οἵαν ἐδύναντο,
παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἔστ' ἐπὶ τὰ
Κόλχων ὅρια κατέστησαν τοὺς Ἕλληνας.

9 Ἐνταῦθ' ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τού-
του οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶ-
τον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως
ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δ' ἔδοξε τοῖς στρατηγοῖς
συλλεγεῖσι βουλεύσασθαι, ὅπως ὡς κάλλιστα ἀγω-
νιοῦνται.

10 Ἔλεξεν οὖν Ξενοφῶν, ὅτι "δοκοίη παύσαντας τὴν
φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ
διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὔοδον
εὑρήσομεν τὸ ὄρος, καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει,
ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην
11 ὁρῶσιν. ἔπειτα δέ, ἐὰν μὲν ἐπὶ πολλῶν τεταγμένοι
προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς

περιττοῖς χρήσονται ὅ,τι ἂν βούλωνται· ἐὰν δ' ἐπ' ὀλίγων, οὐδὲν ἂν εἴη θαυμαστόν, εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπ' ἀθρόων καὶ βελέων καὶ ἀνθρώπων ἐμπεσόντων· εἰ δέ πῃ τοῦτο ἔσται, ὅλῃ τῇ φάλαγγι κακὸν ἔσται.

"Ἀλλά μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους 12
τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ᾗ τε ἂν εὔοδον ᾖ ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ εἴς τε τὸ διαλεῖπον οὐ ῥᾴδιον ἔσται 13
τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾴδιον ἔσται λόχον ὄρθιον προσιόντα. ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἐάν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μενεῖ τῶν πολεμίων."

Ταῦτ' ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενο- 14
φῶν δ' ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· "Ἄνδρες, οὗτοί εἰσιν, οὓς ὁρᾶτε, μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους, ἐάν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν."

Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς 15
λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὁπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους.

Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὔχεσθαι· 16
εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρί-

σοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ
τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο·
17 οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες, οἱ μὲν
ἐπὶ τὸ δεξιόν, οἱ δ' ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν,
καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν
ἐποίησαν.
18 Ἰδόντες δ' αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν
πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες
φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ
ὄρος ἀναβαίνουσι· συνεφείπετο δ' αὐτοῖς καὶ τὸ Ἀρκα-
19 δικὸν ὁπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ
πολέμιοι, ἐπεὶ ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ
ἄλλος ἄλλῃ ἐτράπετο.
Οἱ δ' Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολ-
20 λαῖς κώμαις καὶ τἀπιτήδεια πολλὰ ἐχούσαις. καὶ τὰ
μὲν ἄλλα οὐδὲν ἦν ὅ,τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη
πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν
στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ ἤμουν καὶ
κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἵστασθαι,
ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐῴκε-
σαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν.
21 ἔκειντο δ' οὕτω πολλοί, ὥσπερ τροπῆς γεγενημένης,
καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν
οὐδείς, ἀμφὶ δὲ τὴν αὐτήν που ὥραν ἀνεφρόνουν· τρίτῃ
δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.
22 Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρασάγγας
ἑπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν
Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων
ἀποικίαν ἐν τῇ Κόλχων χώρᾳ. ἐνταῦθ' ἔμειναν ἡμέρας
ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις·
23 κἀντεῦθεν ὁρμώμενοι ἐλῄζοντο τὴν Κολχίδα. ἀγορὰν
δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέ-

ξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ
ἄλφιτα καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν 24
πλησίον Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων,
καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

Μετὰ τοῦτο τὴν θυσίαν, ἣν ηὔξαντο, παρεσκευάζοντο· 25
ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ
Σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις
θεοῖς ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν
τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον
Σπαρτιάτην, ὃς ἔφυγεν ἔτι παῖς ὢν οἴκοθεν, παῖδα ἄκων
κατακανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ
τοῦ ἀγῶνος προστατῆσαι.

Ἐπειδὴ δ' ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν 26
τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον
πεποιηκὼς εἴη. ὁ δὲ δείξας ὅπουπερ ἑστηκότες ἐτύγχα-
νον, "Οὗτος ὁ λόφος," ἔφη, "κάλλιστος τρέχειν ὅπου
ἄν τις βούληται." "Πῶς οὖν," ἔφασαν, "δυνήσονται
παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως;" ὁ δ' εἶπε·
"Μᾶλλόν τι ἀνιάσεται ὁ καταπεσών."

Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων 27
οἱ πλεῖστοι, δόλιχον δὲ Κρῆτες πλείους ἢ ἑξήκοντα
ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι.
καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ ἅτε
θεωμένων τῶν ἑταίρων πολλὴ φιλονεικία ἐγίγνετο. ἔθεον 28
δὲ καὶ ἵπποι, καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλά-
σαντας ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς
τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο·
ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο
οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέ-
λευσις ἐγίγνετο.

NOTES.

ΞΕΝΟΦΩΝΤΟΣ: dependent not on **ΑΝΑΒΑΣΕΩΣ** alone, but on **ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ** taken together. For the derivation of **Ξενοφῶν, ἀνάβασις**, and **Κῦρος**, see Vocab.[1] **Ἀνάβασις** as a title belongs properly only to the first book; for the remaining books describe rather the **κατάβασις**, 'Down-March' or 'Retreat;' see p. 49.

ΛΟΓΟΣ: here = **βιβλίον**, 'book;' read p. 47. Why in the nom. case? See H. 708.[2]

Α': = **πρῶτος**; cf. G. 76, H. 288.

CHAPTER I.

ENMITY BETWEEN CYRUS AND HIS BROTHER. CYRUS'S MUSTERING OF FORCES.

Page 51. 1. 1. Δαρείου: why gen.? G. 169, 1; H. 750. Darius Nothus is meant, King of Persia from 425 to 405 B.C. See p. 20. **γίγνονται**: historical present. G. 200, N. 1; H. 828. For the principal parts see G. p. 335; H. 506, 1. **παῖδες δύο**: why not dual? Darius and Parysatis had thirteen children, of whom nine died early. Of the four sons that reached maturity Xenophon mentions only the

[1] Vocab. = "Vocabulary," at the end of this book; cf. (*confer*) = "compare;" dep. = "depends" or "dependent;" l. = "line;" lit. = "literally;" sc. (*scilicet*) = "supply," or "understood:" trans. = "translate" or "translation." References like this, p. 55, 7 (page 55, line 7) are to the pages of this book. Translations of Greek or Latin words or phrases are put in single quotation-marks.

[2] G. = Goodwin's "Greek Grammar;" H. = Hadley's "Greek Grammar," revised by Allen; N. = "note;" R. = "remark;" dir. disc. = "direct discourse;" indir. disc. = "indirect discourse"; pred. = "predicate;" κ.τ.λ. = καὶ τὰ λοιπά = *et cetera* = etc.

For other abbreviations see the list preceding the vocabulary.

two connected with his narrative. **2. πρεσβύτερος**: 'the elder' or 'an elder'; in parsing supply *παῖς* in partitive apposition with *παῖδες*. **μέν**: here need not be translated, but the force should be expressed by the modulation of the voice in translating *πρεσβύτερος* and *Ἀρταξέρξης*. **Ἀρταξέρξης**: G. 137; H. 624, d. The name in the Persian language meant 'Mighty Warrior.' Which Artaxerxes is here referred to? **δέ**: how different in position and force from *ἀλλά* and *καί*? See H. 1046, 1036, and Vocab. **Κῦρος**: Cyrus the Younger; read pp. 20–26. **ἐπεί**: denotes historical as distinguished from merely temporal sequence, which is expressed by *ὅτε*.

3. δ': = *δέ*. G. 12, 1; H. 79 and 80, a. **ἠσθένει**: force of the impf.? G. 200, N. 5, (*a*); H. 829. Difference in derivation and meaning between *ἀσθενεῖν* and *νοσεῖν*? See Vocab. **Δαρεῖος**: often in Greek a subordinate verb is placed near the word introducing the clause, so that the subject is thrown after it; and not infrequently the subject of two verbs is placed between them. **ὑπώπτευε**: G. 105, 1; H. 360. How is this word similar in derivation to the Latin *su-spicor*? **τελευτήν**: article omitted. H. 660. **τοῦ**: 'his.' G. 141, N. 2; H. 658. **ἐβούλετό**: why two accents? G. 28, 2; H. 115, b. **4. οἱ**: G. 79, 1 and 144, 2 and 187; H. 261, 685, and 775. **παῖδε**: G. 134, 2; H. 939. The dual is used with the article referring to the *two* sons previously mentioned. **ἀμφοτέρω**: Why not before *παῖδε*? G. 142, 4, N. 2; H. 673, a.

2. 4. μὲν οὖν: G. 142, 2, N. 1; H. 666, c. Which of these words refers to what precedes, and which to what follows? **5. παρὼν ἐτύγχανε**: more definite than *παρῆν*. See IDIOMS under *τυγχάνω*, and G. 279, 4; H. 984. **Κῦρον**: emphatic by position. **μεταπέμπεται**: indirect middle, = he sends after for himself, 'he sent for.' G. 200, N. 1, and 199, 2; H. 828 and 813. **6. ἀρχῆς**: Cyrus's province comprised Lydia, the Greater Phrygia, and Cappadocia; see map and p. 20. **αὐτόν**: G. 145, 2; H. 682. **σατράπην**: pred. acc. G. 166; H. 726. On the position and powers of the satrap, see Vocab. and p. 4. **ἐποίησε, ἀπέδειξε**: trans. as if plupf., 'had made,' 'had appointed.' H. 837. **καί**: 'and,' or 'also'? **στρατηγόν**: here = *κάρανον*, 'captain-general;' see p. 17. Cyrus was not simply civil governor (satrap) of his province, but also captain-general of the imperial troops of all the western Asiatic provinces. These forces mustered once a year for review on the plain of Castōlus, near Sardis, in Lydia, and previous to Cyrus's appointment had been under the command of Tissaphernes,

who now became his rival and secret enemy. At this time the powers of satrap and commandant were frequently vested in the same person.

7. **πάντων, ὅσοι**: 'of all (the forces) which.' **εἰς — ἁθροίζονται**: 'muster on' (lit. 'gather themselves into'). **8. ὁ Κῦρος**: G. 141, N. 1, *a*; H. 663. **λαβών, ἔχων**: trans. as if prep., 'with.' **Τισσαφέρνην**: see Vocab. and p. 21. **ὡς**: 'as,' i. e. 'supposing him to be,' or 'on the ground that he was;' used as with participles to indicate the thought of the person spoken of, not that of the writer. Some think that Cyrus at this time still supposed Tissaphernes a true friend; others, that he took Tissaphernes along from fear that if left behind this wily and resentful rival might arouse his province against him, or cause trouble in some other way. The Greek will bear either interpretation.

9. **τῶν Ἑλλήνων**: the article implies that Cyrus already had Greek mercenaries in his service. **ὁπλίτας**: read pp. 30–32. **ἀνέβη**: notice the *chiasmus*, or reverse arrangement of words similarly construed, in Ἀναβαίνει λαβὼν . . . ἔχων ἀνέβη, together with the striking change of tense. **10. ἄρχοντα**: sc. ἔχων. **Παρράσιον**: the Parrhasians were a tribe in the southwestern part of Arcadia. The Arcadians, rude and warlike, were greatly in demand for military service. The inhabitants of Arcadia to-day are among the most rude and backward of the Greeks.

3. 11. δ': 'Now.' **ἐτελεύτησε**: sc. τὸν βίον or βίον, = ἀπέθανεν; by what tense best rendered? Cf. ἐποίησε, l. 6, and N. Darius died at Babylon. **Δαρεῖος**: why placed after the verb? **κατέστη εἰς**: 'became established in.' G. 191, VI. 7, N. 6; H. 788. What difference in meaning between the aorists of ἵστημι? **13. τόν**: *not* 'the.' G. 141, N. 2; H. 658. **ὡς**: '(saying) that.' **ἐπιβουλεύοι**: opt. in indir. disc. (G. 242, 1, (*b*); H. 932, 2), used because the historical present διαβάλλει, taking the place of an impf. or aorist, is looked upon as a secondary tense. G. 201, R.; H. 828. Read p. 21. Difference between ἐπιβουλεύω and συμβουλεύω? **αὐτῷ**: what two reasons may be given for the dat.? G. 184, 2 and 187; H. 764, 2 and 775. **ὁ δέ**: 'He, indeed,' i. e. Artaxerxes. **τε**: where is the accent? How different from καί? H. 1040, and 1040, a.

14. ὡς ἀποκτενῶν (sc. αὐτόν): expresses apparent intention, — 'intending (as it seemed) to put him to death.' G. 277, 3, and 277, 6, N. 2, (*a*); H. 969, c, and 978. **ἡ μήτηρ**: *not* '*the* mother.' What was her name? **ἐξαιτησαμένη**: 'having begged (him) off,' or 'begged (him) off and.' G. 277, 1, and 204; H. 856 and 969. **15. ἀποπέμπει**:

the direct form of expression implies that Parysatis had everything her own way. She was strong-minded, while Artaxerxes was weak. Cf. pp. 24, 25.

4. 15. ὁ δ': with *ἀπῆλθε*. When used as subject, *ὁ* with *δέ* must stand at the beginning of the clause. **16. ὡς**: causal, temporal, or final? **βουλεύηται**: force of the mid.? **17. μήποτ'**: could *οὔποτε* have been used here? G. 215, B and N. 1; H. 1018 and 1021. **ἔσται**: G. 217; H. 885. **ἐπί**: 'in the power of.' G. 191, VI., 2, (2), (*c*); H. 799, 2, d. **ἀλλ', ἀντ'**: G. 12, 1; H. 79 and 80, b. **δύνηται**: G. 223; H. 898. For the foundation of Cyrus's claim to the throne, see p. 21. **18. ἐκείνου**: how different from *τούτου*? G. 148; H. 695. **μὲν δή**: *μέν* looks forward, contrasting Parysatis with others on the side of Cyrus, as shown by the corresponding *δ'* in *Ὅστις δ' ἀφικνεῖτο κ.τ.λ.*, p. 52, 3; for rendering, cf. *μέν* in l. 2 and N. *δή* adds emphasis and vivacity or familiarity to the statement, = 'in truth,' 'in fact,' or, as we often say, 'you see,' 'you know.' **μήτηρ**: G. 137; H. 623 **ὑπῆρχε**: 'was devoted to,' 'favored.'

Page 52. 1. Κύρῳ: G. 184, 2; H. 764, 2. **φιλοῦσα**: 'because she loved' (how lit.?). G. 277, 2; H. 969, b. Distinction between *φιλέω* and *ἀγαπάω*? See Vocab., and cf. Gospel of John, xxi. 15–17. **βασιλεύοντα**: G. 276, 1; H. 965. Why not aor. part. here?

5. 3. Ὅστις: the antecedent is *πάντας*, which expresses collectively what *Ὅστις* expresses individually. G. 86, N. 1, and 151, N. 2, (*b*); H. 280, and 629, b. **ἀφικνεῖτο — ἀπεπέμπετο**: 'might come'—'would dismiss.' The impf. expresses repeated or customary action. G. 200, N. 5, (*a*); H. 830. **τῶν παρὰ βασιλέως**: condensed expression, = *τῶν παρὰ βασιλεῖ (ἀφικνεῖτο) παρὰ βασιλέως*. Different meanings of *παρά* with gen., dat., and acc.? **τῶν**: G. 141, N. 4, and 168; H. 621, a, and 729, e. Envoys from the king inspected annually the province of each satrap; but as Cyrus had a position of unusual responsibility, not unlikely officers from the court came frequently. **βασιλέως**: usually without the article when referring to the king of Persia, who was sometimes, however, designated *ὁ μέγας βασιλεύς*. As there was only one Persian king, the title was applied almost as a proper name. H. 660, c.

4. διατιθείς: why not aor. part.? **ὥστε**: with infin. of result, or consecutive infin. G. 266, 1; H. 953. **αὑτῷ**: why not *αὐτῷ* here? **μᾶλλον φίλους**: what is the ordinary comp. of *φίλος*? The less common comp. is emphatic. **5. τῶν παρ' ἑαυτῷ**: G. 141, N. 3; H. 666, a.

βαρβάρων: G. 171, 2; H. 742. Derivation and original meaning? Foreigners travelling in Greece to-day are often called *βάρβαροι*. **6. πολεμεῖν**: G. 261, 1; H. 952. **ἱκανοί**: attributive or predicative? G. 138, R.; H. 594. **εἶεν, ἔχοιεν**: G. 216, 1; H. 881. What other form for *εἶεν*? **εὐνοϊκῶς ἔχοιεν**: = *εὔνοιαν ἔχοιεν* = *εὔνοι εἶεν*. See IDIOMS, p. 400. **7. αὐτῷ**: after *εὐνοϊκῶς*. G. 185; H. 765.

6. 8. Τήν: implies previous mention of the Greek force (cf. p. 51, 9); trans. as *τόν*, p. 51, 13. **δύναμιν**: placed before the verb for emphasis; transition to a new topic. **ἤθροιζεν**: 'went to collecting.' Why was *ἀγείρω* or *συλλέγω* not used here? **ὡς μάλιστα ἐδύνατο**: 'as much as he could,' 'as much as possible.' H. 651, a. **9. ὅπως**: here = *ἵνα*. **ὅτι ἀπαρασκευότατον**: see IDIOMS; and G. 12, N. 2; H. 80, b, and 651. **λάβοι**: G. 216, 1; H. 881. **10. ὧδε**: refers to what follows, as distinguished from **οὕτως**, which refers to what precedes. Cf. G. 148, N. 1; H. 696. **φυλακάς**: might have been in the gen., thus,—*παρήγγειλε τοῖς φρουράρχοις ἑκάστοις* ('to the several commanders') *τῶν φυλακῶν, ὁπόσας εἶχεν ἐν ταῖς πόλεσιν*. G. 154; H. 995. Distinguish between *φυλακάς* and *φύλακας*. **11. ἑκάστοις**: less emphatic when placed after the noun. Why not between *τοῖς* and *φρουράρχοις*? G. 142, 4, N. 2; H. 673, a. **12. λαμβάνειν**: G. 260, 1; H. 948. **Πελοποννησίους**: at this time the best soldiers among the Greeks. Cyrus had been careful to keep on good terms with the Spartans and their allies. **ὅτι πλείστους**: see IDIOMS.

13. ὡς: 'on the ground that,' or 'with the pretext that.' Render the gen. abs. (G. 183, H. 970) by a clause with the verb in the impf. indic. The *ὡς* implies that the reason given is that assigned by Cyrus; without *ὡς*, it would have been stated on Xenophon's own authority. G. 277, 6, N. 2, (*a*); H. 978. **ταῖς πόλεσιν**: mentioned more definitely in l. 14. For the dat., cf. *αὐτῷ*, p. 51, 13, and N.

14. καὶ γάρ: = Lat. *et-enim*, elliptical, 'and (with good reason) for,' but trans. 'for indeed,' 'for in fact,' or emphatic 'for.' **ἦσαν Τισσαφέρνους**: '(had) belonged to Tissaphernes.' G. 169, 1; H. 732. **αἱ Ἰωνικαὶ πόλεις**: the cities of the Ionian Greeks, scattered along the coast of Asia Minor and adjacent islands, from Smyrna southward to Miletus. The most important were thirteen in number: Milētus, Myus, Priēne, Ephesus, Colophon, Lebedos, Teos, Clazomenae, Phocaea, Samos, Chios, Erythreae, and Smyrna. At this time they had been subject to Persia over a century. The presumption is, that Cyrus had instigated this revolt; for the help of these cities was almost a necessity to the

prosecution of his designs, as they controlled the seaboard west of his satrapy, and as he was relying upon the Greeks to furnish him soldiers. The cities, no doubt, found the rule of the politic and ambitious prince easier than that of Tissaphernes. **τὸ ἀρχαῖον**: 'originally.' G. 160, 2; H. 719, b.

15. **ἐκ**: sometimes used with the passive of *δίδωμι* instead of *ὑπό*, in order to emphasize the source of the gift. **ἀφειστήκεσαν**: 2d plupf. G. 124; H. 336. **16.** **πᾶσαι**: emphatic position. **πλὴν**: improper prep. G. 191; H. 784, 2, a. **Μιλήτου**: the position of Miletus (see Map) made it easier of access for Tissaphernes, who was satrap of Caria, than for Cyrus; and Tissaphernes had built and garrisoned a strong fortress commanding the town, so that revolt was a more difficult matter than in the case of the other cities.

7. **17.** **ταὐτὰ βουλευομένους**: 'were forming the same plan,' i. e. of revolt to Cyrus. **ταὐτά**: a kind of cognate acc. G. 159, N. 2; H. 716, b. Difference in meaning between *ταὐτά* (= *τὰ αὐτά*, G. 11, 1; H. 76) and *ταῦτα*? **βουλευομένους**: in Latin the part. here would be an infin. G. 280; H. 982. **τοὺς μὲν — τοὺς δ'**: 'some — others.' G. 143, 1; H. 654, a. **αὐτῶν**: G. 168; H. 729, e. **18.** **ὑπολαβών**: force of *ὑπό-* in composition? **19.** **φεύγοντας**: here 'exiles,' as often, men who had fled for political reasons. The pres. indicates a state rather than an act, — *living* in exile. G. 276, 2; H. 966. **συλλέξας**: = *συνέλεξε καί*, 'collected an army and.' In cases like this the part. frequently may best be rendered by a coördinate finite verb. **ἐπολιόρκει**: on the operations of a siege, see p. 38. **καὶ — καί**: see Vocab. **20.** **κατὰ γῆν**: see IDIOMS. **κατάγειν**: could the aor. infin. have been used here? Notice the force of the *κατα-*, often used in composition with reference to movement from the sea into a harbor or from a hill 'down' to the plain; and here in some such way as the Romans frequently used *de-portare* when speaking of bringing things from the provinces to Rome, and as we say "bring down to New York," "go down to Washington." In England, however, from all parts men "go up" to London. **τοὺς ἐκπεπτωκότας**: = *τοὺς φεύγοντας* above. *ἐκπίπτω* often takes the place of the passive of *ἐκβάλλω*, 'banish,' 'exile.'

21. **καί**: *not* 'and.' **αὕτη**: refers to what precedes, but takes the gender of the pred. noun. G. 148, N. 1, and 134; H. 696, and 632, a. **πρόφασις**: G. 136; H. 706, b. On the relations of the Persian satraps at this time, see p. 4. **αὐτῷ**: G. 184, 4; H. 768. **τοῦ ἀθροίζειν**:

G. 262, 2; H. 959. **22.** **στράτευμα**: obj. of substantive infin. G. 258; H. 958.

8. **23.** **ἠξίου**: 'kept demanding' as a right; sc. **Κῦρος**. *αἰτέω* (= *peto*), 'ask,' 'beg;' *ἀπαιτέω* (= *repeto*), 'demand back,' 'demand,' particularly of things taken away by force; *δέομαι* (= *oro*), 'beseech,' 'entreat;' *ἀξιόω* (= *postulo*), 'demand' as a proper thing, on grounds of propriety and fairness. **ἀδελφός**: G. 136; H. 706, b. **ὤν**: G. 277, 2; H. 969, b. Instead of *ἀδελφὸς ὤν*, *ἀδελφῷ ὄντι* agreeing with *οἱ* might have been used. **24.** **οἱ**: article, pronoun, or adv.? G. 184, 1; H. 763, and 764, 1, a. **ταύτας τὰς πόλεις**: what cities? **ἄρχειν**: 'continue to rule.' Could the ind. have been used here? **25.** **αὐτῶν**. G 171, 3; H. 741. **αὐτῷ**: G. 187; H. 775. Cf. p. 51, 18.
26. **οὐκ**: why not *οὐ* or *οὐχ*? G. 13, 2; H. 88, a. **27.** **Τισσαφέρνει**: emphatic position, — with *Tissaphernes*, not himself. G. 186, N. 1; H. 772. **πολεμοῦντ'**: G. 277, 2; H. 969, b. What is the omission of a final vowel before a following vowel called? **ἀμφί**: *εἰς* might have been used. **28.** **δαπανᾶν**: render by impf. indic. G. 203, and 203, N. 1; H. 852, and 853, a. **οὐδέν**: 'not at all' (lit. 'in nothing,' in no respect'); stronger than *οὐκ*. G. 160, 2; H. 719, b. **αὐτῶν πολεμούντων**: = *τοῦ ἐκείνους πολεμεῖν* (G. 173, 1; H. 744); or may be parsed as a gen. abs., G. 183; H. 970. Not infrequently has an absolute government found its own security in the divisions and strifes among its more powerful subjects.

29. **καὶ γάρ**: see l. 14 above, and N. **ἀπέπεμπε**: 'continued to send off' to the king, as Tissaphernes had previously done. **γιγνομένους**: 'accruing.' What taxes the cities paid is not known, but in most parts of the empire the financial burdens were heavy. Lydia alone paid annually into the royal treasury five hundred Babylonian talents (= fully a million dollars of our money in gold value), besides supplies of different products in kind. **30.** **ὧν**: for **ἅς**, being attracted from the acc., as obj. of *ἔχων*, to the case of the antecedent *πόλεων*. G. 153; H. 994. **Τισσαφέρνους**: G. 176, 1; H. 750. **ἐτύγχανεν ἔχων**: see IDIOMS under *τυγχάνω*, and G. 279, 4; H. 984.

Page 53. **9.** **1.** **Ἄλλο**: difference between *ἄλλο* and *τὸ ἄλλο*? **αὐτῷ**: why not gen.? **Χερρονήσῳ**: derivation? see Vocab. **τῇ**: G. 142, 2, and 141, N. 3; H. 666, and 668, a. **2.** **κατ' ἀντιπέρας**: often written as one word, *καταντιπέρας*; see Vocab. **Ἀβύδου**; G. 182, 2; H. 757. The Hellespont at Abȳdos is hardly a mile wide:

so that, according to the ancient tale, Leander used to swim across it every night to see his lady, the priestess of Aphrodite, in the temple of Sestus, on the Chersonese. Lord Byron swam across in an hour and ten minutes. **τόνδε**: how different from *τοῦτον*? G. 148, N. 1; H. 696. **τρόπον**: G. 160, 2; H. 719, a. See IDIOMS.

Κλέαρχος: a Spartan adventurer, brave and energetic as a general, but arrogant and brutal in his treatment of those under him. In 410 B.C. Clearchus was sent by the Lacedaemonians to Byzantium to cut off the supplies of grain Athens received from that quarter. When, in 408, the city was besieged by the Athenians, he stored up all the provisions for his soldiers, leaving none for the towns-people, and treated the inhabitants in other ways so barbarously that they surrendered the city. At the close of the Peloponnesian War, in 404, he induced the Spartan government to send him to Thrace to protect the Greek colonies there against the natives. But before he reached his destination he was recalled, and refusing to obey the summons, was decreed an outlaw. He finally took refuge with Cyrus, for whom he raised an army, and employed it in protecting the Greek towns along the Hellespont against the Thracians, until Cyrus was ready to make use of it.

3. **τούτῳ**: G. 186 and 187; H. 772. The *asyndeton* here and in the preceding clause makes the narrative more vivid. H. 1039. **4.** **ἠγάσθη**: the aor. pass. here = aor. mid., 'came to admire.' G. 88, 2, N.; H. 497, a. **μυρίους δαρεικούς**: sc. *στατῆρας*; = $35,000 according to the ancient value of gold, = roughly $55,000 according to the present relation of gold and silver. The purchasing power of the money was doubtless several times the latter sum. On the name, cf. the French *Napoleon* and the English *sovereign*. See Vocab. and Pl. III. 12. **5.** **ἀπό**: 'with.' The Greek idiom looks at the money as the starting-point of operations; the English, rather as means or instrument. The dat. of means, or even *διά* with the gen., might have been used here. **6.** **χρημάτων**: difference in meaning between sing. and pl.? **ἐκ Χερρονήσου ὁρμώμενος**: i.e. making the Chersonese his base of operations. **7.** **Θρᾳξί**: G. 186, N. 1; H. 772. **τοῖς**: cf. *τῇ*, l. 1 above, and N. **ὑπέρ**: from the standpoint of Xenophon, when writing, in Greece. The force of the prep. becomes obvious from a glance at the map. **τοὺς Ἕλληνας**: particularly of Perinthus, Selymbria, and Byzantium. See Map, and cf. p. 115, 20, *et seq*. **8.** **συνεβάλλοντο**: the mid. implies either that they contributed for their own advantage or out of their own means. **9.** **ἑκοῦσαι**: trans. as if adv. G. 138, N. 7; H. 619, a. **10.** **τοῦτο**. made emphatic by sepa-

ration from its noun. **τρεφόμενον ἐλάνθανεν**: 'was secretly maintained' (lit. 'escaped notice being maintained'). G. 279, 4; H. 984.

10. 12. Ἀρίστιππος: a man of noble birth, from Larissa, in Thessaly, and a friend of Menon. **ξένος**: G. 136; H. 706. The original meaning of *ξένος*, as here, was 'stranger-friend,' 'guest-friend;' that is, either a friend residing in another state, or a person with whose family there was a formal treaty of hospitality, ratified before **Ζεὺς Ξένιος**, 'Zeus, protector of guests.' But the term was early applied to those who left their own state to serve for pay under a foreigner, and to 'mercenaries,' whether officers or soldiers, as in l. 14 below. The latter meaning is found three times in the Anabasis. **ὢν ἐτύγχανεν**: cf. p. 51, 5, and N.

13. οἴκοι: G. 141, N. 3; H. 666, c. In barbarous Thessaly contests for power between factions were even more common than in the other Greek states. **14. αὐτόν, μισθόν**: G 164; H. 724. **εἰς δισχιλίους ξένους**: after *μισθόν*, 'pay for two thousand mercenaries and for three months.' Some, however, construe as obj. of *αἰτεῖ*, 'for two thousand mercenaries and for three months' pay.' **15. μηνῶν**: G. 167, 5; H. 729, d. **ὡς οὕτω περιγενόμενος**: '(saying) that thus (i. e. if Cyrus would give him aid) he would overcome.' In the direct form: "*οὕτω γάρ*," *ἔφη*, "*περιγενοίμην ἂν τῶν ἐμῶν ἀντιστασιωτῶν.*" G. 277, 2, and N. 2, and 211; H. 978, and 987, (a). **16. εἰς τετρακισχιλίους**: cf. l. 14. Cyrus furnished only the money; Aristippus could raise the troops himself.

17. αὐτοῦ: G. 172, N. 1; H. 743, a. **μή**: why not *οὐ?* G. 283, 3; H. 1023. **πρόσθεν — πρίν**: trans. by one word, 'until.' H. 955, a. **καταλῦσαι**: sc. *πόλεμον*. **18. πρὶν ἄν**: G. 240, 2, and 239, 2; H. 924, a, and 921. **συμβουλεύσηται**: for subject, refer back to *Ἀρίστιππος*. Notice the difference between *συμβουλεύω αὐτῷ* (= *consulo ei*), 'I advise him,' and *συμβουλεύομαι αὐτῷ* (= *consulo eum*), 'I consult him,' 'I advise with him,' 'I ask his advice.'

11. 21. Πρόξενον: a Boeotian, through whose influence Xenophon was induced to join the expedition. See p. 41, and p. 117, 24, *et seq.* **λαβόντα ἄνδρας ὅτι πλείστους**: 'to get as many men as possible and.' Cf. p. 52, lines 12 and 19, with notes. **22. ὡς**: introduces the reason which Cyrus gave Proxenus for sending for him; while *ὡς* in l. 23 states the reason given by Cyrus for undertaking the expedition. G. 277, 2, and N. 2; H. 978. **εἰς Πισίδας**: 'into (the country of) the Pisidians.'

In Greek the name of a people is often put for that of their country. The Pisidians were a tribe of hardy mountaineers, inhabiting the rugged district south of Phrygia (see Map). At this time they were virtually independent of Persian rule, and frequently made marauding expeditions into the neighboring cities of the plain and coast. **23. πράγματα παρεχόντων**: see IDIOMS. **24. Πισιδῶν**: G. 183; H. 970. **25. Σοφαίνετον, Σωκράτην**: see Vocab. and p. 29. **26. καί**: 'too,' 'also,' as well as Aristippus and Proxenus. **τούτους**: appositive. **27. ὡς πολεμήσων**: 'intending (as he gave them to understand) to wage war with Tissaphernes.' G. 277, 3; H. 969, c. **Τισσαφέρνει**: G. 186, N. 1; H. 772. **28. σύν**: 'with the help of.'

CHAPTER II.

MASSING OF TROOPS. MARCH FROM SARDIS TO TARSUS.

Page 54. 1. 1. ἐδόκει: the subject is *πορεύεσθαι*. G. 259; H. 949. What different force would *ἔδοξε* have had here? **ἤδη**: 'finally,' with *ἐδόκει*. **ἄνω**: frequently used of movement from the coast toward the interior of a country; cf. N. to p. 52, 20. How compared? G. 75, N. 1; H. 260. **τὴν μὲν πρόφασιν**: the *μέν* would lead the reader to expect a complementary clause containing the real reason; such as, *τῇ δ' ἀληθείᾳ ἐπὶ βασιλέα ἦν ὁ στόλος*. **2. ὡς . . . χώρας**: in Latin would be, *dictitans, se velle Pisidas e terra eorum omnino expellere*. G. 277, N. 2, (*a*); H. 978.

3. τῆς: 'their.' **ὡς**: 'as if,' = 'apparently,' 'nominally.' **τό τε**: 'both his.' **4. βαρβαρικόν**: sc. *στράτευμα*. What forces are here referred to? Cf. N. to *στρατηγόν*, p. 51, 6. **ἐνταῦθα**: i. e. at Sardis, which, as the capital of Cyrus's province, does not need specific mention as his headquarters. Cf. p. 55, 1. **5. λαβόντι**: 'with,' or 'to take and.' Cf. N. to p. 52, 19. **ὅσον ἦν αὐτῷ στράτευμα**: = *τοσοῦτον στράτευμα ὅσον ἦν αὐτῷ*, = 'whatever troops he had,' 'his entire force.' G. 154; H. 995. **6. συναλλαγέντι πρός**: 'to make terms with . . . and.' Cf. p. 53, 12, and N.

7. οἴκοι: G. 141, N. 3; H. 600. **ἀποπέμψαι**: notice the force of *ἀπο-*, 'send back,' as a return for Cyrus's previous favors. As Aristippus could not himself come to Cyrus, he sent Menon instead, with 1,500 troops. Cf. p. 55, 8. **ὃ εἶχε στράτευμα**: = *τὸ στράτευμα ὃ εἶχε*.

G. 154; H. 995. **8. αὐτῷ**: G. 184, 3; H. 767. **προειστήκει**: G. 200, N. 6; H. 849, c. **τοῦ ξενικοῦ**: sc. *στρατεύματος*. G. 171, 3; H. 741. **ταῖς πόλεσι**: the Ionian cities. See N. to p. 52, 14. **9. λαβόντα**: for *λαβόντι*. G. 138, N. 8; H. 941. **τούς**: *not* 'the.' Cf. N. to p. 51, 13. **πλὴν ὁπόσοι**: = *πλὴν τοσούτων ὁπόσοι*.

2. 10. ἐκάλεσε κ.τ.λ.: notice the chiasmus in *ἐκάλεσε τοὺς πολιορκοῦντας — τοὺς φυγάδας ἐκέλευσε*. Cf. N. to *ἀνέβη*, p. 51, 9. **12. εἰ . . . οἴκαδε**: in dir disc would be, *ἐὰν καλῶς καταπράξω (τὰ πράγματα*, or *ταῦτα) ἐφ' ἃ στρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς οἴκαδε καταγάγω*.

13. καταπράξειεν: G. 248; H. 937, and 932, 2. **ἐφ'**: G. 17; H. 82. **ἐφ' ἃ ἐστρατεύετο**: a general and non-committal way of stating the object of the expedition. **μὴ πρόσθεν** κ.τ.λ.: in Latin would be, *se non prius destiturum esse, quam eos reduxisset domum*. G. 260, 2; H. 946, and 948, a. **μή**: G. 283, 3; H. 1024. **πρόσθεν — πρίν**: cf. p. 53, 17, and N. **14. καταγάγοι**: G. 248, 3; H. 937, a, and 921. **οἱ δ'**: G. 143, N. 2; H. 654, e.

15. ἐπείθοντο: difference in meaning between act. and mid. of this verb? **αὐτῷ**: G. 184, 2; H. 764, 2. **16. παρῆσαν εἰς**: 'came to,' 'arrived at.' *εἰς* is used because of the idea of motion implied in *παρῆσαν*. G. 191, VI. 7, N. 6; H. 788. **Σάρδεις**: a very ancient city, capital of Lydia; afterwards seat of one of the seven churches of Asia. In Cyrus's time it was wealthy and populous; to-day its site is marked by heaps of ruins, among which wandering Turcomans pitch their tents. The ancient name still survives in Sart, the name applied to the ruins by the natives.

3. 17. τοὺς ἐκ τῶν πόλεων: = *τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων*. Cf. p. 52, 14–18, and notes. **λαβών**: *not* 'taking' Cf. N. to p. 51, 8. **18. ὁπλίτας**: G. 137; H. 624, c. **εἰς**: G. 191, III. 1, (*c*); H. 796, c. Read p. 29. **Πρόξενος**: see p. 53, 21, and N. **20. Στυμφάλιος**: where were Stymphālus, Achaia, and Megara? **21. ὡς**: adv., with *πεντακοσίους*, 'about.' See Vocab. **22. Μεγαρεύς**: G. 129, 10; H. 560, 1. **23. ἦν**: why not pl.? G. 135, N. 1; H. 607. **24. τῶν στρατευομένων**: 'of those who were engaged in service;' part. gen. in pred. G. 169, 1; H. 732, a.

4. 25. αὐτῷ: 'at his desire' (lit. 'for him'). G. 184, 3; H. 767. When Cyrus left Sardis he had with him 8,100 Greeks. Several detach-

ments joined him along the route. **26. μείζονα**: emphatic by position; agrees with *παρασκευήν*. Is it attributive or predicative? **ἡγησάμενος**: 'having made up his mind.' **27. ἢ ὡς**: sc. *ἂν ἦν*, = 'than would be necessary,' 'than would be needed.' **Πισίδας**: trans. as if *τοὺς Πισίδας*. H. 663, a. Cf. p. 53, 22, and N. **28. ᾗ ἐδύνατο τάχιστα**: see IDIOMS.

5. 29. βασιλεύς: see N. to p. 52, 3. **δή**: 'you see.' **Τισσαφέρνους, στόλον**: G. 171, 2, and N. 1; H. 742, c.

Page 55. 1. **ἔχων οὕς**: 'with (the forces) which.' Cf. G. 152; H. 996. **ἀπό**: here used instead of *ἐκ*, because the troops while at Sardis were probably not quartered in the city, but encamped around it or near it. The date of Cyrus's departure from Sardis cannot be fixed with exactness; but from careful calculations it is thought to have been about March 6, B. C. 401. **2. ἐξελαύνει**: properly transitive, sc. *στράτευμα* (lit. 'drives forth his army'); but in the Anabasis often used intransitively, meaning 'marches.' Trace the route of Cyrus on the map.

σταθμούς: 'stages,' or 'day's journeys.' G. 161; H. 720, b. Originally *σταθμός*, from root *στα* in *ἵστημι*, meant a 'standing-place,' 'halting-place;' then, a place along one's route where a night could be spent (= Latin *statio*), particularly the 'stations' placed at certain distances along the Persian royal roads. Finally, the word was used loosely as a measure of distance, to denote a 'day's journey' from one station to another. The average length of a day's march in the Anabasis was not far from five parasangs, = seventeen to nineteen English miles, and was thus about the same as the 'regular march' of Caesar's troops (cf. Kelsey's *Caesar*, p. 30). **παρασάγγας**: same construction as *σταθμούς*. The parasang (Persian *farsang*) was a Persian measure of distance, averaging in length from three to three and a half English miles. The distances given by Xenophon are always in round numbers, and must be considered only approximately correct.

3. εἴκοσι καὶ δύο: G. 77, 2, N. 2, (*a*); H. 291, b. **Μαίανδρον**: appositive. G. 137, and 142, 2, N. 6; H. 624, a. From the winding course of the river comes our word *meander*. **4. εὖρος**: sc. *ἦν* or *ἐστί*. **δύο πλέθρα**: how many feet? See Vocab. **πλοίοις**: G. 188, 1; H. 776. Pontoon bridges of the kind here referred to are still common in the East. Among the most famous are those at Constantinople over the Golden Horn, and one at Bagdad across the Tigris.

6. 5. **τοῦτον**: the bridge, or the river? 6. **Κολοσσάς**: once an important city, noted for its trade in wool, and the skill of its inhabitants in dyeing wool. A community of Christians early gathered here, to whom Paul addressed his 'Epistle to the Colossians.' The site of the ancient town is now desolate; but the remains of a theatre and several other ancient buildings can still be identified. **οἰκουμένην**: 'inhabited,' as opposed to 'deserted' (*ἔρημος*); for in this region towns were not infrequently depopulated, owing to incursions of marauders, the oppressions of irresponsible governors, or migrations.

7. **ἔμεινεν**: aor. instead of impf., because the stay is looked upon as a whole, not as a continued action. Cyrus was doubtless waiting for the Thessalian troops under Menon, who probably came across the Aegean Sea to Ephesus, and marched directly to Colossae, passing south of Sardis, and thus gaining time. See Map. **ἡμέρας**: G. 161; H. 720, a. **ἧκε**: G. 200, N. 3; H. 827, a. 8. **Μένων**: see N. to **ἀποπέμψαι** p. 54, 7. 9. **Δόλοπας, Αἰνιᾶνας, Ὀλυνθίους**: where were these peoples? See Vocab.

7. 10. **Ἐντεῦθεν**: from what place? 11. **Κελαινάς**: chief city of Phrygia, about seventy miles east of Colossae. See Map. 12. **βασίλεια**: see IDIOMS; pl. probably because of the idea of rooms or parts connected with the conception of a palace. Difference in meaning between *βασίλεια* and *βασιλεία*? **ἦν**: why not pl.? G. 135, 2, and N. 1; H. 604, 607.

παράδεισος: Persian kings and nobles indulged in hunting as their favorite pastime. In order to provide an abundance of game, always easily accessible, they set off great 'hunting-parks' or 'preserves' (*παράδεισοι*), which were enclosed by walls, covered with forests, and watered by numerous streams. Here "were bred or kept wild beasts of various kinds, chiefly of the more harmless sorts, as stags, antelopes, and wild sheep." The animals were hunted with the bow and arrow, or with javelins, but the sport was looked upon with much less favor than hunting in the open field. See Rawlinson's *Ancient Monarchies*, vol. iii. p. 228.

13. **θηρίων**: G. 180, 1; H. 753, c. **ἐθήρευεν**: G. 200; H. 830. **ἀφ' ἵππου**: see IDIOMS. *ἐπί* could have been used here, marking the relation of the rider to the horse; but *ἀπό* indicates rather the relation of the rider to the object of pursuit. 14. **γυμνάσαι ἑαυτόν**: = *γυμνάσασθαι*; the active form is used in order to include *ἵππους*. **βούλοιτο**: why opt.? G. 233; H. 914, B, (2), and 894.

15. **μέσου τοῦ παραδείσου**: 'the middle of the park.' G. 142, 4, N. 4; H. 671. **16.** **αὐτοῦ**: for the position, see G. 142, 4, N. 3; H. 673, b. **ἐκ**: 'out of' implies 'in;' trans. 'within.' No traces of this palace have been discovered. **17.** **Κελαινῶν**: for the position, see G. 142, 2, N. 6; H. 624, a.

8. **17.** **ἔστι**: 'There is;' why with accent? G. 28, 3, N. 1; H. 480, 2. So in Latin *est* and *sunt* often stand at the beginning of a clause, where we say 'there is,' 'there are.' **μεγάλου βασιλέως**: cf. N. to p. 52, 3. **19.** **ὑπό**: 'at the foot of.' The Marsyas gushes with great force from the base of a rocky cliff. The palace here also has entirely disappeared. **20.** **ἐμβάλλει**: sc. *ἑαυτόν*; 'empties.' **21.** **ποδῶν**: G. 169, 3, and 167, 5; H. 732, a.

22. **λέγεται Ἀπόλλων**: trans. 'it is said that Apollo,' rendering the following infinitives by the English indicative. The Greek often uses the personal construction where the English idiom prefers the impersonal. H. 944. **Μαρσύαν**: the goddess Athene — so the story ran — was once playing on a flute. Noticing from the reflection of her face in a spring that the use of the instrument made her cheeks bulge out, to the detriment of her beauty, she threw the reed away. The satyr Marsyas chanced to find it, and charmed with the music, in which some traces of divine sweetness still lingered, he challenged Apollo to a contest of musical skill. The terms were, that the vanquished should be at the mercy of the victor. The Muses were the judges, and Marsyas, being defeated, was flayed alive as the penalty of his presumption. In Florence there is a statue of Marsyas, representing him as bound to a fig-tree, awaiting his punishment (see Pl. IV. 1). The satyr nature is shown by the horns. **νικήσας**: sc. *αὐτόν*.

23. **οἱ**: weaker than *ἑαυτῷ*. G. 186, N. 1; H. 772. **περὶ σοφίας**: 'in music,' or 'in musical skill.' *σοφία* is a broad term, applicable either to 'culture' in general or to special branches or phases of culture. The meaning in each case may be gained from the connection. **24.** **ὅθεν**: = *ἐξ οὗ*. **πηγαί**: sc. *εἰσι*. H. 611. **διὰ τοῦτο**: could **διὰ τούτου** have been used here? The cave out of which the Marsyas formerly flowed has now fallen in. Perhaps the musical sounds of the water, rushing and eddying forth, and the reverberations in the cavern, gave rise to the myth. It is worthy of note also that the reed from which flutes were made by the ancients abounds in the vicinity.

9. **26.** **τῇ μάχῃ**: 'in the (well-known) battle,' or 'in that (famous)

battle;' dat. of place, G. 190, N. 1, last clause. H. 657, a. The reference is to the battle of Salamis, for which see p. 10. **28.** **ἡμέρας**: cf. N. to l. 7 above. Cyrus was no doubt in haste to press on and strike a decisive blow while Artaxerxes was yet unprepared to meet him. He delayed here probably in order to wait for other forces to join him, to complete his arrangements for the expedition, and to provide for the government of his province during his absence. **Κλέαρχος**: see p. 53, 2, and N.

29. **Θρᾷκας, Κρῆτας**: properly appositives, but best translated as adjectives. **30.** **Σῶσις**: not again mentioned by Xenophon. He may have been left in charge of some garrison along the route, or have given over his contingent to some other general and withdrawn from the expedition, or possibly have died.

Page 56. **1.** **Σοφαίνετος**: doubtless an error of the MSS., as one Arcadian Sophaenetus has already been mentioned. Probably Ἀγίας (corrupted in the MSS. from Ἀρκάς) should be read; and Agias is substituted for the second Sophaenetus in the list of generals on p. 29. Cf. p. 119, 24. **2.** **ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν**: = *ἐξήτασε καὶ ἠρίθμησε τοὺς Ἕλληνας.* **4.** **ἐγένοντο**: 'came to.' **οἱ σύμπαντες ὁπλῖται**: 'the whole body of hoplites.' G. 142, 4, N. 5; H. 672. Xenophon here speaks in round numbers; for the sum of the items previously mentioned gives the whole number of heavy infantry as 10,600, and of light infantry as 2,300. **5.** **τούς**: the article with numerals implies an approximate number. H. 664, c.

10. **6.** **Ἐντεῦθεν**: from Celaenae. **7.** **Πέλτας**: between thirty and forty miles northwest of Celaenae; see Map. Though there are numerous ruins in the neighborhood, the site has not yet been identified. Why Cyrus turned to the north, instead of proceeding directly toward the country of the Pisidians, can only be conjectured. He may have had supplies stored up in stations along the northern route; or the road may have been better that way; or, having learned that Tissaphernes had already gone to inform the king of his intentions, he may have thought it useless further to hide his real purpose, and thus set out for Babylon by the most convenient route. He probably halted at Peltae in order to please his Peloponnesian soldiers by observing the season of their great festival.

8. **Λύκαια**: see IDIOMS. G. 159; H. 715. The Lycaean festival was celebrated once a year on Mt. Lycaeus, in Arcadia, in honor of Zeus Lycaeus, or of Pan (authorities disagree), and in some respects resem-

bled the Roman Lupercalia (λύκος = *lupus*). **ἀγῶνα**: religious festivals were usually accompanied by games, in which there were contests in running, boxing, wrestling, and chariot-racing. **9. ἦσαν**: G. 135, N. 4; H. 610. **στλεγγίδες**: properly 'flesh-scrapers,' made of horn or metal, used to remove oil or dirt from the skin after a bath; but here perhaps some sort of strigil-shaped comb or chaplet for the head is meant.

11. Κεράμων ἀγοράν: 'Tile-maket;' cf. our name *Newmarket*, and the German *Neumarkt*. Many editors read **Κεραμῶν ἀγοράν**, 'Market of the Ceramians,' supposing **Κεραμῶν** to be the name of a people. The site of the town is not known with certainty; but it was doubtless located on the great imperial road from Babylon to Sardis and the west coast of Asia Minor, from which Cyrus had diverged to the south in order to make a feint of marching against the Pisidians.

11. 13. Καΰστρου πεδίον: 'Cayster-plain,' 'Cayster-field;' cf. *Springfield, Marshfield, Des Plaines.* Here was the junction of the imperial road to Sardis with that from the north, connecting with Ancȳra and Byzantium. Travellers are not agreed in regard to the exact location of Caystru-pedion, except that it was not far from the modern town of Bulavadin. It was at least a hundred miles from Ceramon-agora, from which Cyrus hastened by forced marches, at the rate of ten parasangs a day.

15. στρατιώταις: G. 184, 1; H. 764, a. **πλέον**: here used as an indeclinable adj. H. 647. **μηνῶν**: G. 167, 5; H. 729, d. **16. τάς**: *not* 'the.' **θύρας**: i. e. of Cyrus's tent. We have a similar idiom, as in "a man came to my door;" but cf. N. to p. 83, 2. **ἀπῄτουν**: sc. **τὸν μισθόν.** Force of the impf.? **17. δῆλος ἦν ἀνιώμενος**: = **φανερῶς ἠνιᾶτο.** See IDIOMS. G. 280, N. 1; H. 981. **τοῦ**: *not* with **Κύρου.** **18. ἔχοντα**: 'if he had (means).' G. 277, 4; H. 969, d. Why acc.? G. 138, N. 8, (b); H. 941. **μή**: G. 283, 3; H. 1023. **ἀποδιδόναι**: G. 259; H. 949.

12. 19. Συεννέσιος: though used by Xenophon as a proper name, Συέννεσις was more likely a general title of the Cilician kings, like the Egyptian royal title *Pharaoh.* It is thought to be of Semitic origin, meaning 'Noble Lord.' See Vocab. The kings of Cilicia, though subject to Persia, were allowed to retain the marks of royalty. **20. ἐλέγετο**: cf. N. to p. 55, 22. G. 260, 2, and 203; H. 854, and 944.

21. χρήματα: Syennesis was playing a double game, with the design of gaining the favor of both parties. Though furnishing money to Cyrus, he despatched a courier to Artaxerxes, pledging unswerving fidelity, giv-

ing information of Cyrus's movements, and declaring that whatever he did for Cyrus was done under compulsion. **δ' οὖν**: 'and accordingly;' or, 'but at all events,' whether she gave the money or not. **στρατιᾷ**: i. e. Ἑλληνικῇ. **22. μηνῦον**: G. 167, 5; H. 729, d. **Κίλισσα**: sc. *βασίλεια* ('queen'), or *γυνή*. **23. αὐτήν**: why not *αὐτήν*, or *τὴν αὐτήν*?

13. 24. ἐντεῦθεν: i. e. from Caystru-pedion. **25. Θύμβριον**: probably near the site of modern Ischatli, where there is a large spring, famous for its healing properties. **26. παρά**: 'along;' with the acc. because of the idea of motion involved, from the soldiers marching by the spring, or from the spring itself flowing beside the road. **ὁδόν**: G. 40; H. 152, c. **Μίδου**: see Vocab. **καλουμένη**: 'so-called.' **27. τὸν Σάτυρον**: 'the (well-known) satyr,' Silēnus. **28. οἴνῳ**: G. 186; H. 772. **κεράσας**: 'by mixing,' 'by mingling.' G. 277, 2; H. 969, a.

Page 57. 14. 2. Τυριάειον: located by some near modern Arkutchan; by others, with greater probability, near Ilghun, where there is a plain, or basin, well adapted to the manœuvres of an army. **3. Κύρου**: G. 172, N. 1; H. 743, a. **ἐπιδεῖξαι**: takes the place of a noun in the acc. after *δεηθῆναι*. G. 260, 1; H. 946. **4. ἐπιδεῖξαι**: sc. *αὐτό*, or *τὸ στράτευμα*. **ἐξέτασιν κ.τ.λ.**: see N. to p. 56, 2. **5. τῶν Ἑλλήνων**: mentioned first, and reviewed last, as being of most importance; evidently looked upon by Cyrus as the most effective part of his army. Whether his barbarian troops, 100,000 in number, set out with him from Sardis or joined him along the route, is not known.

15. 6. νόμος: sc. *ἦν τάττεσθαι*. **7. ἕκαστον**: sc. *στρατηγόν*. **τοὺς ἑαυτοῦ**: 'his own men.' **8. ἐπὶ τεττάρων**: sc. *ἀνδρῶν*. See IDIOMS, and read p. 36. Cyrus wished to make the Greek force appear as large as possible. Cf. p. 108, 8–14. **εἶχε**: G. 135, 3, N. 1; H. 607. **τὸ δεξιόν**: sc. *κέρας*. **9. ἐκείνου**: G. 167, 1; H. 729, a. Draw a diagram illustrating the Greek line, formed as described in the text. How long was the Greek front, allowing three and a half feet to each man? **οἱ ἄλλοι**: how different in meaning from *ἄλλοι*? G. 142, 2, N. 3, (*a*); H. 704.

16. 10. πρῶτον μέν: correlative with *εἶτα δέ* below. **11. οἱ δέ**: cf. N. to p. 51, 13. **κατ'**: 'by.' G. 191, IV., 2, (2), (*c*); H. 800, 2, d. **ἴλας**: 'squadrons' of cavalry, contrasted with **τάξεις**, 'companies' of infantry. Read pp. 27–29. **12. τοὺς Ἕλληνας**: sc. *ἐθεώρει*

13. **ἁρμαμάξης**: (= *carpentum*), a four-wheeled covered vehicle, often fitted up with luxurious cushions and hangings, drawn by horses, mules, or oxen. The **ἅρμα** (= *currus*) was a war-chariot; see Pl. I. The **ἅμαξα** (= *plaustrum*) was a two-wheeled or four-wheeled vehicle for carrying loads. **πάντες**: i. e. *πάντες οἱ Ἕλληνες*. **κράνη**: see p. 30 and Plate IV. **14.** **φοινικοῦς**: the royal purple, not like our purple, but a dark-red, or crimson, was a favorite color in antiquity, among the orientals as well as the Greeks and Romans. **15.** **ἐκκεκαλυμμένας**: when not in use for parade or battle, shields were protected by leather coverings against the weather and injury from handling; they were often carried piled up on the baggage-wagons.

17. **16.** **παρήλασε**: 'had driven by.' H. 837. **στήσας**: how different in meaning from *στάς*? G. 195, N. 1; H. 500, 1. **τό**: 'his.' **17.** **μέσης**: see IDIOMS. G. 142, 4, N. 4; H. 671. **πέμψας**: 'he sent and.' Cf. N. to *συλλέξας*, p. 52, 19. **18.** **προβαλέσθαι τὰ ὅπλα**: 'to present arms,' thus making ready to charge. The subject of both infinitives is *φάλαγγα*, placed after them for emphasis.

19. **ἐπιχωρῆσαι**: = *ἐπιέναι*. The object of the manœuvre no doubt was, to impress upon the Cilician queen and the barbarian troops the orderly and irresistible way in which the Greeks advanced to an attack. **ὅλην**: G. 142, 4, N. 5; H. 672, c. **ταῦτα**: here, as often, best translated by the sing., 'this.' **20.** **ἐσάλπιγξε**: sc. *ὁ σαλπιγκτής*. G. 134, N. 1, (*d*); H. 602, c. **21.** **ἐκ τούτου**: 'thereupon.' **θᾶττον**: how formed? G. 16, 7, (*a*), and 17, 2, N.; H. 67, and 74, b. Trans. 'faster and faster.' **προϊόντων**: sc. *αὐτῶν*. G. 278, 1, N.; H. 970, and 972, a. **22.** **δρόμος ἐγένετο τοῖς στρατιώταις**: = 'the soldiers broke into a run.' **23.** **τὰς σκηνάς**: here = *castra*, 'the camp,' a part of which was occupied by the barbarians, and a part by the Greeks. Cf. the derivation of *castra*.

18. **23.** **τῶν βαρβάρων**: subjective gen. G. 167, 2; H. 729, b. Trans. as if *ἐν τοῖς βαρβάροις*. **φόβος**: sc. *ἦν*. The barbarians perhaps imagined that the Greeks were going to sack their part of the camp. **24.** **Κίλισσα**: what word is to be supplied? **ἐπί**: some editions have *ἐκ*, as if the queen in her blind terror sprang headlong from her chariot. **οἱ ἐκ τῆς ἀγορᾶς**: = *οἱ ἐν τῇ ἀγορᾷ (ἔφυγον) ἐκ τῆς ἀγορᾶς*. G. 191, VI., 7, N. 6; H. 788. **25.** **ἀγορᾶς**: the market of the army is meant, located in or near the camp. See p. 33. **28.** **ἥσθη ἰδών**: 'was pleased to see,' 'was pleased when he saw.'

G. 277, 2; H. 969, b. **τὸν . . . φόβον**: 'the fear with which the Greeks inspired the barbarians.'

Page 58. **19.** **1.** **Ἐντεῦθεν**: from what place? **2.** **Ἰκόνιον**: this ancient and important city at the time of the Crusades was the seat of a powerful dynasty of Seljukian Turks, and to-day is the headquarters of a Pasha. It contains few relics of antiquity, but some beautiful specimens of Saracenic architecture. Cyrus had now come to the southeastern boundary of this province. Cf. Acts, chap. xiv. **5.** **ἐπέτρεψε διαρπάσαι**: = *diripiendam permisit.* G. 265; H. 951. **ὡς πολεμίαν οὖσαν**: G. 277, 6, N. 2; H. 978. The Lycaonians had openly defied Persian authority by seizing several districts and holding them independently. Cf. Anab. III. ii. 23.

20. **7.** **ταχίστην**: here = *βραχυτάτην.* **ὁδόν**: G. 160, 2; H. 719, a. The route taken by the Cilician queen, accompanied by Menon, was probably over a pass of the Taurus, through which ran the road from Iconium to Soli, thence eastward to Tarsus. This pass was steep and not suited to a large army; so that Cyrus himself with the main body of his forces turned off to Thoana, from which he could easily enter the Cilician gates, a break in the mountains directly north of Tarsus. By sending Menon with a strong detachment over the Taurus by the shorter and more difficult route, Cyrus gained a foothold in Cilicia before Syennesis, whose pledges to Artaxerxes required him to hold the passes against any invader, had made preparations for defence. **αὐτῇ**: G. 187; H. 775.

8. **αὐτόν**: sc. **Μένωνα**, 'Menon himself.' How large was Menon's force? See p. 55, 7–9. **10.** **Θόανα**: Cyrus was now in Cappadocia, a part of his own province. Thoana was a station on the imperial highway from Babylon to Ephesus, and commanded the entrance of the Cilician Gates. All the great roads of Asia Minor centred at Thoana. The site is now marked by abundant ruins.

12. **ἐν ᾧ**: sc. *χρόνῳ*, = *quo temporis spatio*, 'in this interval.' **13.** **φοινικιστήν**: certain high officers and favorites of the king were allowed to wear a flowing, sleeved upper garment, of purple color. The privilege was conferred only by the monarch, and was considered a great distinction. Cf. N. to p. 57, 14. **14.** **ὑπάρχων**: the deputies of a satrap; here probably designating the lieutenants of Cyrus. **αἰτιασάμενος**: sc. *αὐτούς*. **ἐπιβουλεύειν**: 'with plotting,' or 'of plotting.' G. 260, 2; H. 946.

21. 15. ἐπειρῶντο: what is to be supplied as subject? **εἰσβάλλειν**: why not aor.?

ἡ εἰσβολή: i. e. 'the pass,' known to the ancients as Κιλικίας Πύλαι or Κιλίκιαι Πύλαι, *Tauri Pylae* or *Ciliciae Portae*, now called Golek Boghaz (= 'Great Neck'). On account of its strategic importance this pass has been considered "the Key of Asia Minor." From the northern entrance it first follows the steep and narrow channel of a small stream to a lofty table-land, then leads through a rocky chasm, hardly wide enough for four men to walk abreast, to the other side of the range. The highest point of the pass lies 3,600 feet above the sea-level; and above that precipitous heights rise over 4,000 feet more. Masses of rock have fallen into the pass, so that it is now more difficult to traverse than in ancient times, when it was kept clear.

16. ἁμαξιτός: not only war-chariots, but also carts and wagons with tents, tools, and supplies, accompanied the army. **ἰσχυρῶς**: notice the emphatic position. **ἀμήχανος εἰσελθεῖν**: = *difficilis aditu*. G. 261, 1, N. 1; H. 952. **17. στρατεύματι**: G. 184, 3; H. 767. **εἴ**: why accented? H. 112, c. **ἐκώλυεν**: 'tried to hinder.' G. 221; H. 893. The conclusion of the condition is expressed by *ἀμήχανος εἰσελθεῖν*, which takes the place of *ἦν (ὁδὸν) ἀμήχανον ἦν εἰσελθεῖν*. **18. τῶν ἄκρων**: overhanging the pass on each side.

19. δι' ὅ: = *quam ob rem*, 'on this account.' **ἐν τῷ πεδίῳ**: at the northern entrance of the Cilician Gates the valley of the stream emerging from the pass opens into an almost level plain. In the time of Alexander the Great this open space was still called 'Cyrus's Camp' (*τὸ Κύρου στρατόπεδον*). **ὑστεραίᾳ**: sc. *ἡμέρᾳ*. G. 139, 1, N., and 189; H. 621, c, and 782. **20. ἐκλελοιπὼς εἴη**: = *ἐκλελοίποι*, G. 118, 2; H. 457; optative in indir. disc. for *ἐκλέλοιπε*, G. 243; H. 932, 2. **21. ᾔσθετο**: sc. *Συέννεσις*. G. 247, N. 2; H. 935, c. Trans. as if plup.; cf. N. to p. 57, 16. **ὅτι**: from *ὅτι* to *ὀρέων*, indir. disc. dep. on *ᾔσθετο*, which is already in indir. disc., — a wheel within a wheel.

22. ὀρέων: G. 182, 2; H. 757. **ὅτι**: 'because.' Order of trans., *ὅτι ἤκουε Ταμὼν ἔχοντα τριήρεις, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου, περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν.* **τριήρεις**: obj. of **ἔχοντα**, emphatic by position. Read p. 39.

23. Ταμών: G. 42, 2; H. 159. Tamos was a native of Memphis, in Egypt, and had been lieutenant-governor of Ionia under Tissaphernes. Joining Cyrus, he assisted in the blockade of Miletus (cf. p. 52, 19), having command of the naval forces. On the death of Cyrus he fled with his children and treasures to Egypt, where both he and his family

were put to death by the treacherous King Psammetichus, in order to obtain possession of his wealth. **ἔχοντα**: = *habēre*, 'was in command of.' G. 280; H. 982. **τὰς Λακεδαιμονίων**: these sailed to Issi, where they landed Cheirisophus, with seven hundred Spartan hoplites. See N. to p. 64, 10.

22. **24.** **δ' οὖν**: 'But at any rate,' 'Be that as it may;' resumes the narrative interrupted by the report about Syennesis. **οὐδενὸς κωλύοντος**: 'without any opposition' (how lit.?). G. 183; H. 970. **25.** **σκηνάς**: probably huts, as the altitude made the climate at some seasons severe, and the garrison was permanent. **ἐφύλαττον**: 'had been keeping guard,' or 'were wont to keep guard.' Why not aor.? **26.** **πεδίον**: west of the Taurus, in Cilicia, one of the most fertile spots in western Asia, though at present imperfectly cultivated. **27.** **δένδρων**: G. 180, 1; H. 753, c. **ἔμπλεων**: *not* gen. G. 64; H. 227, 226.

28. **σήσαμον κ.τ.λ.**: see Vocab. The Cilician plain still yields the products mentioned by Xenophon, and, in addition, rice, cotton, and sugar-cane, the last introduced from Egypt. **πυρούς, κριθάς**: pl., because the whole is conceived of as made up of parts, '[grains of] wheat.' Cf. our use of the word *grain*. **29.** **αὐτό**: *τὸ πεδίον*. The Cilician Plain (*Cilicia Campestris*) has in general the shape of a broad promontory, running out from the southern base of the Taurus range, between two arms of the sea. See Map.

Page 59. **23.** **1.** **ἤλασε**: sc. *Κῦρος*. **σταθμοὺς τέτταρας**: the 'four stages' probably cover the entire march from Thoana to Tarsus, a distance of about seventy-five miles. **2.** **Ταρσούς**: now called Tersus. Only a small portion of the ancient site, marked by numerous ruins, is covered by the modern town. **4.** **μέσου**: here used as a noun. **5.** **ὄνομα**: = *nomine*, 'by name.' For case of both *ὄνομα* and *εὖρος*, see G. 160, 1; H. 718, b. **5.** **πλέθρων**: G. 167, 5; H. 729, d.

24. **6.** **ταύτην κ.τ.λ.**: notice the asyndeton. See note to p. 53, 3. **ἐξέλιπον . . . εἰς**: = *ἐκλιπόντες ἔφυγον εἰς*: 'left . . . and escaped to,' or 'left for.' **7.** **πλήν**: here conj.; sc. *οὐκ ἐξέλιπον*, or *οὐκ ἔφυγον*. **καπηλεῖα**: = *caupōnas*; probably very like the *khans* or hostelries found to-day in the same region. The innkeepers expected to "turn an honest penny" by trading with the soldiers. Cf. p. 33. **9.** **Σόλοις**: Soli was originally a Greek colony; the inhabitants had reason to feel safe

on that account. The gradual corruption of the Greek language at Soli is said to have given rise to the term *solecism*. The ruins of the town lie near Mezetli. **Ἰσσοῖς**: see N. to p. 64, 8, and Map.

25. **10.** **προτέρᾳ**: G. 138, N. 7; H. 619, and 619, a. **Κύρου**: G. 175; H. 755. **11.** **ἡμέραις**: G. 188, 2; H. 781. **12.** **τῇ**; G. 142, 2; H. 668. **13.** **οἱ μέν . . . οἱ δ'**: 'some . . . others.' G. 143, 1; H. 654, a. **ἁρπάζοντας**: sc. *αὐτούς*. Force of the *pres.* part. here? **14.** **ὑπό**: = *ab.* G. 197, 1; H. 808, 1, b. **οἱ δ'**: sc. *ἔφασαν*. **ὑπολειφθέντας**: = *relictos*, 'falling behind.' **15.** **τὸ ἄλλο**: *not* 'the other.' **16.** **δ' οὖν**: see N. to p. 58, 24. **ἑκατόν**: either the lochoi were not full, or perhaps only half the men of each were lost. Cf. p. 28.

26. **17.** **οἱ ἄλλοι**: i. e. of Menon's troops; subject of *ἧκον*. **πόλιν**: After the visit of the queen to Cyrus, the sacking of the city was hardly to be expected. But Menon reached Tarsus several days before Cyrus, and with his heartless greed (see p. 118, 17, et seq.), eagerly seized the opportunity for plundering. Cyrus undoubtedly put a stop to the depredations as soon as he could. **διήρπασαν**: how different in force from *ἥρπασαν*? Cf. *diripio*, *rapio*. **18.** **βασίλεια**: cf. N. to. p. 55, 12. **19.** **εἰσήλασεν εἰς**: 'had marched into.' See N. to p. 57, 16. **μετεπέμπετο**: notice the force of the impf., 'kept sending for.'

20. **πρός**: '(to come) to.' **οὐδενί**: 'of any one.' G. 186, N. 1, and 283, 9; H. 772, a, and 1030. **21.** **ἑαυτοῦ**: G. 175, 1; H. 755. **εἰς χεῖρας**: see IDIOMS. **ἐλθεῖν**: G. 134, 3; H. 940. **22.** **ἰέναι**: sc. *εἰς χεῖρας*. **ἔπεισε**: G. 240, 1; H. 924. **πίστεις ἔλαβεν**: = *fidem accepit*, sc. *Συεννέσιος*. Cf. N. to p. 56, 21. Under *πίστεις* were reckoned all possible pledges that a man could give to bear witness to his sincerity, accompanied usually with solemn oaths.

27. **23.** **Μετὰ ταῦτα**: 'after that,' = 'afterwards.' H. 635. **ἀλλήλοις**: G. 81, 186; H. 268, 772. **25.** **νομίζεται**: G. 135, 2; H. 604. **παρὰ βασιλεῖ**: = 'at the court.' **τίμια**: G. 138, R.; H. 594, b. **26.** **χρυσοχάλινον**: the use of the three ornaments first mentioned was permitted only to those upon whom the king had conferred them. Cyrus was thus already playing the part of a king. **27.** **στολὴν Περσικήν**: a long silken robe, usually of a purple color, with stripes and ornamental designs in gold-leaf. It was worn originally by the Medes, but was

adopted by Cyrus the Elder, and hence became a part of the national costume. **μηκέτι**: 'no longer,' 'no further,' as in the case of Tarsus.

28. ἀνδράποδα: 'slaves;' to be distinguished from **δοῦλοι**, 'bondmen,' those under the authority of another, whether as slaves or subjects. **29. ἐντυγχάνωσιν**: sc. *Συέννεσις καὶ οἱ Κίλικές τισιν*. G. 223; H. 898. The conclusion is expressed by *ἀπολαμβάνειν*, which, as well as *διαρπάζεσθαι*, stands as object of *ἔδωκε*. G. 226, 4; H. 898, a. Cyrus favored the Greeks in not issuing a general order for the restitution of captured slaves, giving the Cilicians a claim only on those that they might happen to see in possession of his troops.

CHAPTER III.

REFUSAL OF THE GREEKS TO GO FARTHER. RECONCILIATION.

Page 60. 1. 1. Ἐνταῦθ': at Tarsus. It was now the first week in June. The march from Sardis had taken about three months. **ἔμεινε**: why not pl.? G. 135, N. 1; H. 607. **ἡμέρας**: difference between the gen., dat., and acc. in expressions of time? **2. στρατιῶται**: only the Greek soldiers are meant. **οὐκ ἔφασαν ἰέναι**: = *negabant se ituros esse* = *dicebant non ituros esse*. In cases like this the force of the negative goes with the following infinitive. G. 134, 3; H. 940 and 1028. As the Greeks were already beyond the Pisidian country, the order to go forward aroused suspicion. **τοῦ πρόσω**: G. 179, 2; H. 760, a.

3. ὑπώπτευον: see N. to p. 51, 3. **4. πρῶτος**: what different meaning would *πρῶτον* have had here? G. 138, N. 7; H. 619, b. **5. ἐβιάζετο**: characteristic of the harsh nature of Clearchus; see N. to p. 53, 2. Notice the conative force of the impf. G. 200, N. 2; H. 832. **ἔβαλλον**: sc. *λίθοις*. **6. ἐπεί**: 'whenever,' 'as often as.'

2. 7. μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι: = *vix effūgit quin lapidibus occīderētur*, 'barely escaped being stoned to death.' **μικρόν**: G. 160, 2; H. 719, b. **μή**. Not translated. Why? G. 283, 6; H. 1029. **καταπετρωθῆναι**: G. 260, 1; H. 948. **8. ἔγνω**: 'became convinced.' **οὐ δυνήσεται**: 'he would not be able,' 'he could not.' G. 243; H. 932, 1 and 2. **βιάσασθαι**: sc. what? **ἐκκλησίαν**: see p. 30.

10. **ἑστώς**: 'he stood (still) and.' Cf. N. to *συλλέξας*, p. 52, 19. G. 124, 1, and 200, N. 6; H. 336, 849. The description of the scene is made more graphic by using the tenses of continued action. **ἐθαύμαζον**: Clearchus understood well how to work on the feelings of his men. **11.** **εἶτα**: correlative with what? **τοιάδε**: 'as follows;' less definite than *τάδε*, which would imply that the exact words of the address were given. G. 148, N. 1; H. 696. The direct form of quotation is preferred, because more vivid than the indirect discourse. Read p. 47.

3. **12.** **Ἄνδρες στρατιῶται**: = 'Soldiers!' *Ἄνδρες* is used as a term of respect in addressing bodies of men, and cannot always be translated. H. 625, a. **μή**: G. 283, 2; H. 1019. **χαλεπῶς φέρω**: see IDIOMS, under *φέρω*. **13.** **πράγμασιν**: G. 188, 1; H. 778. **ἐμοί**: emphatic by position. Why dat.? G. 184, 4; H. 768. **14.** **με φεύγοντα**: see N. to p. 53, 2. **τὰ ἄλλα** = *cetera*. G. 160, 1, and N.; H. 718. **15.** **δαρεικούς**: see N. to p. 53, 4. **οὕς**: 'them,' 'this sum.' In Greek, as in Latin, a relative at the beginning of a clause should often be translated by a demonstrative. **εἰς τὸ ἴδιον**: 'for my own advantage.' **τὸ ἴδιον** stands in the same relation to **τὸ κοινόν** as in Latin *privatum* does to *publicum*.

16. **ἐμοί**: emphatic; in contrast with *ὑμᾶς*. **οὐδὲ . . . ἐδαπάνων**: i.e. *et ne luxuriose quidem vixi, sed, quamdiu habebam, in vestrum commodum impendebam*. Notice the combination of the aor. in *καθηδυπάθησα*, expressing a definite fact, with the impf. in *ἐδαπάνων*, indicating rather a habit or course of conduct. The same distinction applies to *ἐπολέμησα* and *ἐτιμωρούμην* in the next sentence.

4. **17.** **ἐπολέμησα**: inceptive aor., 'I commenced war,' 'I made war.' G. 200, N. 5, (*b*); H. 841. **18.** **ἐτιμωρούμην**: sc. *αὐτούς*. Force of the mid.? G. 199, N. 3; H. 816, 12. **μεθ' ὑμῶν**: 'in company with you,' 'in connection with you;' implying a more intimate relation, and hence more complimentary, than *σὺν ὑμῖν*, 'with your help,' 'together with you.' **20.** **Ἕλληνας, γῆν**: G. 164; H. 724. **ἐπειδὴ Κῦρος ἐκάλει**: 'at the summons of Cyrus.' There may be a hint in the use of the impf. (implying repeated action), that Clearchus joined Cyrus only after having been sent for several times. **21.** **δέοιτο**: G. 248, N., end; H. 937. **ὠφελοίην**: G. 216, 1; H. 881.

22. **ἀνθ' ὧν**: = *ἀντὶ τούτων ἅ*, — *ἅ* being a kind of cognate acc. with *ἔπαθον*. For the attraction, see G. 153, N. 1; H. 996, a, (2). Trans.

'in return for the favors which I had received at his hands.' **εὖ ἔπαθον**: G. 165, N. 1, last half; H. 820. **ὑπ'**: verbs that have a meaning closely akin to that expressed by the passive voice (as *πάσχω*, = 'am affected'; *θνήσκω*, = 'am slain') are often followed by *ὑπό* with the gen. of the agent. G. 197, 1; H. 808, 1, b. **ἐκείνου**: more emphatic than *αὐτοῦ*.

5. 22. ἐπεί: *ἐπεί*, like Latin *cum*, is sometimes temporal, sometimes causal. Which here? **ὑμεῖς**: why expressed? G. 144, 1; H. 677. **23. ἀνάγκη**: sc. *ἐστί*. **δή**: 'you see.' **προδόντα**: for *προδόντι*: attracted from the dat. to agree with the unexpressed subject of *χρῆσθαι*. G. 138, N. 8; H. 941.

24. φιλίᾳ: G. 188, 1, N. 2; H. 777. **χρῆσθαι**: G. 261, 1; H. 952. **ψευσάμενον**: for *ψευσαμένῳ*. The dilemma so cleverly put by Clearchus could hardly fail to win the sympathy of his soldiers. **25. εἰ**: G. 282, 4; H. 1016. **δίκαια**: 'right.' G. 159, N. 2; H. 716, b. **ποιήσω**: G. 242, 1; H. 930, 932. **δ' οὖν**: see N. to p. 58, 24.

26. σὺν ὑμῖν: notice the change from *μεθ' ὑμῶν*. By implying the less intimate relation here, in connection with *πείσομαι*, Clearchus perhaps hints that he expects to suffer even more than his soldiers. **ὅ,τι ἂν δέῃ** [sc. *πάσχειν*], **πείσομαι**: = *quicquid opus erit* (*pati*), *patiar*, — a conditional relative sentence of the third or "more vivid" form. G. 232 and 232, 3; H. 916. See IDIOMS, p. 402. **ὅ,τι**: why written with diastole? G. 86, N. 1; H. 121, a. **οὔποτ'**: = 'ever.' Why? **27. Ἕλληνας**: more forcible than *τοὺς Ἕλληνας*. **28. εἱλόμην**: why not opt. of indir. disc.? G. 243; H. 932, 1.

Page 61. 6. 1. ἐμοί: G. 184, 4; H. 768. **πατρίδα**: especially significant, because Clearchus was an exile. G. 136, N. 2; H. 939.

2. ἂν εἶναι τίμιος: would be **ἂν** *τίμιος εἴην* in dir. disc., forming the conclusion of a conditional sentence of which the protasis is implied in *σὺν ὑμῖν* (= 'if I should be in your company,' 'if I should have your help'). G. 211; H. 964, (a). What similar construction below? **οἶμαι**: how different from *νομίζω*? **τίμιος**: G. 136, N. 3; H. 940. **ὅπου ἂν ὦ**: = *ubicumque ero*. G. 207, 2, and 232, 3; H. 860, 916. **ὑμῶν**: G. 180, 1, and 172, 1; H. 753, g. **ὑμῶν ἔρημος ὤν**: = *εἰ ὑμῶν ἔρημος εἴην* = *si vobis destitutus sim*. G. 277, 4; H. 969, d.

3. ἄν: belongs with *εἶναι*; repeated for emphasis. G. 212, 2; H. 864. **ὠφελῆσαι**: G. 261, 1; H. 952. **4. ὡς ἐμοῦ ἰόντος**: force of *ὡς*? Instead of this construction, an acc. with infin. might have

been used, thus: *οὕτως οὖν τὴν γνώμην ἔχετε, ἐμὲ ἰέναι, me iturum esse* **5. ὑμεῖς**: sc. *ἴητε*. See references on *ὅπου ἄν* above. **τὴν γνώμην**: see IDIOMS under *ἔχω*.

7. 6. οἵ: why accented? H. 112, c. **7. οἱ ἄλλοι**: i.e. *οἱ τῶν ἄλλων στρατηγῶν στρατιῶται.* **ὅτι . . . πορεύεσθαι**: explanatory of what word? **οὐ φαίη**: see N. to p. 60, 2. G. 243; H. 932, 2. **παρά**: 'to;' milder, and hence more appropriate to the occasion, than *ἐπί*, 'against.' The announcement of Clearchus that he would not go up into the interior, made him at once generally popular. Had the soldiers discovered at this point that he was playing false with them, and acting in the interest of Cyrus, the history of the expedition must have been very different.

9. πλείους: = *πλείονες*. G. 72, 2, N. 1; H. 236. **δισχίλιοι**: sc. *στρατιῶται*. How many men did Xenias and Pasion have left? Cf. p. 54, 17–24. **10. ἐστρατοπεδεύσαντο**: why not impf.? The aor. implies that the soldiers went over once for all. **παρά**: distinguish between the different uses of *παρά* in this section.

8. 10. τούτοις: neut. G. 188, 1; H. 778. **11. μετεπέμπετο**: force of the impf.? Cf. l. 14, and N. **12. οὐκ ἤθελε**: 'refused.' **στρατιωτῶν**: G. 182, 2; H. 756. **πέμπων**: why not *πέμψας*? **13. ἔλεγε θαρρεῖν**: = *iubēbat eum bono animo esse.* **ὡς . . . δέον**: translate freely, 'on the ground that these matters would come out all right.' G. 183, and 277, 6, N. 2, (*a*); H. 970, 978. **14. εἰς τὸ δέον**: see IDIOMS. **μεταπέμπεσθαι**: 'to keep on sending (for him).' **αὐτός**: trans. as if acc. with *εἶναι*; in Latin, *dicebat autem se non itūrum esse*, or *negabat autem se itūrum esse.*

9. 15. ταῦτα: see N. to p. 59, 23. **θ'**: = *τε*. G. 17; H. 82. **16. τοὺς προσελθόντας**: 'those who had come,' mentioned above, ll. 8–10. **αὐτῷ**: G. 187; H. 775. **τῶν ἄλλων**: G. 168; H. 729, e. **17. τὸν βουλόμενον**: 'whoever wished (to come).' **τοιάδε**: see N. to p. 60, 11. **18. Ἄνδρες**: see N. to p. 60, 12.

18. τὰ Κύρου: = *res Cyri*, 'the affairs of Cyrus.' The meaning is, 'Cyrus, you see (*δή*), clearly stands in just the same relation to us as we to him.' **δῆλον** [*ἐστὶν*] **ὅτι**: lit. 'it is clear that;' but trans. with one word. H. 1049, a. **19. ἔχει**: intrans.; see Vocab. **τὰ ἡμέτερα**: = *res nostrae.* **20. ἡμεῖς**: what verb-form must be supplied? **στρατιῶται**: why without the article? G. 141, N. 8; H. 669.

10. **21.** **ἀδικεῖσθαι**: G. 134, 3; H. 940. **22.** **καὶ μεταπεμπομένου** [*με*] **αὐτοῦ**: concessive; trans. by a clause commencing 'even though he.' G. 277, 5, and 183; H. 969, e, and 970. **23.** **τὸ μέγιστον**: = *maxime*, 'chiefly.' G. 160, 2; H. 719, b. **αἰσχυνόμενος**: 'from a sense of shame' (how lit.?). G. 277, 2; H. 969, b.

24. **ἐμαυτῷ**: G. 187; H. 775. **πάντα**: why acc.? **ἐψευσμένος**: why without reduplication? G. 101, 2; H. 365. Trans. as if infin. The clause in Latin would read, *conscius mihi sum, me eum prorsus decepisse.* G. 280, N. 2; H. 982, a. **δεδιώς**: 'from a feeling of fear' (how lit.?). G. 200, N. 6; H. 849, b. **25.** **μή**: 'that,' 'lest.' G. 218; H. 887. **λαβών**: cf. N. to p. 54, 5. **δίκην**: see IDIOMS. **ὧν**: = *τούτων ἅ*. *ἅ* is attracted from its proper construction, — acc. of specification with *ἠδικῆσθαι* — to take the case of its omitted antecedent *τούτων*, dep. on *δίκην*. G. 153, N. 1; H. 996, a, (2).

11. **26.** **καθεύδειν**: the article might have been used, thus, *ὥρα τοῦ καθεύδειν*, = *tempus dormiendi.* G. 261, 1; H. 952. **27.** **ἡμῶν**: G. 171, 2; H. 742. **βουλεύεσθαι**: sc. *δοκεῖ ὥρα εἶναι.* **ὅ,τι**: how different from *ὅτι*? Cf. N. to p. 60, 26. **ποιεῖν**: G. 134, 3, N. 2; H. 949. **ἐκ τούτων**: 'under these circumstances,' 'in the present state of affairs.' **28.** **σκεπτέον**: see IDIOMS. G. 281, 2; H. 990. **29.** **ὡς ἀσφαλέστατα**: see IDIOMS. G. 75; H. 259. **μενοῦμεν**: G. 217; H. 885. **ἤδη**: with *ἀπιέναι*, 'at once.' **30.** **ἄπιμεν**: trans. as fut. G. 200, N. 3, (*b*); H. 828, a, end. **τἀπιτήδεια**: = *τὰ ἐπιτήδεια*. G. 11; H. 76.

Page 62. **1.** **ὄφελος**: sc. *ἐστιν.* **2.** **οὐδέν**: emphatic. G. 160, 2; H. 719, b.

12. **2.** **ὁ ἀνήρ**: i. e. *Κῦρος*. The expression implies complete indifference in regard to Cyrus and his interests. **πολλοῦ**: G. 180, 1, and 178, N.; H. 753, f. **ἄξιος**: sc. *ἐστιν.* **ᾧ ἄν**: 'to whomsoever.' G. 185, 231, 232; H. 765, 912, and 914, B., (1). **3.** **ἐχθρός**: = *inimīcus*, a personal enemy, against whom one has bitter feeling. **πολέμιος**: = *hostis*, a public enemy, usually one actually engaged in hostilities.

5. **καὶ γάρ**: see N. to p. 52, 14; and H. 1050, 4, d. **6.** **αὐτοῦ**: after *πόρρω*, "ironically suggestive of dangerous proximity," Kendrick well remarks. Clearchus adroitly brings forward the perplexities of their situation if they break with Cyrus. **καθῆσθαι**: = *castra habere.* **λέγειν**: cf. *καθεύδειν*, p. 61, 26, and N.

13. **8.** **Ταῦτ᾽**: see N. to p. 59, 23. **ἐκ τούτου**: 'thereupon.' **9.** **λέξοντες**: 'in order to say.' G. 277, 3; H. 969, c. **10.** **ἐκείνου**: Clearchus. **οἵα**: here = not *qualis*, as generally, but *quanta*, 'how great.' **εἴη**: G. 243; H. 932, 2. **11.** **μένειν, ἀπιέναι**: in Latin, *manendi, abeundi*. G. 261, 1; H. 952.

14. **11.** **εἷς δὲ δὴ εἶπε**: 'and one man in particular urged.' The speaker was a tool of Clearchus. See N. to l. 23. **12.** **προσποιούμενος**: 'pretending.' **ὡς τάχιστα**: see IDIOMS. **13.** **ἑλέσθαι**: aor. mid., from *αἱρέω*; dependent on *εἶπε*, as are also four infinitives following. Cf. H. 946, b, end. **βούλεται**: would regularly be *βούλοιτο*. In indir. disc. forms of the dir. disc. are often retained. **μή**: G. 219, 3; H. 1021.

15. **ἀγορά**: i. e. of the camp; see p. 33. The parenthesis is Xenophon's, explaining the dependence of the Greeks upon the barbarians for supplies, and showing the absurdity of the suggestion just made.

16. **ἐλθόντας**: i. e. *Ἕλληνάς τινας*. Cf. N. to *συλλέξας*, p. 52, 19. **Κῦρον, πλοῖα**: G. 164; H. 724. Why not ask for *ναῦς*? **ἀποπλέοιεν**: why not contracted? G. 98, N. 1; H. 411. For the mode, see G. 216, 1; H. 881.

17. **ἐὰν μὴ διδῷ**: for *εἰ μὴ διδοίη*. G. 223; H. 898. **ὅστις ἀπάξει**: for *ὅστις ἀπάξοι*; in Latin would be *qui abdūcat*, subjunctive of characteristic or purpose. Trans. the indefinite notion in *ὅστις* (G. 86, N. 1; H. 280) with the antecedent, 'some guide, who.' **φιλίας**: predicative, implying that the country would be hostile without a guide such as proposed. **19.** **ταχίστην**: sc. *ὁδόν*. G. 160, 2; H. 719, a. **προκαταληψομένους**: in Latin would be, *qui occuparent*, = *ἄνδρας οἳ προκαταλήψονται*. G. 277, 3; H. 969, c. **τὰ ἄκρα**: along the pass over the Taurus range. See N. to p. 58, 17 and 15. **20.** **ὅπως**: = *ἵνα*. **φθάσωσι καταλαβόντες**: sc. *αὐτά*, 'may get possession of them before (us).' G. 279, 4; H. 984. For the mode, see G. 216, 2; H. 881.

21. **ὧν**: double construction, part. gen. with *πολλούς*, and possessive gen. with *χρήματα*. Persons made captive, whether in war or in marauding expeditions, were usually sold as slaves. **ἔχομεν ἡρπακότες**: 'have obtained by plundering, and (still) possess.' G. 279, N. 2; H. 981, a. Menon's sack of Tarsus was probably not the only depredation committed by the Greeks. Mercenaries took advantage of every opportunity for plundering. **22.** **τοῦτον**: Why not *τοῦτο*?

23. **τοσοῦτον**: '(only) so much,' 'only this.' The preceding speaker, while professing to be in favor of leaving Cyrus, artfully pre-

sented in the strongest light the impossibility of getting away from him, and thus indirectly furthered the scheme of Clearchus, who now, by refusing to lead the proposed retreat, puts still another obstacle in the way of it.

15. **23.** **ὡς στρατηγήσοντ' ἐμέ**: almost = *ὡς ἐγὼ* (emphatic) *στρατηγήσω*; acc. after *λεγέτω*. H. 978. **στρατηγίαν**: G. 159; H. 715. **24.** **μηδείς**: why not *οὐδείς*? G. 283, 2; H. 1019. **δι'**: difference in meaning between *διά* with gen. and with acc.? **ἐμοί**: G. 188, 4; H. 769, b. **25.** **ποιητέον**: sc. *ἐστίν*. See IDIOMS, p. 403, and G. 281, 2; H. 990. **ὡς δέ**: i.e. *ἕκαστος δὲ λεγέτω, ὡς*, supplied from *μηδεὶς λεγέτω*. **ἀνδρί**: G. 184, 2; H. 764, 2. **ὃν ἂν ἕλησθε**: = *quemcumque* (*ducem*) *elegeritis*. See N. and references on *ᾧ ἂν* in l. 2 above, and H. 898, a. **πείσομαι**: what two verbs have this form in the fut.? **26.** **ᾗ δυνατὸν μάλιστα**: sc. *ἐστι*. See IDIOMS under *δυνατόν*. **εἰδῆτε**: in how many and what ways may purpose be expressed in Greek? **ἄρχεσθαι**: pass. **27.** **ὥς**: 'as well as.' Why accented? **ἄλλος**: in parsing, supply *ἐπίσταται*.

Page 63. **16.** **1.** **ποιουμένου**: 'would march back again (if we should desire to have him),' not needing the ships to go forward. See IDIOMS. G. 183; H. 970, and 978, a. **ἐπιδεικνύς**: repeated for clearness. **εὔηθες**: neut., to agree with *αἰτεῖν*, which stands as subject of *εἴη*. G. 138, R.; H. 594, b. **εἴη**: G. 243; H. 932, 2. **2.** **παρὰ τούτου**: could *τοῦτον* have been used here? **ᾧ**: trans. as if *οὗ* with *πρᾶξιν*. G. 184, 3; H. 767. **λυμαινόμεθα**: dir. disc. Such changes from the indir. to the dir. form of statement are not uncommon in Greek.

3. **ἡγεμόνι**: why not acc.? **πιστεύσομεν**: the fut. is rare in conditional sentences of the first form. G. 221, N.; H. 893, c. **δῷ**: G. 232 and 232, 3; H. 916. **τί . . . προκαταλαμβάνειν**: order, *τί κωλύει Κῦρον καὶ κελεύειν προκαταλαμβάνειν ἡμῖν τὰ ἄκρα;* **καί**: 'also;' as well as hindering our retreat in other ways.

4. **ἄκρα**: emphatic position. Cf. N. to p. 62, 19. **ἡμῖν**: dat. of disadvantage; by some, however, considered a dat. of advantage, 'for us,'—an interpretation which makes the clause ironical, and requires the following order: *τί κωλύει (ἡμᾶς) κελεύειν Κῦρον προκαταλαμβάνειν ἡμῖν τὰ ἄκρα;*

17. **5.** **ὀκνοίην**: potential opt. G. 226, 2, (*b*); H. 872. On the form, see G. 115, 4; H. 410, a. **ἐμβαίνειν**: see IDIOMS. **δοίη**:

G. 235, 1; H. 919, a. **6. ταῖς**: G. 141, N. 2; H. 658. **τριήρεσι**: G. 188, 1; H. 776. **καταδύσῃ**: G. 218; H. 887. Might the opt. have been expected here? **φοβοίμην**: difference in meaning between act. and mid.? Distinguish between *φοβοῦμαι* (= *metuo*), *ὀκνέω* (= *timeo*), *δείδω* (= *paveo*), and *τρέμω* (= *tremo*).

7. ἡγεμόνι: what classes of verbs are followed by the dat.? **ᾧ**: for *ὅν*. G. 153; H. 994. **ἀγάγῃ**: G. 100, N. 4; H. 436. **ὅθεν**: elliptical for *ἐκεῖσε ὅθεν*, = 'to a place from which.' **ἔσται**: = *poterit*. **8. ἄκοντος Κύρου**: see IDIOMS. Why gen.? sc. *ὄντος*. H. 972, b. **ἀπιών**: = *εἰ ἀπίοιμι*. G. 226, 1; H. 902. **λαθεῖν αὐτὸν ἀπελθών**: = *digressus latuisse eum*. See IDIOMS; and G. 279, 4; H. 984.

9. ὅ: neut., because referring to the preceding clause as a whole. **10. ταῦτα**: *ταύτας* might have been looked for. H. 632, a. Cf. N. to p. 59, 23. **φλυαρίας**: the pl. is more forcible than the sing. Cf. H. 636. For the case, see G. 136, N. 2; H. 939.

18. 11. οἵτινες: sc. *εἰσιν*. See N. to p. 62, 17. **ἐρωτᾶν**: subject to *δοκεῖ*, as are also several infinitives following, part with *ἄνδρας* as subject-acc., part with *ἡμᾶς*. **12. τί**: 'for what (purpose).' G. 159, N. 2, and 188, N. 2; H. 716, b, and 777, a, end. How many objects has *ἐρωτᾶν*? **ἡμῖν**: what similar use of the Latin abl.? **ᾖ**: why subj.?

13. οἵᾳπερ: = *τοιαύτῃ οἵανπερ* (cognate accusative), 'to that for which.' The reference is to the Greeks whom Cyrus took with him when he went up to Babylon just before the death of Darius. See pp. 21 and 51, 7-10. **14. κακίους**: = *κακίονας*. G. 72, 2; H. 236. What constructions are found after comparatives? **τούτῳ**: more emphatic than *αὐτῷ*. For the case, see G 187; H. 775.

19. 15. μείζων: emphatic position. **τῆς πρόσθεν** [*πράξεως*]: G. 175, 1; H. 755. **16. ἀξιοῦν**: sc. *αὐτόν* (i. e. *Κῦρον*), with which the following participles agree. Cf. N. to p. 52, 23. **πείσαντα**: of course, by means of larger inducements in the way of pay. **17. πρὸς φιλίαν**: see IDIOMS. **ἀφιέναι**: sc. *ἡμᾶς*. **18. ἑπόμενοι**: = *εἰ ἑποίμεθα*. G. 277, 4; H. 969, d. **φίλοι, πρόθυμοι**: G. 138, N. 7; H. 619. **ἑποίμεθα**: G. 224, and 226, 1; H. 900, 902. **19. ἀπιόντες**: = what? **20. λέγῃ**: G. 232, 3; H. 916. **ἀπαγγεῖλαι δεῦρο**: *δοκεῖ μοι, τοὺς πρὸς Κῦρον ἐλθόντας ἀπαγγεῖλαι δεῦρο.* Why aor. infin. instead of pres.? **ἀκούσαντας**: 'when we have heard.'

20. **22.** **Ἔδοξε ταῦτα**: see IDIOMS. The form of expression implies that the soldiers approved the plan suggested by a formal vote, — *ἔδοξε* being equivalent to the technical 'it was voted,' or 'it was resolved' of English parliamentary law. **ἑλόμενοι**: notice the force of the middle ('for themselves'); the men chosen represented the rest. **23.** **Κῦρον τὰ δόξαντα**: what verbs are followed by two acc.? **ὁ δ'**: see N. to p. 51, 13.

24. **ἀκούοι**: G. 243; H. 932, 2. **'Αβροκόμαν**: satrap of Phoenicia, and one of the four captains-general of the Empire, having command of three hundred thousand men. **ἐχθρόν**: why not *πολέμιον*? Cf. N. to p. 62, 3. **25.** **Εὐφράτῃ**: G. 142, 2, N. 6; H. 624, a. **εἶναι**: why not *ὄντα*? G. 260, 2; H. 946. **δώδεκα σταθμούς**: in reality nineteen or twenty day's marches; cf. N. to p. 55, 2. Cyrus wished to make the distance seem as short as possible. **26.** **κἄν**: = *καὶ ἐάν*. G. 11; H. 76. **τὴν δίκην**: = *meritam poenam*, 'the (proper) penalty,' 'retribution.' See IDIOMS. **27.** **φύγῃ**: trans. as if fut. pf., = *fugerit*. Why aor., while *μένῃ* is pres.? For the mode, see G. 223; H. 898. **28.** **βουλευσόμεθα**: sudden change to dir. disc. Cf. l. 2 and N. Was Cyrus's statement well calculated to win over the soldiers?

21. **28.** **αἱρετοί**: = *electi*. How formed? G. 117, 3; H. 475, 1. **29.** **τοῖς ὑποψία ἦν**: see IDIOMS, p. 403. **30.** **ἄγοι**: could the indic. have been used here? G. 243; H. 932, 2. **προσαιτοῦσι**: participle; sc. *αὐτοῖς*. Trans. the *προσ-* by 'additional,' or 'extra,' with the obj. **31.** **δώσειν**: G. 203, N. 2; H. 948, a. When is the subject of an infin. not expressed? G. 134, 3; H. 940. **32.** **οὗ**: = *τούτου (μισθοῦ) ὅν*. G. 175, 1, N. 1, and 153, N. 1; H. 755, and 996, a, (2). *ἡμιόλιον* is looked upon as a comparative. **δαρεικοῦ**: see Vocab., and cf. N. to p. 53, 4.

Page 64. **1.** **μηνός**: G. 179, 1; H. 759. On the pay, see p. 33. **τῷ**: 'each.' The article has here a distributive force. H. 657, c. **2.** **ἐν τῷ φανερῷ**: = *φανερῶς*. The expression implies that Cyrus may have had a secret understanding with certain ones, as Clearchus.

CHAPTER IV.

MARCH TO THE EUPHRATES; THE CROSSING.

1. 3. Ἐντεῦθεν: from Tarsus, where Cyrus had halted twenty days. It was now the last week in June. **4. Ψάρον**: see Vocab. and Map. Cyrus probably crossed the river above the site of Adana, where the river, now at least, is not fordable, and is crossed by a bridge.

6. Πύραμον: Cyrus's route runs almost directly east from Tarsus to Issi, where it turns south again. See Map. **8. Ἰσσούς**: the location of Issi has not been determined with certainty; but numerous ruins at the point indicated on the Map are thought to mark the site. **ἐσχάτην**: i. e. before entering Syria. **οἰκουμένην**: here = *κειμένην*, 'lying,' situated.'

2. 10. Κύρῳ: G. 184, 3; H. 767. **αἱ ἐκ Πελοποννήσου νῆες**: the article is used because the ships have been mentioned before; see p. 58, 22–24, and H. 657, a. At the beginning of his preparations Cyrus had sent a message to the Lacedaemonians, requesting their aid in his proposed expedition against the Pisidians. Thinking that they would reap advantage from the alliance, but not wishing to arouse the suspicion or jealousy of their neighbors or the Persian court, the Lacedaemonians issued secret orders to their naval commander, Pythagoras, to enter the service of Cyrus. He took thirty-five galleys, having on board seven hundred hoplites under the command of Chirisophus, and at Ephesus joined the fleet of Cyrus under Tamos, who had just returned from the siege of Miletus. The two fleets sailed around to Issi, which was the most convenient point for a junction of sea and land forces preparatory to going up into the interior.

12. αὐτῶν: G. 171, 3; H. 741. **Ταμώς**: see N. to p. 58, 23. **13. ἔχων**: see N. to p. 51, 8; and H. 968, b. **αἷς**: G. 188; H. 776. **14. ἐπολιόρκει, συνεπολέμει**: the impf. looks upon the past action as continuous; trans. 'had been besieging,' 'had been waging war.' **Μίλητον**: see p. 52, 14–21, and N. **ὅτε**: many editions have **ὅτι**. **15. αὐτόν**: i. e. Tissaphernes.

3. 16. ἐπί: 'upon,' *not* 'in command of.' **μετάπεμπτος**: G. 117, 3; H. 475, 1. **17. ὧν**: why gen.? The troops under

Chirisophus raised the number of Greeks in the employ of Cyrus to thirteen thousand six hundred. Cf. N. to p. 56, 4. **18. παρά**: 'alongside.' The tents of the Persian kings were very large, and that of Cyrus probably extended some distance along the shore. **σκηνήν**: why not dat.? G. 191, VI., N. 1; H. 790. **19. Ἀβροκόμα**: Doric gen. G. 39, 3; H. 146, foot-note D. Cf. N. to p. 63, 24. **20. συνεστρατεύοντο**: sc. *αὐτῷ*.

4. 22. Ἐντεῦθεν: from what place? **23. πύλας**: see Vocab. The pass between Cilicia and Syria, now called Güsĕl-Dagh (' Beautiful Mountain'), lay between the Mediterranean Sea and the Amanus Mountains, about eighteen miles south of Issi. The Amanus range, a spur of the Taurus, here presents a face of steep cliffs near the shore; see Plan I. The narrow passage left between was fortified by two walls, traces of which still exist. The Plan represents the pass as seen by Xenophon. To-day the Karsus, now called Markaz-soo, divides into two branches soon after it leaves the mountains: one branch flows into the sea north of the site of the northern wall; the other, south of the line of the southern wall. **ἦσαν**: pl. because the subject, though represented by the neut. *ταῦτα*, is properly *πύλαι* understood. **ταῦτα**: attracted from its proper form, *αὗται*, to agree with the predicate noun *τείχη*. Cf. H. 632, a.

24. τὸ ἔσωθεν [*τεῖχος*]: G. 141, N. 3; H. 641, a. The adjectives *ἔσωθεν* and *ἔξω* are used according to the standpoint of Cyrus before entering the pass. **τό**: G. 142, 2; H. 668. **πρό**: 'toward,' 'on the side of.' **26. φυλακὴ φυλάττειν**: Greek as well as Latin writers were fond of bringing together words of similar sound. **μέσου**: see IDIOMS.

27. ὄνομα, εὖρος: why acc.? **ἅπαν**: G. 142, 4, N. 5; H. 672. **28. ἦσαν**: for *ἦν*. G. 135, N. 4; H. 610. **29. ἦν βίᾳ**: here = *οἷόν τε ἦν βίᾳ*, = *vi poterat*. **30. καθήκοντα**: pred. part., sc. *ἦν*. Notice the force of *κατα-*, 'down' from the heights above. **ὕπερθεν ἦσαν πέτραι ἠλίβατοι**: cf. *mons altissimus impendebat*, in Caesar's Bell. Gall., i. 6. **ἠλίβατοι**: poetic word. Notice the brevity and compactness of the sentences in this description.

Page 65. 5. 1. ἐπί: we should say 'in.' **ἀμφοτέροις**: G. 142, 4, N. 2; H. 673, a. **ἐφέστασαν**: trans. as if impf. G. 124, 2, 195, N. 1, and 200, N. 6; H. 849, c, and 500, 1. **πύλαι**; see A and B, Plan I. The pass at Thermopylae also was closed by a wall with a gate

2. **παρόδου**: G. 182, 2, N.; H. 758. **τὰς ναῦς**: left behind at Issi the previous day.

3. **ἀποβιβάσειεν**: G. 216; H. 881. **εἴσω**: between the two walls. **ἔξω**: beyond the farther or southern wall, in Syria; see Plan I. This scheme of Cyrus indicates excellent generalship. **πυλῶν**: why gen.? Cf. *παρόδου* above. **βιασόμενος**: G. 277, 3; H. 969, c. 4. **εἰ**: 'if (as was expected).' **φυλάττοιεν**: i. e. *οἱ πολέμιοι*, the king's forces; see p. 64, 25, 26. For the mode, see G. 248, N., end; H. 937. 5. **ὅπερ**: 'just the thing which,' 'the very thing which,'— referring to the thought of the preceding clause. H. 1037, 3. **ἔχοντα**: render by a causal clause. G. 277, 2; H. 969, b. 7. **Κῦρον ὄντα**: in Latin would be *Cyrum esse*. G. 280; H. 982.

8. **ἀπήλαυνεν**: the retreat of Abrocomas was perhaps as much a matter of policy as of necessity. His duty to the king required him to hold the pass against Cyrus; and with his superior numbers he could at least have made the attempt without serious danger to himself. But foreseeing a possible change in the kingship, he likely avoided a direct conflict with Cyrus in order to stand well with the prince in case Artaxerxes should be driven from the throne. 9. **στρατιᾶς**: trans. as if *στρατιωτῶν*.

6. 10. **διὰ Συρίας**: in what direction? See Map. 11. **Μυρίανδον**: the site has not yet been identified, but is thought to be near modern Alexandretta, Turkish *Iskanderoom*. 12. **ἐμπόριον**: G. 141, N. 8; H. 669. 13. **ὁλκάδες**: distinguish between *ναῦς* (= *navis*), *τριήρης* (= *trirēmis*), *ὁλκάς* (= *navis oneraria*), and *πλοῖον*.

7. 13. **ἡμέρας ἑπτά**: as Myriandus was the last seaport town on his route, probably Cyrus ordered his fleet thither, and delayed in order to land supplies and arms, preparatory to advancing directly into the interior. He probably collected supplies also at Myriandus, as he was soon to enter a region of desert. 14. **Ξενίας**: see p. 54, 17–25.

15. **πλείστου**: G. 178, N.; H. 753. f. **ἐνθέμενοι**: 'put on board and.' See N. to p. 52, 19, and H. 968, end. Force of the mid.? 16. **ἐδόκουν**: trans. as if impers. H. 944. a. **φιλοτιμηθέντες**: 'from jealousy.' G. 277, 2; H. 969, b. 17. **στρατιώτας**: obj. of *ἔχειν*. 18. **εἶα**: G. 104; H. 359.

19. **διῆλθε**: force of *δια-*? **διώκοι**: G. 243; H. 932, 2. 20. **ὡς**: G. 277, 6, N. 2; H. 978. **ᾤκτειρον**: sc. *αὐτούς*. Force of the impf.? e severity of Cyrus's punishment of offenders was doubtless well

known. See pp. 58, 12–14, and 84, 14–20. **21. εἰ**: 'in case that.' G. 226, 4, N. 1; H. 907. **ἁλίσοιντο**: G. 248, 2, and (2); H. 533, 1, and 937. For the tense, see G. 202, 4; H. 855, a.

8. 21. στρατηγούς: i.e. the Greek generals. Cf. p. 29. **23. Ἀπολελοίπασιν**: emphatic position. G. 109, 3; H. 450, and 451, b. **ἀλλ' εὖ γε μέντοι**: 'But nevertheless (let them understand) full well.' **24. ἀποδεδράκασιν**: implies getting away without being noticed, like a runaway slave; while **ἀποπεφεύγασιν** implies getting off by flight so quickly as to escape capture, as in the case of a fugitive enemy. **25. οἴχονται**: G. 200, N. 3; H. 827. **26. ὥστε ἑλεῖν**: sc. *ἐμέ*, 'so that I could take.' G. 266; H. 953. **θεούς**: G. 163; H. 723.

27. ἔγωγε διώξω, ἐρεῖ οὐδείς: chiasmus. See N. to p. 51, 9. **διώξω**: rare form of fut. for *διώξομαι*. **οὐδ' οὐδείς**: G. 283, 9; H. 1030. **28. παρῇ, βούληται**: why subj.? G. 233; H. 914, B. 1. **χρῶμαι**: sc. *αὐτοῖς*; indic. or subj.? **29. αὐτούς**: = *ipsos;* the men themselves, as distinguished from their goods. **τὰ χρήματα**: pl., because *τὶς* is looked upon as collective, as one of a class. Trans. as if sing. **κακῶς ποιῶ**: see IDIOMS. G. 165, N. 1; H. 712. **τά**: *not* 'the.' **30. ἰόντων**: = *ἴτωσαν*. **κακίους**: not acc.

Page 66. 1. καίτοι: 'and yet.' **2. Τράλλεσι**: a wealthy city in Lydia, not far from Smyrna; see Map. The ancient site is identified from numerous ruins. **φρουρούμενα**: for *φρουρουμένας*, the women being counted as things, according to a social standard still recognized in the East. Cf. G. 138, N. 2, (*a*); H. 615, (2). The women and children had been consigned to the keeping of Cyrus, probably as hostages for the fidelity of Xenias and Pasion. **οὐδὲ τούτων**: = *ne horum quidem.* G. 174; H. 748, a, and 1043, 2. **στερήσονται**: trans. as if pass. G. 199, N. 4; H. 496. **3. ἀπολήψονται**: sc. *αὐτά*. **πρόσθεν, περὶ ἐμέ**: G. 141, N. 3; H. 666, c.

9. 4. ταῦτ': G. 148, N. 1, end; H. 635. **εἴ τις ἦν**: = 'whoever had been,' 'those that had been.' Cf. N. to p. 65, 29. **5. ἀθυμότερος**: 'somewhat disheartened.' H. 649, b. **ἀκούοντες**: the soldiers 'heard of' the address of Cyrus through the officers.

6. ἀρετήν: 'magnanimity.' It was, however, a matter of policy for Cyrus to deal leniently with the faithless generals, for the reason that he no doubt preferred that Clearchus, a better commander than either Xenias or Pasion, should have their troops, and also because he had not yet left the coast, and harshness of treatment would be liable to provoke

mutiny and further desertion. **7. ταῦτα**: Cf. p. 59, 23, and N. **ἐξελαύνει**: from Myriandus Cyrus turned to the east, and probably crossed the Amanus range by the pass of Beilan. It was now the middle of July.

8. Χάλον: to-day the *Koweik*. It flows southward past Aleppo, and loses itself in a salt marsh, after a course of eighty miles. See Map. **9 πλήρη**: = πλήρεα. G. 66; H. 230. **ἰχθύων**: considered sacred, because — tradition said — the Syrian goddess Derceto, from shame on account of a misdeed, once threw herself into the Chalus, and was changed into a fish. The chief tributary of the Koweik now abounds in fish, and is known as 'Fish River' (Balŭklŭ-soo). At Urfah, in the same region, the traveller Ainsworth found a pool, enclosed by a marble basin, and full of fishes, which were regarded by the natives with veneration, — a survival, no doubt, of the ancient superstition. **πραέων**: G. 70, N. 2; H. 247, a. **10. θεούς**: G. 166; H. 726. **ἐνόμιζον**: *νομίζουσι* might have been expected, as the worship still continued in Xenophon's own time. Cf. G. 205, 1; H. 824, a. **ἀδικεῖν**: sc. *τινα*.

11. περιστεράς: sc. *ἀδικεῖν τινα εἴων*. Semiramis, the daughter of Derceto, was said to have been changed into a dove. **Παρυσάτιδος**: see IDIOMS, p. 400. G. 169, 1; H. 732. **12. εἰς ζώνην**: 'for girdle money;' as we should say, 'pin-money,' 'spending-money.' "Men say," says Cicero (In Verr. Act. II. lib. iii. c. 33, § 76), "that the barbarous kings of the Persians and Syrians are accustomed to have several wives, and that they assign these wives states in this way, — that one state provide for a woman's girdles, another for her hair." Other members of the court and royal favorites were given similar grants, which were contributed outside of the regular taxes of the provinces. The jewels and other ornaments worn on girdles, in the hair, and in other parts of the wardrobe, were of the most expensive character.

10. 13. Δάρδατος: not yet identified with certainty, but probably a tributary of the Euphrates; by some thought to be a canal leading to the Euphrates, though in the face of Xenophon's explicit statement. The region abounds in river-channels, most of which are dry the greater part of the year. **14. εὖρος**: sc. *ἐστι*.

15. βασίλεια: see N. to p. 55, 12. **τοῦ ἄρξαντος**: 'who had ruled over.' The aor. implies that at the time of writing Belesys was no longer in office. G. 137; H. 623. Belesys appears to have been a satrap, who, favoring Artaxerxes, had fled at the approach of Cyrus. **Συρίας**: G. 171, 3; H. 741. **παράδεισος**: see N. to p. 55, 12. **16. πάνθ'**:

G. 17; H. 82. **17. ἐξέκοψε**: 'laid waste' by cutting down the trees. Whatever is done in consequence of a man's orders is considered as done by himself.

11. 19. Εὐφράτην: see Vocab. and Map. **τεττάρων σταδίων**: the Euphrates varies greatly in width. It is narrower in the lower than in the upper part of its course, both because its waters are drawn off into canals for purposes of irrigation, and because the current wears a deeper channel in the alluvial plain near its mouth.

20. Θάψακος: here was the oldest and most frequented ford of the Euphrates, still used by the natives. The width of the river remains about that given by Xenophon, and in the dry season the depth is hardly over two feet. Here in antiquity armies of Persians, Greeks, and Romans crossed the river; and in modern times, armies of Turks and Arabs. Thapsacus, identical with Tiphsah (= 'ford'), in 1 Kings, iv. 24, was thus a strategic point, and for a time marked the boundary of Solomon's empire in this region. Its ruins lie opposite the modern town of Rakka, and on both sides of the river remains of a stone causeway lead down to the water.

21. ὄνομα: G. 160, 1; H. 718. **23. ἔσοιτο**: what other mode could have been used here? **βασιλέα μέγαν**: see N. to p. 52, 3. **Βαβυλῶνα**: see p. 2, and Vocab. **24. ἀναπείθειν ἕπεσθαι**: sc. *αὐτούς* (i. e. *τοὺς στρατιώτας*); = (*eis*) *persuadere, ut sequantur.* Cyrus had kept the real object of his expedition a secret as long as he could; and he had drawn the Greeks so far away from the coast that retreat seemed impossible without his coöperation.

12. 26. ποιήσαντες: trans. as a finite verb, with 'and.' **ἐκκλησίαν**: read p. 30. **ταῦτα**: see N. to p. 59, 23. **27. στρατηγοῖς**: G. 184, 2; H. 764, 2. **28. εἰδότας**: concessive, 'although having known,' 'although they had known.' G. 277, 5; H. 969, e. **κρύπτειν**: impf. in dir. disc., but render as if plupf. Clearchus alone had known Cyrus's plans from the beginning. **οὐκ ἔφασαν**: see N. to p. 60, 2. **ἰέναι**: in dir. disc. would be *ἴμεν*, as apodosis to *ἐὰν . . . διδῷ*. G. 223, and 200, N. 3, (*b*); H. 898, and 477, a.

29. τις: refers indirectly to Cyrus, mention of whom by name is purposely avoided. **χρήματα**: 'bounty,' in addition to the regular pay, *μισθός*. **ὥσπερ**: sc. *ἐδόθη*. **τοῖς πρότερον ἀναβᾶσι**: see p. 51, 9, and p. 21. **30. καὶ ταῦτα**: 'and that too' (sc. *ἐδόθη*). **ἰόντων**: sc. *ἐκείνων*, 'though they were going.' G. 278, 1, N.; H. 972, a.

Page 67. 13. 2. δώσειν: sc. *αὐτόν*, = (*se*) *daturum esse*. G. 203, N. 2; H. 948, a. **3. πέντε μνᾶς**: = how much in our money? Cf. Vocab. **ἀργυρίου**: G. 167, 4; H. 729, f. **ἐπειδὰν ἥκωσι, μέχρι ἂν καταστήσῃ**: for *ἐπεὶ ἥκοιεν, μέχρι καταστήσειε*, the dir. form being retained in the indir. disc. For the subjunctives see G. 232, 3, and 239, 2; H. 916, 921. **μισθὸν ἐντελῆ**: the increased pay already promised (see p. 63, 30–32), without reckoning the donative. Cyrus's promises were certainly ample. **καταστήσῃ**: in Lat. would be fut. perf.

5. τὸ πολύ: how different in meaning from *πολύ*? See Vocab. **7. εἶναι**: G. 274; H. 955. What is the subject? **8. πότερον — ἤ**: = *utrum — an*. G. 282, 5; H. 1017. The questions stand in the dir. form, but trans. as if indir. **οὗ**: G. 29, N. 1; H. 112, a. **9. ἄλλων**: G. 182, 2; H. 757, a, end. **τάδε**: see N. to *τοιάδε*, p. 60, 11.

14. 10. ἐὰν πίθησθε: = *si obtemperaveritis*. Cf. N. to *καταστήσῃ* above, and H. 898, c. What form of condition is this? **μοι**: G. 184, 2; H. 764, 2. **οὔτε κινδυνεύσαντες οὔτε**: 'without either running risk or.' How lit.? **11. προτιμήσεσθε**: G. 199, N. 4; H. 496, a. **στρατιωτῶν**: G. 177; H. 751. **12. κελεύω**: sc. *ὑμᾶς*. **ποιῆσαι**: Why not pres.? **νῦν**: emphatic. **13. χρῆναι**: see IDIOMS. **14. ὅ,τι**: 'what.' G. 149, 2, end; H. 700.

15. 16. αἴτιοι: why not acc.? **ἄρξαντες**: causal, 'by taking the lead.' **τοῦ διαβαίνειν**: G. 262, 2, and 171, 1; H. 959, 738. **17. χάριν εἴσεται**: see IDIOMS. **18. ἐπίσταται**: 'knows how;' sc. *χάριν ἀποδοῦναι*. **εἰ**: see IDIOMS. **καί**: not to be translated. **19. ἀποψηφίσωνται**: sc. *ἕπεσθαι*. *ἀπο-* has here the force of a negative, 'away from,' = 'not.' **ἄπιμεν**: is the pres. here used regularly? G. 200, N. 3, (*b*); H. 477, a. **ἅπαντες**: i. e. we and all the other Greeks and Cyrus. **εἰς τοὔμπαλιν**: see IDIOMS. **20. ὑμῖν**: emphatic. Why dat.? **πιστοτάτοις**: predicative, 'as most trustworthy.'

16. 21. φρούρια, λοχαγίας: obviously the easiest as well as most profitable positions in the service. **ἄλλου**: for *ἄλλο*, obj. of *τεύξεσθε*; but trans. with *οὗτινος*, 'whatever else.' G. 153, N. 4; H. 1003. **22. δέησθε**: G. 232, 3; H. 916. **ὡς**: trans. with *φίλου* after **Κύρου**. **Κύρου**: G. 176, 1; H. 750. **24. διαβεβηκότας**: sc. *αὐτούς*; trans. by plup. indic. G. 280; H. 982.

25. στρατεύματι: after both *πέμψας* and *εἶπεν*. Menon's division is alone referred to. **Γλοῦν**: the son of Tamos (see N. to p. 58, 23),

and one of Cyrus's most trusted officers. He afterwards deserted to Artaxerxes, in whose service he achieved distinction. **26.** **ἐμέ.** Why not *με* here? **27.** **ἐπαινέσετε**: G. 217; H. 885. **ἐμοὶ μελήσει**: see IDIOMS, p. 401. **ἢ**: i.e. *ἤ, εἰ δὲ μὴ ἐμοὶ μελήσει, μηκέτι.* Why not *οὐκέτι*? G. 283, 2; H. 1019. **Κῦρον**: emphatic. Cyrus's generosity and good faith were well known.

17. **28.** **στρατιῶται**: i.e. of Menon. **ηὔχοντο**: see IDIOMS, under *εὔχομαι.* **29.** **ἐλέγετο**: sc. *Κῦρος,* but trans. as if impers., 'it was said that.' **μεγαλοπρεπῶς**: emphatic position. Cf. p. 59, 23–26, and N. **30.** **διέβαινε**: sc. *Κῦρος.* **συνείπετο, ἅπαν**: both emphasized by being placed out of the usual order. **τῶν διαβαινόντων**: G. 167, 6; H. 729, e.

Page **68.** **1.** **μαστῶν**: G. 175, 1; H. 755.

18. **2.** **οὐπώποτ'**: how different in force from *οὔποτε*? **3.** **διαβατός**: G. 117, 3; H. 475, 1. **γένοιτο**: what are the rules for the change of mode from dir. to indir. disc.? **εἰ μή**: 'except.' The whole statement is a good specimen of oriental flattery. See N to p. 66, 19, 20. **πλοίοις**: i.e. barges or floats arranged side by side with timbers laid across, forming a pontoon bridge; see N. to p. 55, 4. This bridge had been built by Xerxes on his way to Greece (read p. 10). Since its destruction by Abrocomas it has never been replaced. Alexander transferred his forces across the Euphrates by means of boats brought from the Mediterranean; but in the summer of 68 B.C., Lucullus with a Roman army forded the river as Cyrus had done.

4. **Ἀβροκόμας**: see N. to p. 63, 24. **κατέκαυσεν**: trans. as if plup. H. 837. **διαβῇ**: G. 216, 1, and 2; H. 881, and 881, a. **5.** **ἐδόκει**: what is to be supplied as subject? **θεῖον**: in pred. after *εἶναι.* G. 136, N. 3, (*a*); H. 940. The ground for the miracle was probably the fact that the river is at its lowest usually in November or December, not in midsummer, the season when Cyrus was crossing. **6.** **Κύρῳ**: G. 184, 3; H. 767. **βασιλεύσοντι**: why not pres.?

19. **7.** **Συρίας**: eastern part, extending as far as the Araxes This region later was reckoned a part of Mesopotamia. **8.** **Ἀράξην**: now the Khabour (biblical Chebar). The king Nebuchadnezzar (read p. 7) settled by it a number of Jewish captives, among whom was the prophet Ezekiel (Ez. I. 1–3). From Thapsacus Cyrus advances toward Babylon as directly and rapidly as possible. **9.** **σίτου, οἴνου**: G. 180, 1, and 172, 1; H. 753, c. The country along the Khabour is de-

scribed as being still fertile, but as almost depopulated from incursions of hostile Arabs. **10.** **ἐπεσιτίσαντο**: why mid.? It was necessary for Cyrus to procure here as large a supply of provisions as possible, owing to the barrenness of the desert region he was about to enter.

CHAPTER V.

MARCH ACROSS THE ARABIAN DESERT.

1. **11.** **Ἀραβίας**: a district along the left bank of the Euphrates, properly belonging to Mesopotamia, but in Xenophon's time, as to-day, inhabited by nomadic Arabs. **12.** **δεξιᾷ**: see IDIOMS. G. 139, 1, N.; H. 621, c. **ἐρήμους**: trans. as if a noun, *ἐρημίας*. **παρασάγγας**: thirty-five parasangs in five days indicates forced marching; cf. p. 36. Cyrus was hastening to get beyond the desert. It was now the first or second week in August. **14.** **ἅπαν**: trans. as if an adv. **ὁμαλές**: in fact, however, the ground is slightly undulating, like many of the western prairies. **ἀψινθίου**: G. 180, 1; H. 753, c. Wormwood grows as a low shrub. **15.** **εἰ δέ τι**: 'whatever.' G. 226, 4, N. 1; H. 905. **ἄλλο**: 'other (kind).' **ἅπαντα**: pl. because of the generic or collective force of the preceding *τι*. **16.** **ἀρώματα**: though the region still abounds in spicy plants, they are not valuable for purposes of commerce. Xenophon's description as a whole holds true of the present state of the country.

2. **17.** **ὄνοι ἄγριοι**: sc. *ἐνῆσαν*. Wild asses are now only occasionally found there. Cf. Layard's *Nineveh and its Remains*, vol. i. p. 266. **στρουθοί**: later called *στρουθοκάμηλοι*, from their long, *camel*-like neck. Derivation of our word *ostrich?* **18.** **ὠτίδες, δορκάδες**: still common in Mesopotamia. Notice derivation in Vocab. **19.** **ἐδίωκον**: force of the impf.? **διώκοι**: iterative opt. G. 233; H. 914, B. **20.** **προδραμόντες**: 'would run forward and.' **ἕστασαν**: G. 200, N. 6; H. 849, c. **πολύ**: made emphatic by its separation from *θᾶττον*. **ἵππων**: G. 175, 1; H. 755. **21.** **ταὐτόν**: G. 79, 2, N.; H. 265. **22.** **οὐκ ἦν**: see N. to p. 64, 29. **λαβεῖν**: sc. *αὐτούς*, or *ὄνον*. **διαστάντες**: 'standing at intervals' in the direction in which the asses would be apt to run. **23.** **διαδεχόμενοι**: 'by relieving one another' with fresh horses. As the ass came near one of the horsemen stationed

some distance from the starting-point of pursuit, the first pursuer stopped, and the hunter with the fresh horse took his place. Thus the hunt was kept up till the ass was finally wearied out and taken. **24. ἐλαφείοις**: G. 186; H. 773.

3. 25. ἱππέων: part. gen. **26. ἀπεσπᾶτο φεύγουσα**: 'it would outstrip (them) in flight;' impf., as denoting customary action. **ποσί, πτέρυξιν**: G. 188, 1, N. 2; H. 777. **δρόμῳ**: G. 188, 1; H. 776. **27. ἄρασα**: sc. *αὐτάς*, i. e. *τὰς πτέρυγας*. **ἱστίῳ**: G. 137, N. 4; H. 777, and a. Accurately speaking, the ostrich relies for speed wholly upon running, using its wings only as a rudder. **28. ἀνιστῇ**: subj. in a general supposition. G. 225; H. 894, 1. **ἔστι**: G. 28, 3, N. 1, end; H. 480, 1. **29. κρέα**: pl. because the flesh of more than one is referred to. **30. ἥδιστα**: 'very sweet.' H. 650, b. Cf. Ainsworth's *Travels in the Track of the Ten Thousand*, p. 77.

Page 69. 4. 2. Μάσκαν: probably Xenophon referred to a canal that ran across a neck of land in a bend of the Euphrates, and thus formed an island, on which Corsōte was built. Such a channel now cuts off the island of Werdi, on which are numerous ruins, generally thought to be those of Corsōte. **3. ὄνομα**: sc. *ἦν*. Cf. IDIOMS, p. 402. **4. Μάσκα**: personified, hence with *ὑπό*. For the form, see G. 39, 3; H. 146, D. **κύκλῳ**: trans. as if adv., 'about.' G. 188, 1; H. 776. **5. ἐπεσιτίσαντο**: how it happened that the city, though 'deserted,' contained enough supplies to make it worth while for the army to wait there three days Xenophon does not state. Not unlikely the inhabitants had just fled at the approach of Cyrus, as had those of Tarsus (see p. 59, 6–8).

5. 6. παρασάγγας ἐνενήκοντα: forced marching, not far from three hundred miles in thirteen days, — a rapidity of movement rarely equalled in the case of an army. Cyrus's route follows the river closely from Thapsacus to Cunaxa. See Map. **7. Πύλας**: what Xenophon refers to is not known, as there is no mountain-pass in this region. Perhaps a fortress, marking the northern boundary of Babylonia, is meant; or, as some think, a passage near the river through the Median wall. The supposed location of Pylae is indicated on the Map. **9. ἄλλο**: 'besides.' G. 142, 2, N. 3; H. 705. **δένδρον**: here 'plant.' **10. ὄνους ἀλέτας**: 'upper mill-stones;' so called from the fact that the upper mill-stone was made to whirl over the lower, and was usually

turned by an ass. A gritty rock suitable for mill-stones is abundant in this region. See *Bibliotheca Sacra* for 1857, p. 244. **11. ποιοῦντες**: i. e. working the masses of limestone into proper shape.

6. 14. στράτευμα: emphatic by position, introducing a new topic. **σῖτος**: heteroclite. G. 60, 2; H. 214. **ἐπέλιπεν**: read p. 18. Cyrus had miscalculated the amount of supplies needed in crossing the desert. At the rate of a pound of flour a day for each soldier, about four hundred tons of flour alone would be needed each week to feed the army, making no account of the non-combatants, or of the grain required for the horses of the cavalry and the beasts of burden. **πρίασθαι**: sc. *σῖτον*. **15. Λυδίᾳ ἀγορᾷ**: read p. 33. Cyrus the Elder, after his conquest of Lydia, in order to break the free spirit of the people, forced them to engage in occupations considered menial, particularly inn-keeping and bartering.

16. καπίθην: sc. *πρίασθαι ἦν*. **ἀλφίτων**: in Eastern countries barley has always been used as an article of food much more generally than in America. But in ordinary times it is everywhere cheaper than wheat; so that the selling of both at the same price here indicates the stress of the famine. **τεττάρων σίγλων**: = about $1.00. The price mentioned here was sixty times the ordinary price at Athens, and forty times the average market value of the same quantity of wheat flour at the present time. For the gen., see G. 178; H. 746. The word *σίγλος* is of Semitic origin, and akin to the Hebrew *shekel*. **17. δύναται**: here transitive, 'passes for,' 'is worth.' **18. κρέα ἐσθίοντες**: see IDIOMS, and G. 279, 4, N.; H. 981. The soldiers considered it a great hardship to be obliged to rely upon a meat diet. Cf. Caesar's *Gallic War*, vii. 17. The inhabitants of warm countries usually eat very little meat.

7. 19. ἦν — οὓς: i. e. *ἦσάν (τινες) οὕς*, = *erant quos*, 'there were (some) which,' = 'some.' G. 152, N. 2; H. 998. See IDIOMS, p. 400. **σταθμῶν**: part. gen., dependent on the unexpressed indefinite subject of *ἦν*. **20. οὓς**: G. 159, N. 5; H. 715. **βούλοιτο**: G. 233; H. 914, B. **21. διατελέσαι**: sc. *τὴν ὁδόν*. **στενοχωρίας**: how may the gen. abs. usually best be translated? The region through which Cyrus's route lay (see Map) was difficult to traverse, not only on account of its barrenness, but also because of numerous hills and depressions. **22. ἁμάξαις**: see N. to p. 57, 13. **δυσπορεύτου**: force of **δυσ-**? G. 131, 4, (*b*); H. 590. **23. ἀρίστοις**: refers to rank, while *εὐδαιμονεστάτοις* has reference to possession of wealth. A Persian king

was always accompanied by a train of nobles. Cf. N. to p. 59, 26. **24. Γλοῦν**: see N. to p. 67, 25. **Πίγρητα**: see Vocab. **λαβόντας**: trans. as if *λαβεῖν καί*. **τοῦ — στρατοῦ**: trans. as if *μέρος τοῦ — στρατοῦ*. G. 168, N. 2, and 170; H. 736.

8. 25. ἐδόκουν: cf. N. to p. 55, 22. **26. ποιεῖν**: notice the continued action expressed by the pres., as distinguished from the particular action expressed by the aor. *συνεπισπεῦσαι*. **ὀργῇ**: G. 188, 1; H. 776. **28. μέρος τι τῆς εὐταξίας**: obj. of *θεάσασθαι*, 'something of that (famous) discipline' for which the Persians in early times had been noted. Cf. p. 15. H. 657, a. **θεάσασθαι**: G. 259; H. 949. How different from *ὁράω*? **29. πορφυροῦς κάνδυς**: see Vocab., and Rawlinson's *Ancient Monarchies*, vol. iii. p. 234. Cf. Plate I. 2, 3, 4. **ἔτυχεν ἑστηκώς**: cf. IDIOMS under *τυγχάνω*. G. 279, 4, and 200, N. 6; H. 984, 849. **30. ἵεντο**: 'they dashed forward.' **δρόμοι**: G. 226, 1; H. 903. **νίκης**: i.e. in the games, where the foot-race was one of the most common exercises, and great honors awaited the successful contestant. **καὶ μάλα**: with *πρανοῦς*, made emphatic by separation.

Page 70. 1. τούς: 'those (well-known).' **χιτῶνας**: Greek term applied to the inner garment of the Persians. **2. ποικίλας ἀναξυρίδας**: doubtless similar to the loose, bright-colored trousers worn by oriental peoples to-day. The Gauls and Germans wore trousers more closely fitting the person. The Greeks and Romans were almost the only ancient peoples that rejected pantaloons as an article of dress, preferring the use of garments fastened at the shoulders. **ἔνιοι**: sc. *ἔχοντες*. **στρεπτούς, ψέλια**: the modern oriental, like his ancestors, takes delight in a profuse display of jewelry. The Greeks and Romans looked with disfavor on the wearing of ornaments by men. **3. περὶ ταῖς χερσίν**: bracelets were also worn about the ankles. **4. θᾶττον ἢ ὡς τις ἂν ᾤετο**: = *celerius quam crederes*. G. 222, and 226, 2, (*b*); H. 895, 903. **5. μετεώρους**: G. 166, N. 3; H. 619.

9. 6. τὸ σύμπαν: 'on the whole.' G. 160, 2; H. 719, b. **δῆλος ἦν**: cf. N. to p. 56, 17; and see IDIOMS. **σπεύδων**: G. 280, N. 1; H. 981. **ὁδόν**: why acc.? **7. διατρίβων**: sc. *χρόνον*, = *tempus terens*, 'delaying.' **ὅπου μή**: 'except where' (how lit.?). **8. ὅσῳ θᾶττον**: see IDIOMS. G. 188, 2; H. 781, a. **ἔλθοι**: G. 247; H. 932, a. **9. τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι**: = *τοσούτῳ ἀπαρασκευότερον εἶναι βασιλέα, ᾧ μαχοῖτο*. **βασιλεῖ**: G. 186, N. 1; H. 772.

10. **βασιλεῖ**: dat. of advantage, instead of *ὑπὸ βασιλέως*. **συναγείρεσθαι**: notice the change of tense from *μαχεῖσθαι*, because the forces are already being collected.

11. **συνιδεῖν ἦν** *κ.τ.λ.*: = 'an attentive observer could see that the empire of the king was,' etc. How trans. literally? **συνιδεῖν**: dependent on *ἰσχυρά, ἀσθενής*. G. 261, 2; H. 952. **τῷ προσέχοντι**: G. 184, 3, N. 5; H. 771, a. **12.** **πλήθει**: G. 188, N. 1; H. 780. **ἰσχυρὰ οὖσα**: the participle seems unnecessary, but is required the same as if *ἀρχή* were the obj. of *συνιδεῖν*, the normal construction, and in Latin would be expressed by the infin.; *συνιδεῖν ἀρχὴν οὖσαν ἰσχυρὰν* = *perspicere regnum esse firmum*. G. 280; H. 982. The acc. is attracted to the nom. in order to give *ἦν* a personal rather than impersonal construction. **13.** **διεσπάρθαι**: where found? Trans. as if a noun, 'dispersion,' and as if *δυνάμεις* were in the gen. depending on it. In point of fact, Persian armies were mobilized with great rapidity. What were the defects of the Persian military system? Read p. 19. **14.** **διὰ ταχέων**: 'quickly.' H. 795, e, end.

10. **15.** **Πέραν**: which side of the river? **ποταμοῦ**: why gen.? **κατά**: 'in the region of.' **ἐρήμους**: see N. to p. 68, 12. **16.** **Χαρμάνδη**: the exact location of Charmande is uncertain, but it doubtless lay somewhere near the point indicated on the Map. **17.** **ἐκ**: i.e. bought 'in' the town, and carried 'from' it. The provisions in the market of the army seem now to have given out. **18.** **σχεδίαις**: dat. of means, or of manner? **διαβαίνοντες**: why not aor. part.? especially as the soldiers were not crossing continuously, but only went over from time to time. **σκεπάσματα**: appositive. The 'coverings' were probably from the tents, which were made of leather.

19. **χόρτου**: G. 172, 2; H. 743. **συνῆγον**: i.e. *τὰς διφθέρας*, so that the edges touched, and could be drawn together closely in sewing. **20.** **συνέσπων**: *not* a participle. **ἅπτεσθαι**: G. 199, N. 3, and 266, N. 1; H. 816, 3, and 953, 1054, f. **κάρφης**: what verbs are followed by the gen.? The crossing of rivers on inflated skins has been practised in the East from the earliest times. The picture in Plate III. fig. 4, is taken from an Assyrian bas-relief, at least two thousand five hundred years old, discovered among the ruins of Nineveh. By a similar use of skins Alexander the Great got his army across the Oxus; and Julius Caesar occasionally crossed unfordable streams in the same way. The Arabs still cross the Tigris and Euphrates in the ancient fashion. Cf. Layard's *Nineveh and its Remains*, vol. ii. pp. 79–81, 98.

21. οἶνον ἐκ τῆς βαλάνου: the Arabs have a strong drink made from the date of the palm; and in northern Africa the natives make a slightly intoxicating wine from the sap of the palm-tree, collected by making incisions in the trunk, or even cutting it off near the ground. **22. τῆς ἀπὸ τοῦ φοίνικος**: defines *βαλάνου* more closely. The Greeks, not being generally familiar with the date, had no special word for it. Difference in meaning between **ἀπό** and **ἐκ**? **23. τοῦτο**: refers to *μελίνης* indefinitely as a thing, — 'this (kind of food).'

11. 24. Ἀμφιλεξάντων: force of the aor. part.? In what construction would this be in Latin? **τι**: G. 159, N. 2; H. 716, b. See IDIOMS, p. 397. **ἐνταῦθα**: Cyrus was still at Charmande. How long he remained there we have no means of ascertaining. It was now the latter part of August. **25. ἀδικεῖν**: for *ἠδικῆσθαι* or *ἀδικῆσαι*, 'was in the wrong.' **26. τὸν τοῦ Μένωνος**: implies that the quarrel originated between two soldiers; one belonging to Clearchus, the other to Menon. **ἐνέβαλεν**: Clearchus, according to the Spartan custom, always carried a heavy staff for disciplinary purposes. **27. ἔλεγεν**: 'told (of it).' Why not aor., as *ἐλθών*?

12. 29. ἡμέρᾳ: why not acc. of time here? **ποταμοῦ**: what river? **30. ἀγοράν**: for the provisions brought across the river from Charmande. Cf. l. 17.

Page 71. 2. τοῖς περὶ αὐτόν: G. 142, 2: H. 668, a. **ἧκεν**: trans. as if plup. G. 200, N. 3; H. 827, a. The troops of Clearchus and Menon apparently had outstripped the others on the march. **4. διελαύνοντα**: how different from *προσήλαυνεν* above? **ἀξίνῃ**: dat. of means where acc. of direct obj. might have been used. Trans. as if acc. **5. αὐτοῦ**: G. 171, 1; H. 748. **ἄλλος**: sc. *ἵησι*. The incident illustrates the mutual jealousy and hatred existing between the bodies of troops under different commanders, as well as the lack of discipline among the soldiers themselves.

13. 6. ὁ δέ: see N. to p. 51, 13. **7. παραγγέλλει**: sc. *ἰέναι*. **8. ἀσπίδας κ.τ.λ.**: the shield, carried on the left arm, was rested on the left knee, which was slightly bent forward. The posture was that of readiness for attack, awaiting the order to charge. **9. λαβών**: see N. to p. 51, 8. **τούς**: 'his.' **Θρᾷκας**: how many? See p. 55, 29. **10. ἱππέας**: not mentioned in the enumeration of Clearchus's forces on p. 55. **οἳ ἦσαν αὐτῷ**: = *qui ei erant;* but trans., 'of whom he had.' In clauses like this, with a numeral in the pred., the nom. of the

relative is used in both Greek and Latin, because the whole expressed by the relative and the number expressed by the numeral are the same. **πλείους**: what is the full form? **11.** **τούτων**: why not **ὧν**? G. 156; H. 1005. **12.** **ἐκπεπλῆχθαι**: 'were in a panic' (i.e. 'had been knocked out of' their senses). **13.** **αὐτόν**: 'too,' 'also' (how lit.?). **τρέχειν**: why not aor.? **οἱ δέ**: 'but others.'

14. **15.** **ἔτυχε**: cf. IDIOMS under *τυγχάνω*. **ὕστερος**: G. 138, N. 7; H. 619. **τάξις**: 'brigade,' including probably his whole force of heavy infantry. Cf. p. 54, 18–20. **16.** **οὖν**: 'then,' resumes the narrative interrupted by the parenthetical clause, *ἔτυχε — ὁπλιτῶν*. **μέσον**: see IDIOMS. **17.** **ἄγων**: sc. *τάξιν*, or *στρατιώτας*. **ἔθετο τὰ ὅπλα**: see IDIOMS under *ὅπλα*. **ἐδεῖτο**: force of the impf.? **Κλεάρχου**: what verbs are followed by the gen. of the person? **18.** **μὴ ποιεῖν**: notice the force of the pres., 'not to keep on doing,' 'not to persist in doing.' **αὐτοῦ ὀλίγου δεήσαντος**: see IDIOMS, p. 398. **ὀλίγου**: G. 172, 1; H. 743, b. **20.** **τ'**: = *que*, here without corresponding *τε* or *καί*, a usage rare in Xenophon. **τοῦ μέσου**: 'between' his own soldiers and those of Menon.

15. **21.** **Ἐν τούτῳ**: see IDIOMS. G. 189, N. 1; H. 782, a. **ἐπύθετο**: difference between *πυνθάνομαι* and *μανθάνω*? See Vocab. **22.** **τὰ παλτά**: 'his spears,' probably carried on the march by an attendant. The Persian soldier was provided with two spears, one of which was used for hurling, the other reserved for fighting at close quarters. Read pp. 17, 18. **23.** **πιστῶν**: often used, as here, to indicate a staff of confidential or specially trusted attendants. **24.** **τάδε**: cf. N. to p. 60, 11.

16. **24.** **Πρόξενε**: Cyrus had not yet learned that the quarrel really lay between Clearchus and Menon. **οἱ ἄλλοι**: sc. *ὑμεῖς*. G. 157, 2, N.; H. 707. **25.** **ὅ,τι**: appropriate here as being more indefinite than *ὅ*. **26.** **ἀλλήλοις**: G. 187; H. 775. **συνάψετε**: more vivid than the subj. with *ἐάν*. G. 223, N. 1; H. 899. **τῇδε**: stronger than *ταύτῃ*. G. 148, N. 1; H. 695. **27.** **ἐμέ**: why not *με*? **κατακεκόψεσθαι**: more emphatic than the simple fut., indicating the immediate realization of the fact. G. 200, N. 9; H. 855, b. **ἐμοῦ**: G. 175, 1; H. 643. **28.** **κακῶς . . . ἐχόντων**: = *ἐὰν τὰ ἡμέτερα κακῶς ἔχῃ*; see IDIOMS, and G. 277, 4; H. 969, d. **29.** **πολεμιώτεροι**: the barbarian troops in the employ of Cyrus no doubt viewed the Greeks, their natural enemies, with jealousy and hatred. Moreover, if Cyrus should

fail, they would be apt to turn eagerly against his cause, in order to obtain pardon and favor from Artaxerxes. This speech of Cyrus is full of pith and power. Though Xenophon may be in some measure responsible for its present form, it indicates a perfect mastery of the Greek language on the part of Cyrus.

17. **30.** **ἐν ἑαυτῷ ἐγένετο**: see IDIOMS. **31.** **ἀμφότεροι**: 'on both sides.' **κατὰ χώραν**: 'in the proper place.'

CHAPTER VI.

TREASON AND EXECUTION OF ORONTAS.

Page 72. **1.** **1.** **'Ἐντεῦθεν**: from the camp on the east side of the Euphrates, opposite Charmande. Cf. p. 70, 15–23. **προϊόντων**: sc. *αὐτῶν*. G. 278, 1, N.; H. 972, a. **ἐφαίνετο**: 'began to appear,' 'kept appearing.' **2.** **ὡς**: 'about.' H. 1054, a. **ἱππέων**: G. 169, 3; H. 732. **3.** **εἴ τι ἄλλο χρήσιμον ἦν**: 'whatever else there was of value.' **4.** **'Ορόντας**: two persons with this name are mentioned in the Anabasis. See Vocab. **Πέρσης ἀνήρ**: trans. simply 'a Persian.' **γένει**: G. 188, 1; H. 778. **5.** **πολέμια**: G. 160, 1; H. 718. **λεγόμενος ἐν**: 'reckoned among.' **6.** **πολεμήσας**: trans. by a finite verb in the plup., introduced by 'although.'

2. **7.** **εἰ . . ., ὅτι** · trans. as if *ὅτι, εἰ* . . . **εἰ . . . δοίη, κατακάνοι ἄν**: in direct discourse, *εἴ μοι δοίης ἱππέας χιλίους, κατακάνοιμι ἄν.* G. 242, 3. What following verbs in the same construction as *κατακάνοι?* **9.** **πολλοὺς ἕλοι, κωλύσειε ἐπιόντας**: chiasmus. See N. to p. 51, 9. **τοῦ κάειν**: kind of gen.? Why pres., while the other verbs in this connection are in the aor.? **10.** **ποιήσειεν**: why not *ποιήσειε?* G. 13; H. 87. **ποιήσειεν ὥστε**: = *se effecturum esse, ut.* Trans., with what follows, 'he would make it impossible for them, though having seen,' etc. How lit.? **11.** **διαγγεῖλαι**: *δια-* = 'through,' 'across (the country).' **12.** **ταῦτα**: nom. Cf. N. to p. 59, 23. **ὠφέλιμα**: G. 136, N. 3; H. 940. **13.** **μέρος**: what gen. to be supplied? **ἡγεμόνων**: not the Greek generals, who are called *στρατηγοί,* but the officers of Cyrus's native cavalry.

3. 14. νομίσας: 'when he thought.' **15. ἐπιστολήν**: written probably on parchment, and in a cursive script, as the cuneiform character was not well adapted to writing documents. See Rawlinson, *Ancient Monarchies*, Vol. iii., chap. iv. **16. ὡς ἂν δύνηται πλείστους**: = *quam posset plurimos.* See IDIOMS. G. 232, 3; H. 916. **ἀλλά**: i. e., '(not to receive him as an enemy) but.' **φράσαι . . . ὑποδέχεσθαι**: in dir. disc., *φράσον τοῖς σεαυτοῦ ἱππεῦσιν, ὑποδέχεσθαί με ὡς φίλιον.* **17. ἱππεῦσιν**: the party spoken of in l. 2. **ἐκέλευεν**: sc. *βασιλέα.* **19. πίστεως**: i. e. to Artaxerxes. **20. λαβών**: 'took and.'

4. 22. ἀρίστους: see N. to p. 69, 23. **23. ἑπτά**: emphatic by position, 'seven (in number).' The Persians, like the Jews and other ancient peoples, considered seven a sacred number; and there were always seven nobles that in rank stood next to the king. Cf. Ezra vii. 14; Esther i. 10, 14; and N. to p. 59, 26. **24. θέσθαι τὰ ὅπλα**: see IDIOMS under *ὅπλα.* Probably the precaution mentioned was taken because Orontas had great influence over Cyrus's barbarian troops, who might be led to an attempt to rescue him.

5. 26. Κλέαρχον: i. e. alone of all the Greeks; emphatic. **27. ὅς**: = *ὅτι οὗτος,* 'since he.' G. 238; H. 910. **αὐτῷ**: Cyrus. **τοῖς ἄλλοις**: the seven nobles with Cyrus. **28. Ἑλλήνων**: G. 168; H. 729, e. The idea that Clearchus was the most prominent among the Greeks is expressed also in *προ-* of *προτιμηθῆναι.* **29. κρίσιν**: trans. as if subject of *ἐγένετο,* an instance of *prolepsis,* or *anticipation.* H. 878. **Ὀρόντα**: G. 39, 3; H. 146, D. **30. ἀπόρρητον**: neut. because the suppressed subject of *ἦν* refers not to *κρίσις* but to the clause *ὡς (ἡ κρίσις) ἐγένετο.*

Page 73. 6. 1. Ἔφη: sc. *Κλέαρχος.* **τοῦ**: *not* 'the.' **λόγου**: why not acc.? **Παρεκάλεσα**: trans. as if pf. tense. How different from *συνεκάλεσα*? **2. ἄνδρες φίλοι**: see N. to p. 60, 12. **ὅπως**: here = *ἵνα, ut.* **βουλευόμενος**: G. 277, 2; H. 969, a. **ὅ,τι**: the antecedent is the suppressed obj. of *βουλευόμενος.* **3. πρός**: 'from (the standpoint of)'; we should say 'before.' **τοῦτο**: emphatic, referring to the omitted antecedent of *ὅ,τι.* **4. πράξω**: indic., or subj.? G. 216, 2; H. 881. **τουτουΐ**: how different from *τούτου*? G. 83, N. 2; H. 274. **5. ὑπήκοον**: Cyrus had been appointed commander-in-chief of all the imperial troops of western Asia; Orontas was [illegible]d over the garrison at Sardis. **εἶναι**: G. 265; H. 951.

6. **ἔφη**: i. e. 'said (when I asked him).' 7. **ἐμοί**: not *μοι*, because emphasized by antithesis with ἀδελφοῦ. 8. **αὐτόν**: not after *προσπολεμῶν*, which would require the dat., but used loosely as obj. of *ἐποίησα*. **ἐποίησα ὥστε δόξαι τούτῳ**: = *effeci ut ei placeret*, or *illum eo adduxi, ut decerneret.* **δόξαι**: G. 266, 1; H. 953. What takes the place of subject-acc. to *δόξαι*? 9. **πολέμου**: G. 174; H. 748. **δεξιάν**: from the earliest times good faith has been pledged by grasping the right hand.

7. 11. **ταῦτα**: trans. as if sing. **'Ορόντα**: G. 157, 2; H. 709, a **ἔστιν**: why accented? **ὅ,τι**: 'anything in which.' G. 159, N. 4; H. 725, a. **ἠδίκησα**: cf. *παρεκάλεσα* above, and N. 12. **ὅτι οὔ**: sc. *ἐστιν*, but trans. 'No.' G. 29, N. 1, and 241, 2, N.; H. 112, a, and 928, b. 13. **Οὐκοῦν**: how different from *οὔκουν*? **οὐδέν**: G. 160, 2; H. 719, b. 14. **ἀδικούμενος**: concessive, 'though wronged.' **εἰς Μυσούς**: = *εἰς τὴν χώραν τῶν Μυσῶν*. See N. to p. 53, 22. The Mysians were north of Lydia (see Map). A rude and brave people, living in mountain fastnesses, they maintained an almost complete independence of Persian rule, often making predatory incursions into neighboring regions. **κακῶς ἐποίεις**: see IDIOMS.

15. **ὅ,τι**: G. 160, 1; H. 718. Trans. 'so far as,' 'all that.' How lit.? **ἐδύνω**: contracted for what? G. 122, N. 3; H. 416. Sc. *κακῶς ποιεῖν*. **ἔφη**: = *aiëbat*, 'said Yes.' 16. **δύναμιν**: here '(lack of) power,' 'powerlessness,' 'weakness,' perhaps spoken ironically. 17. **ἐλθών**: trans. by a finite verb. **τὸν βωμόν**: 'the (well-known) shrine,' probably referring to the famous temple at Ephesus, for which see Smith's *Dict. of Greek and Roman Geography* under EPHESUS, and cf. Acts, chap. xix. The old Persian religion (see p. 14) in Cyrus's time had already become corrupted with polytheistic faiths, and the Greek Artemis was now identified with a Persian goddess, Anaitis. According to an ancient custom, fugitives from whatever cause by taking refuge at a shrine were saved from the vengeance of pursuers, who feared by molesting them to commit sacrilege. We may infer that Orontas, hard pressed by Cyrus, had fled to the temple at Ephesus, and had thus at the same time obtained pardon and sworn fidelity to him. **μεταμέλειν σοι**: see IDIOMS. 18. **πιστά**: 'pledges,' such as oaths, solemnized with religious ceremonies. Cf. N. to p. 59, 22. 19. **καὶ ταῦθ'**: 'this too.'

8. 20. **Τί, τὸ τρίτον**: G. 160, 2; H. 719. 21. **φανερός**: trans. as if adv., 'clearly.' G. 138, N. 7; H. 619. 22. **ὅτι οὐδὲν ἀδικηθείς**: sc. *ἐπιβουλεύων φανερὸς γέγονε*. 23. **ἄδικος**: why not acc.? G.

136, N. 3; H. 940. **24. Ἡ γὰρ ἀνάγκη**: i. e., Ἡ ἀνάγκη ὁμολογεῖν ἐστιν, 'yes, truly I must acknowledge it,' or ὁμολογῶ, ἡ γὰρ ἀνάγκη ἐστίν, 'I acknowledge it, for indeed I must.' **25. Ἔτι**: 'for the future.' **26. γένοιο**: what may be supplied as a protasis? **27. ὅτι**: omit in trans. G. 241, 2, N.; H. 928, b. **γενοίμην**: sc. φίλος σοι καὶ πιστός. The answers of Orontas are straightforward and manly, showing by their fearlessness that in him at least the old Persian spirit had by no means died out. Even if convicted of treachery in his dealings with Cyrus, he had certainly been consistent enough in his loyalty to the king. **28. πρὸς ταῦτα**: how different from Μετὰ ταῦτα above?

9. 30. πρῶτος: how different in force from πρῶτον? G. 138, N. 7; H. 619, b.

Page 74. 1. γνώμην: '(as your) opinion,' 'decision.' **2. ἐκποδὼν ποιεῖσθαι**: see IDIOMS. **ποιεῖσθαι**: why mid.? **3. ὡς**: = ἵνα. Rule for final clauses in Greek? In Latin? **μηκέτι**: derivation? See Vocab., and G. 13, 2; H. 88, b. **4. ἡμῖν**: *not* 'to us.' How should εἶναι with poss. dat. be rendered? **τὸ κατὰ τοῦτον εἶναι**: acc. of specification, = *quod ad hunc attinet*, 'as far as this man is concerned.' G. 268, N.; H. 956, a. **τοὺς ἐθελοντὰς φίλους**: i. e. those who are friends without compulsion, 'those who *wish* to be friends.' **5. εὖ ποιεῖν**: see IDIOMS.

10. 5. γνώμη: G. 187; H. 775. **ἔφη**: sc. Κλέαρχος. **6. τοὺς ἄλλους**: who? See p. 72, 21–23. **7. κελεύοντος Κύρου**: see IDIOMS. How lit.? **ζώνης Ὀρόνταν**: G. 171, N.; H. 738, a. In trials for life before the Persian king it was customary for him to touch the girdle of the condemned, as a sign that the death penalty was decreed. In this instance perhaps Cyrus extended the ceremony to his nobles in order to test their fidelity to him. **8. καί**: *not* 'and.' **οἱ**: 'his.' **9. ἐξῆγον**: supply subject from οἷς; probably members of Cyrus's body-guard are referred to. **προσετάχθη**: trans. as if plup. **10. οἵπερ**: how different from οἵ? **προσεκύνουν**: implies the custom, formerly universal in the orient, of doing homage to superiors by touching the ground with the forehead and kissing the earth. Cf. Daniel, chap. ii. 46; 1 Sam. xx. 41, etc. **11. ἐπὶ θάνατον**: indicates direction or motion, 'to execution,' while ἐπὶ θανάτῳ above indicates purpose, 'for death.'

11. 12. Ἀρταπάτου: the name is thought to mean 'Protected by Fire,' suggesting the sacred fire of the Magio-Persian worship.

13. **σκηπτούχων** : see Vocab. and Pl. I. 3. **οὔτε ζῶντα** : notice the emphasis both in the form of expression and in the arrangement of words. **14.** **ὅπως ἀπέθανεν** : Orontas was probably buried alive,— not an uncommon mode of punishment among the Persians. **15.** **εἰδώς** : 'with certainty' (how lit.?). **ἄλλος ἄλλως** : see IDIOMS. **16.** **τάφος οὐδείς** : Cyrus may have thought it prudent to conduct the execution of Orontas as secretly as possible on account of his rank and influence. On Cyrus's ordinary treatment of wrong-doers, see p. 84, 16–18.

CHAPTER VII.

ADVANCE INTO BABYLONIA. EXPECTATION OF BATTLE.

1. **17.** **'Εντεῦθεν** : from some point, not designated, south of Charmande. Cf. N. to p. 72, 1. **Βαβυλωνίας** : cf. p. 2. Cyrus was now less than a hundred miles from Babylon. **18.** **παρασάγγας δώδεκα** : a short distance for three day's journeys. Cyrus was advancing slowly, because near the enemy. **19.** **ἐξέτασιν ποιεῖται** : see N. to p. 56, 2. **20.** **μέσας νύκτας** : see IDIOMS; pl. on account of the divisions of the night into watches (*φυλακαί*). Read p. 35. **ἐδόκει** : sc. *αὐτῷ*, 'he thought,' 'he was expecting.' How lit.? **21.** **εἰς τὴν ἐπιοῦσαν ἕω** : see IDIOMS. **βασιλέα** : why without article? Cf. N. to p. 52, 3. **τῷ** : *not* 'the.' **22.** **μαχούμενον** : G. 277, 3; H. 969, c. **τοῦ δεξιοῦ κέρως** : i. e. of the Greek force, and so of the whole army,— the place of honor. **23.** **τοῦ εὐωνύμου** [*κέρως*] : 'the left' of the Greek force, massed at the right of Cyrus's native troops, which are spoken of in l. 24 as *τοὺς ἑαυτοῦ*. G. 171, 3; H. 741.

2. **25.** **ἅμα τῇ ἐπιούσῃ ἡμέρᾳ** : see IDIOMS. G. 186; H. 772, c. **ἥκοντες** : 'having come.' G. 200, N. 3; H. 827. **26.** **αὐτόμολοι** : in the oriental monarchies, where all centred in a despot, and wars for principles were unknown, desertions from one party to another were frequent. **27.** **βασιλέως** : the noun is repeated where the English idiom prefers a pronoun. **28.** **λοχαγούς** : as a result of the mode of raising mercenary troops (see p. 28), captains of such forces gained an importance unusual among officers of that rank. Still, at times of crisis Caesar occasionally admitted the centurions to his military councils. **συνεβουλεύετο** : see N. to p. 53, 18.

Page 75. 1. ἄν: G. 207, 1; H. 862. **τοιοῦτο**: G. 226, 2, (*b*); H. 872, 903. **αὐτός**: 'in person.' Did Cyrus speak Greek? Cf. N. to p. 71, 29. **2. τοιάδε**: How different in meaning from *τάδε* and *τοιαῦτα*?

3. 3. ἄνδρες: see N. to p. 60, 12. **ἀνθρώπων**: G. 172, 1; H. 743. **ἀπορῶν**: G. 277, 2; H. 969, b. **4. ἀμείνους**: for *ἀμείνονας*. How different in meaning from *κρείττους*? **5. βαρβάρων**: what other construction could have been used here? **τοῦτο**: emphatic. **προσ-έλαβον**: force of *προσ-*? **6. ὅπως οὖν**: for *σκοπεῖτε οὖν ὅπως*, 'see to it, then, that.' G. 217, N. 4; H. 886. **ἔσεσθε**: G. 217; H. 885. **ἄνδρες**: why not *ἄνθρωποι* here? **7. ἧς**: what form would have been more regular? G. 153; H. 994. **κέκτησθε**: G. 200, N. 6; H. 849. **καὶ ἧς**: G. 173, 1; H. 744. **8. ὧν ἔχω πάντων**: = *πάντων ἃ ἔχω*. G. 153, N. 1, and 154, N.; H. 994, 995. Sentiments like this sound strange when uttered by an oriental despot, who looked upon all his subjects as slaves. Whether Cyrus spoke with sincerity on this occasion or not, his remarks were timely, being well calculated to fire the enthusiasm and rouse the courage of the Greeks, and show that he well understood the character of the men with whom he was dealing.

4. 9. εἰδῆτε: why not opt.? What mode in Latin? **10. εἰδώς**: i. e. *ἀγῶνα*. **11. πλῆθος**: sc. *ἐστι*. **κραυγῇ**: dat. of cause, means, or manner? Savage war-cries have always been a characteristic of barbarous peoples. **ἐπίασιν**: pl. from the collective force of *πλῆθος*. Render as if fut. G. 200, N. 3, (*b*); H. 828, a. **12. ταῦτ'**: the numbers and the war-shout. **ἀνάσχησθε**: trans. as if fut. pf. **τἆλλα**: contracted for what? For the case, see G. 160, 1; H. 718. **13. οἵους — ἀνθρώπους**: 'the (sort of men) that.' **ἡμῖν**: poss. dat.; trans. with *ὄντας* (supplementary part. for *εἶναι*), 'we have.' **ἀνθρώπους**: properly obj. of *αἰσχυνεῖσθαι*. G. 154; H. 995. **14. εὖ τῶν ἐμῶν γενομένων**: 'if my (enterprise) turns out well.' G. 226, 1; H. 902. **15. ἀπιέναι**: depends on *βουλόμενον*, which with *τόν* stands as subject acc. to *ἀπελθεῖν*. **τοῖς**: masc. **οἴκοι**: difference between *οἴκοι*, *οἴκοθεν*, and *οἴκαδε*? **16. ποιήσειν**: why is the subject omitted? **τά**: G. 141, N. 4; H. 621, b. See IDIOMS. **17. τῶν**: here masc., or neut.?

5. 18. Ἐνταῦθα: 'at this point.' **παρών**: 'who was present.' **φυγάς**: read p. 12. **19. καὶ μήν**: introduces an exception or

objection. See IDIOMS. **20. διὰ τὸ ἐν τοιούτῳ εἶναι**: render by a clause beginning with 'because.' G. 262, 1; H. 959. **ἐν τοιούτῳ**: 'at so great (a crisis).' **ἐὰν γένηται**: see IDIOMS. **21. τί**: i.e. 'your undertaking,' the direct mention of which is purposely avoided. **οὐ, οὐδ'**: G. 283, 3; H. 1024. **μεμνήσεσθαι**: apodosis of what condition? Trans. by what tense? G. 223, and 200, N. 6; H. 849, 898. Notice the different constructions after λέγουσι and φασίν. G. 260, 2, N. 1; H. 946, b. **ἔνιοι**: sc. what? **22. βούλοιο**: sc. ἀποδοῦναι. **δύνασθαι**: δύναιο in dir. disc. G. 226, 3, and 224; H. 964, 900. The speech of Gaulites was bold, such as a Persian under the circumstances would hardly have dared to make to his lord. It indicates the indulgence with which Cyrus treated his Greek mercenaries.

6. 23. ἀκούσας: 'when he heard.' Notice the *asyndeton*. H. 1039. **24. 'Αλλ'**: for ἀλλά, 'Well;' often used thus to introduce remarks intended to correct or supplement something said previously. **ἔστι ἡμῖν**: *not* 'there is to us.' See IDIOMS. **ἡμῖν**: pl. for sing., like a frequent use of *nos* in Latin and the "editorial *we*" in English. Some think, however, that Cyrus includes Artaxerxes with himself in ἡμῖν. **ὦ ἄνδρες**: 'sirs,' 'gentlemen.' **ἡ πατρῴα**: trans. as if τοῦ πατρός. **25. πρός**: '(extending) towards.' Read pp. 1–3. **μέχρι οὗ** = μέχρι τούτου οὗ. See IDIOMS. G. 182, 2, N.; H. 999, b. **27. ἐν μέσῳ τούτων**: see IDIOMS. **σατραπεύουσιν**: read pp. 4, 5.

7. 28. ἡμεῖς: 'we,' i.e. 'you Greeks and I;' implied compliment. **ἡμᾶς δεῖ ποιῆσαι**: 'we must needs make.' G. 226, 4; H. 898, a. **29. τούτων**: refers to τὰ κ.τ.λ. in l. 27; "to the victor belong the spoils." **30. τοῦτο**: refers to what follows, — a rare usage. **δέδοικα**: G. 200, N. 6; H. 849, b. **μὴ οὐκ**: in Latin, *ne non* or *ut*. G. 218 and 215, N. 1; H. 887. **ὅ,τι δῶ**: indir. question, with subj. of deliberation; but trans., 'anything to give.' **31. ἱκανούς**: sc. φίλους. **32. ὑμῶν**: emphatic by position; refers of course only to the Greek officers in the council (see p. 74, 28), not to the soldiers. **στέφανον χρυσοῦν**: a not uncommon award among the Greeks for extraordinary valor or public service.

Page 76. 8. 1. Οἱ: i.e. στρατηγοὶ καὶ λοχαγοί. **2. ἐξήγγελλον**: force of ἐξ-? **εἰσῄεσαν**: notice the force of the impf., 'kept going into,' 'went from time to time into (Cyrus's tent).' **3. οἱ στρατηγοί**: doubtless wishing to learn in special interviews what they were to receive above the captains, to whom as well as themselves

the general promise of a golden crown apiece held good. **4.** **τί σφισιν ἔσται**: in Latin, *quid sibi futurum esset.* **5.** **ἐμπιμπλάς**: trans. by a finite verb. **γνώμην**: 'expectation.' **ἀπέπεμπεν**: sc. *αὐτούς*. Force of the impf.?

9. **6.** **μάχεσθαι**: i.e. in person. Read p. 19. The Greek tactic, like that of modern times, aimed to protect the commanding officer from harm. Had Cyrus followed the advice of the Greeks, and not exposed himself to danger, the outcome of the expedition would have been very different. **7.** **ἑαυτῶν**: G. 182, 2; H. 757. **τάττεσθαι**: i.e. 'to remain posted.' **8.** **Κλέαρχος**: Plutarch says that to the suggestion of Clearchus about keeping out of danger, Cyrus replied: *Τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με, τὸν βασιλείας ὀρεγόμενον* ('aiming at the sovereign power'), *ἀνάξιον εἶναι* ('to show myself unworthy') *βασιλείας.*

9. **Οἴει γὰρ σύ**: 'Why, do *you* think?' G. 113, 2, N. 2; H. 384. **σύ**: emphatic. **μαχεῖσθαι τὸν ἀδελφόν**: some think that this refers to the likelihood of Artaxerxes singling out Cyrus in battle for personal combat. More likely Clearchus, noticing how near Cyrus had come to Babylon without opposition, had in mind the probability of Artaxerxes withdrawing to some remote part of the empire, and giving up his throne without a struggle. **10.** **Δί'**: G. 60, 5, 10, and 163; H. 216, 6, and 723. **11.** **ἐμὸς ἀδελφός**: 'a brother of *mine.*' G. 141, N. 8; H. 669. **ταῦτ'**: refers to the realm described in p. 75, 24–28; spoken probably with a wide gesture of the hand.

10. **13.** **ἀριθμός**: Xenophon gives a summing up, first of Cyrus's forces, then of the king's. **14.** **ἀσπίς**: = *ὁπλῖται*, by *metonymy*, the thing borne being put for the bearer. **μυρία καὶ τετρακοσία**: cf. N. to p. 56, 4. In addition to Cyrus's previous enrolment of 10,600 heavy infantry and 2,300 light infantry, 700 hoplites under Chirisophus and 400 deserters from Abrocomas joined him at Issi. If we suppose that the latter were enrolled as light infantry, and make allowance for the loss of 100 men in entering Cilicia (p. 59, 16), the total number of hoplites remains 11,200. What had become of the other 800 — difference between 11,200 and 10,400 — can only be conjectured. Perhaps a number has dropped out of the text here; or Xenophon may have been careless in his calculation; or a number of soldiers may have gone off with Xenias and Pasion; or some may have perished by disease, of whom no mention is made; or detachments may have been left behind in charge of baggage. **16.** **ἅρματα**: see p. 18, and Plate I. 6.

11. **18.** **ἄλλοι**: 'besides.' G. 142, 2, N. 3; H. 705. **19.** **ἄν**: why not acc.? **20.** **οὗτοι κ.τ.λ.**: cf. p. 81, 25–27.

12. **21.** **Τοῦ**: *not* with **βασιλέως.** **ἄρχοντες**: 'captains-general.' Read p. 17. **24.** **ἐνενήκοντα μυριάδες**: perhaps exaggerated, owing to Xenophon's lack of opportunity to learn the exact number of the enemy's forces. Diodorus gives the whole number as 'not less than' 400,000. **26.** **μάχης**; G. 175, 2; H. 749. **ἡμέραις**: G. 188, 2; H. 781. **ἐκ Φοινίκης**: cf. Map. Abrocomas, having ravaged the habitable districts east of the Euphrates, may have withdrawn to the west side with the expectation that Cyrus would be forced to cross over for supplies; or he may have thought it prudent to keep the river between himself and the warlike prince till the contest for the throne should be decided, in order to ally himself with the winning side.

13. **27.** **ταῦτα**: i.e. the number of the king's forces, and the absence of Abrocomas from the battle. **29.** **οἵ**: the suppressed antecedent is subject of what verb? Xenophon's careful mention of his sources of information tends to give his statement of numbers here an air of probability. Nevertheless in so vast an army the soldiers could have only limited opportunities for learning even their own number with exactness. **πολεμίων**: part. gen. **30.** **ταὐτά**: how different from *ταῦτα*?

Page 77. **14.** **1.** **Ἐντεῦθεν**: from what point? **2.** **συντεταγμένῳ τῷ στρατεύματι**: = *acie instructā.* G. 188, 5; H. 774. **παντί**: G. 142, 4, N. 5; H. 672. **3.** **ταύτῃ τῇ ἡμέρᾳ**: probably August 30 or September 1. Why dat.? **4.** **μέσον τὸν σταθμόν**: see IDIOMS. **5.** **ὀρυκτή**: i.e. not natural, artificial. **εὖρος**: why acc.? **6.** **ὀργυιαί**: nom., in loose apposition to *τάφρος*, where the gen. of measure might have been expected. Plutarch, in his life of Artaxerxes, gives both the width and the depth of this trench as sixty feet, — a less probable measurement than that of Xenophon.

15. **7.** **ἄνω**: 'up,' from the standpoint of Babylon, i.e. northward. **8.** **τοῦ Μηδίας τείχους**: the Median wall (lit. 'wall of Media') was built by the Babylonians, probably in the earlier part of the sixth century before Christ, as a means of defence against the inroads of the Medes from the north. Its exact location is uncertain; but it is said to have extended from the Tigris to the Euphrates, and to have been a hundred feet high. It is generally identified with a line of ruins known as *Sidd*

Nimrud (see Map). If this identification be correct, the western end of the wall should have reached the Euphrates at or near Pylae (see N. to p. 69, 7). But not unlikely the western end of the wall was now in ruins, and the trench spoken of perhaps started from it some distance east of the Euphrates, and ran south, meeting the river forty-two miles below

Most of the manuscripts and editions insert after **τείχους**:

ἔνθα δή εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.

9. **πάροδος**: at the southern end of the trench. Why this passage was left can only be conjectured. Artaxerxes may have abandoned the work in haste, or may have wished to lure Cyrus inside the trench in order to make the destruction of his forces more sure. Plutarch gives us to understand that Artaxerxes thought of abandoning the whole western part of the empire and withdrawing to Persia, and turned about to meet his brother only when urged on by Teribazus, one of his most courageous satraps. **10.** **ποδῶν**: G. 167, 5; H. 729, d.

16. **11.** **ἀντ' ἐρύματος**: = *pro munitione*, 'as a means of defence.' **πυνθάνεται**: how different from *μανθάνω*? **προσελαύνοντα**: would be infin. in Latin. G. 280; H 982. **13.** **τάφρου**: G. 182, 2; H. 757.

17. **14.** **ταύτῃ**: notice the emphatic position. **οὖν**: cf. N. to p. 58, 24. **ἐμαχέσατο**: why not impf.? **15.** **ὑποχωρούντων**: emphatic by position. Unless we accept the explanation of Plutarch (see N. to l. 9), we must suppose that this retreat was only a ruse, intended to draw Cyrus on, with the design of attacking him off his guard. **17.** **τρισχιλίους**: a generous gift, even for a Persian prince. How much in our money? **18.** **τῇ ἐνδεκάτῃ ἡμέρᾳ**: see IDIOMS. **ἐκείνης**: supply what? **θυόμενος**: notice the force of the mid., 'sacrificing for himself,' i. e. in order to read the future; Silanus was a soothsayer by profession. **εἶπεν**: trans. as if plupf. **19.** **ὅτι**: not to be translated. **ἡμερῶν**: G. 179, 1; H. 759. **20.** **Οὐκ**: emphatic. **ἔτι**: 'at all.' **μαχεῖται**: G. 223, N. 1; H. 899. **οὐ**: G. 219, 3, N.; H. 1021, 1028.

21. **ἡμέραις**: why with *ἐν*? G. 189, N. 1; H. 782, a. **δέκα τάλαντα**: value in our money? Did Cyrus do as well as he promised? **22.** **παρῆλθον**: 'were up' (lit. 'had passed by').

18. 24. **διαβαίνειν**: expressed in Latin by *quominus* with the subj. Trans. by 'from' with a participle. **25.** **ἀπεγνωκέναι**: sc. *αὐτόν*, 'that he had given up the thought of.' **26.** **ὑστεραίᾳ**: supply what?

19. 27. **ἅρματος**: see N. to p. 57, 13. **πορείαν ἐποιεῖτο**. see IDIOMS. **28.** **τὸ πολύ**: sc. *στράτευμα*. See IDIOMS under *πολύ*. **29.** **αὐτῷ**: trans. 'his' (of his army). G. 184, 3; H. 767. **ἀνατεταραγμένον**: *ἀνα-*, intensive, 'in complete disorder.' The failure of Cyrus to keep up the discipline of his forces at this critical time seems strange to us; but it illustrates a fatalistic trusting to fortune characteristic of orientals.

CHAPTER VIII.

THE BATTLE OF CUNAXA. DEATH OF CYRUS.

Page 78. **1. 1.** **ἀμφὶ ἀγορὰν πλήθουσαν**: the Greeks divided the day loosely into four parts: *πρωΐ*, 'early morning;' *ἀμφὶ ἀγορὰν πλήθουσαν*, or *περὶ ἀγορᾶς πληθούσης*, 'about full market time,' from 10 to 12 A. M., when the large central square of the Greek city was thronged with people, trading and talking; *μεσημβρία*, or *μέσον ἡμέρας*, 'noon;' *δείλη*, 'afternoon,' used, like the French *soir* and Italian *sera*, to designate the whole period from noon till night, but sometimes divided into *δείλη πρωΐα*, 'early in the afternoon,' and *δείλη ὀψία*, 'late in the afternoon.' It was now (probably) Sept. 3.

2. **σταθμός**: here 'station,' 'halting-place.' See N. to p. 55, 2. **ἔνθ'**: here = *ἐν ᾧ*. **ἔμελλε**: sc. *Κῦρος*. **καταλύσειν**: 'halt,' (how lit.?) for breakfast. Read p. 36. **3.** **πιστῶν**: part. gen. In trans. supply 'one of.' See N. to p. 71, 23. **4.** **προφαίνεται**: 'appears in front' of the army. **ἀνὰ κράτος**: see IDIOMS. **ἵππῳ**: G. 188, 5; H. 774. **5.** **οἷς**: why dat.? **βαρβαριστί**: i.e. in Persian. **7.** **ὡς εἰς**: 'as if for,' 'apparently for.'

2. 8. **ἐγένετο**: why not *ἦν* here? **αὐτίκα**: emphatic, 'at once,' with *ἐπιπεσεῖσθαι*. **καὶ πάντες δέ**: 'and even all,' barbarians as well

as Greeks. **9.** **ἐπιπεσεῖσθαι**: sc. *αὐτόν*, or *βασιλέα*. For the form (Doric fut.), see G. 110, II., 2, N. 2; H. 426.

3. 10. **ἅρματος**: see p. 77, 27. **θώρακα**: read p. 18. **11.** **ἀναβὰς ἐπὶ τὸν ἵππον**: see IDIOMS. According to Plutarch, Cyrus rode a high-bred charger, fiery and hard-bitted, named Pasacas. **παλτά**: see N. to p 71, 22. **12.** **ἐξοπλίζεσθαι**: cf. p. 77, 29–30. Force of the mid., and of ἐξ-? **13.** **ἕκαστον**: properly in apposition with **ἄλλοις**, but attracted from the dat. as if to agree with a subject-acc.

4. 14 **καθίσταντο**: 'they were forming in line.' Xenophon does not name the place where the battle was fought; but we learn from Plutarch that it was near Cunaxa, a village or station about fifty miles northwest of Babylon. Full accounts of the battle are given by Plutarch, *Life of Artaxerxes*, chapters 7–13, and Diodorus Siculus, *Historical Library*, Book XIV., chapters 22–24. **15.** **τὰ δεξιὰ τοῦ κέρατος**: = *τὸ δεξιὸν κέρας*, here 'the right wing' both of the Greek force and of the whole army of Cyrus. Cf. p. 74, 22–24 and N., also Plan II. **16.** **ἐχόμενος**: sc. *Κλεάρχου*. 'next to Clearchus.' G. 199, N. 3; H. 816, 9. **οἱ ἄλλοι**: sc. *στρατηγοί*. **17.** **τὸ εὐώνυμον κέρας**: this stood next to the main body of Cyrus's native troops, near the centre of the line as a whole. Where Xenophon himself was during the battle he does not state, but we may perhaps assume that he was with Proxenus. Why?

5. 18. **βαρβαρικοῦ**: contrasted by position with **Ἑλληνικοῦ**. What is to be supplied? **εἰς**: G. 191, III., (*c*); H. 796, c. **παρὰ Κλέαρχον**: cf. G. 191, VI., 7, N. 6; H. 788. The acc. implies that the cavalry took up their position after Clearchus had taken his; i. e. 'came and stood alongside of Clearchus' **19.** **τὸ Ἑλληνικὸν πελταστικόν**: how large? how armed? Cf. pp. 29–32.

6. 20. **τῷ εὐωνύμῳ**: i. e. of the whole army. **21.** **τὸ ἄλλο**: why not **ἄλλο** alone? **22.** **ὅσον**: acc. of the adj. with the force of an adv., = *ὡς*, 'about.' **23.** **αὐτοί**: the men 'themselves,' as distinguished from their horses, which are mentioned in l. 27. **24.** **Κύρου**: could the nom. have been used here? **25.** **ψιλήν**: pred., 'unprotected' by a helmet We learn from Plutarch that Cyrus went into the battle wearing a *tiara*, (see Vocab., *τιάρα*) as an emblem of kingly authority.

7. 26. **λέγεται . . . διακινδυνεύειν**: this parenthetical sentence interrupts the narrative, and was probably not written by Xenophon. It

may have been inserted by some early copyist or reader who wished to explain the preceding statement. **27.** **κεφαλαῖς**: dat. of cause, manner, or means? **28.** **προμετωπίδια**: see p. 18. **29.** **μαχαίρας Ἑλληνικάς**: better adapted for the use of the cavalry than the short Persian sword. See Pl. III.

Page 79. **8.** **1.** **μέσον ἡμέρας**: Two hours had now passed since the approach of the enemy was announced. **2.** **δείλη**: here = *πρωΐα δείλη*, the time from 12 to 2 P.M. See N. to p. 78, 1. **3.** **λευκή**: 'luminous,' as the cloud of dust near the horizon reflected the rays of the sun. **χρόνῳ**: G. 188, 2; H. 781.

4. **μελανία τις**: 'a kind of black cloud.' H. 702. The dust, rising, obscured the rays of the sun, making a dark spot on the plain which became visible to the Greeks as the enemy came nearer. **ἐπὶ πολύ**: 'over a great space,' 'far and wide.' **5.** **χαλκός τις**: 'bronze here and there' (how lit.?) of the armor and weapons. **ἤστραπτε**: force of the impf.? **6.** **τάξεις**: here *not* 'ranks,' but 'corps' or 'divisions,' of the king's army. This graphic description is said to hold true of the approach of any large army on a bright day.

9. **7.** **ἦσαν**: cf. N. to p. 55, 17. **λευκοθώρακες**: coats of mail, made of several thicknesses of linen cloth or leather, glued together and soaked in vinegar and salt; probably strengthened by plates of metal over the vital parts. **8.** **Τισσαφέρνης . . . ἐλέγετο**: parenthetical, hence the *asyndeton*. H. 1039. **ἐχόμενοι**: see N. to p. 78, 16. **9.** **τούτων**: G. 171, 1; H. 738. **γερροφόροι**: sc. *ἦσαν*. These were the ordinary Persian infantry. Read p. 17. The Persians inherited this form of shield from the Assyrians.

10. **Αἰγύπτιοι**: G. 136, N. 3; H. 940. As Egypt was at this time no longer subject to Persia, it is thought that these Egyptians were the descendants of those whom Cyrus the Elder induced to settle in the Persian domain. **12.** **κατ' ἔθνη**: 'by nations,' the ethnic contingents; see p. 17. **ἐν πλαισίῳ πλήρει ἀνθρώπων**: read p. 19. **13.** **ἔθνος**: part. apposition to *οὗτοι*. **ἐπορεύετο**: attracted from agreement with the subject to agree in number with the appositive. Why?

10. **14.** **ἅρματα**: is *ἦσαν*, or *ἦν*, to be supplied? **συχνόν**: properly an acc. of extent. **δρεπανηφόρα**: read p. 18. The chariots of the early Britons were without scythes. Cf. Kelsey's *Caesar*, N. to p. 120, 12.

εἶχον: is the pl. here regular or exceptional? **16. εἰς πλάγιον**: sc. *μέρος*, 'sidewise,' 'obliquely.' These scythes were about three feet long. Cf. Pl. I. 6. **17. ὡς διακόπτειν**: G. 266, N. 1; H. 1054, f. **ὅτῳ**: = *ᾧτινι*. Why dat.? **18. ὡς ἐλώντων**: i. e. *ὡς αὐτῶν* (referring to the Persians) *ἐλώντων ταῦτα* (*ἅρματα*), 'that they would drive these.' *ὡς* with the fut. part. in the gen. abs. explains the 'intention' or 'expectation' of the Persians referred to in *γνώμῃ*.

11. 19. ὅ: the antecedent is *τοῦτο*; order of trans., *Κῦρος μέντοι ἐψεύσθη τοῦτο ὃ εἶπεν*. **καλέσας**: i. e. *τοὺς Ἕλληνας*. **20. κραυγήν**: see p. 75, 11. **21. τοῦτο**: G. 160, 2; H. 718. **22. ὡς ἀνυστόν**: = *ὡς δυνατόν*. **ἡσυχῇ**: how different in meaning from *σιγῇ*? At the battles of Plataea, Issus, and Arbēla, the Persians advanced with war-cries.

12. 24. ἐν τούτῳ: G. 189 and 189, N. 1; H. 782 and 782, a. **25. τῷ Κλεάρχῳ ἐβόα ἄγειν**: in Latin would be, *Clearcho exclamabat ut duceret*. *ἐβόα* involves the force of *ἐκέλευε*. **27. ὅτι . . . εἴη**: is this the reason assigned by Xenophon, or by Cyrus? G. 250, N.; H. 925, b. Cf. Plan II., and p. 19. **ἐὰν — νικῶμεν**: used instead of the fut. pf., which in cases like this would be more accurate; in Latin, *si — vicerimus*. **28. πάνθ'**: explain the phonetic changes. **ἡμῖν**: G. 188, 3; H. 769. **πεποίηται**: the pf. looks upon the fact as already accomplished; used here because more vivid than the fut. G. 200, N. 7: H. 848. Trans. 'are as good as accomplished.'

13. 28. ὁρῶν, ἀκούων: render by finite verbs, introduced by 'although.' G. 277, 5; H. 969, e. **τὸ μέσον στῖφος**: the 6,000 cavalrymen forming the body-guard of Artaxerxes. See p. 70, 18–20. **29. Κύρου**: G. 171, 2, N. 1; H. 742, c. **ὄντα**: why not *εἶναι*? G. 280; H. 982. **τοῦ εὐωνύμου**: G. 182, 2; H. 757. See Plan II. **30. τοσοῦτον**: G. 160, 2; H. 719, b. For the form see G. 87, 1, N.; H. 273. **πλήθει**: G. 188, 1, N. 1; H. 780.

Page 80. 1. ἔχων: concessive. **2. ἀλλ' ὅμως**: mark the resumption of the narrative interrupted by the parenthetical clause, *τοσοῦτον . . . ἦν*. **Κλέαρχος**: why repeated? **3. μή**: here = 'that.' Why? **κυκλωθείη**: G. 218; H. 887. **4. ἑκατέρωθεν**: force of *-θεν*? G. 61; H. 217. **αὐτῷ**: G. 184, 2, N. 1; H. 764, 2. **μελήσοι**; see IDIOMS. G. 243; H. 932.

5 **καλῶς ἔχοι**: 'all should be well,' 'all should go well.' To the conduct of Clearchus at this juncture Plutarch attributes the disastrous issue of the battle, (*Life of Art.*, 9): *ὁ δὲ (Κλέαρχος) αὐτῷ μέλλειν εἰπών, ὅπως ἕξει κάλλιστα, τὸ πᾶν διέφθειρεν.* If Clearchus had obeyed the order of Cyrus and charged the centre of the king's army instead of the left wing, probably Cyrus would not have been exposed to danger and the victory would have been complete. Caution, however, was a characteristic of the Spartan tactics; and in refusing to change his position with the enemy so near, Clearchus showed himself true to the conservative military traditions of his country.

14. 6. **τὸ βαρβαρικὸν στράτευμα**: i. e. the army of Artaxerxes; referred by some, however, to the barbarian forces of Cyrus. 7. **ὁμαλῶς**: = *ἐν ἴσῳ*, p. 79, 22. **ἐν ταὐτῷ**: 'in the same (place)' where the front of the column had halted; the rear was just coming up. 9. **οὐ πάνυ πρός**: 'not at all near,' i. e. 'at some distance from.' 10. **ἑκατέρωσε**: force of *-σε*? G. 61; H. 219, b. **εἰς**: G. 29; H. 111, b. Why accented?

15. 11. **ἀπό** why not *ἐκ* here? 12. **ὑπελάσας**: Xenophon, being neither officer nor private soldier, could leave the ranks as he pleased **ὡς συναντῆσαι**: purpose, or result? G. 266, N. 1; H. 1054, f. **εἴ**: *not* 'if.' G. 282, 4; H. 1016. Why accented? 13. **ἐπιστὰς εἶπε**: 'halted, and said.' 14. **πᾶσιν**: 'all' the Greeks; emphatic by position. **ἱερά**: 'auspices,' omens drawn from the appearance of the vitals (heart, lungs, and liver). **σφάγια**: 'victims,' omens drawn from the movements of the animals sacrificed. The more important omen is mentioned first.

16. 15. **θορύβου**: why gen.? 17. **δεύτερον**: the watchword had already been passed along the line one way, and was now being passed back. **ὅς**: 'he.' Cf. G. 151, N. 3, end; H. 275, b. **τίς παραγγέλλει**: sc. *τὸ σύνθημα.* Armies usually waited for the commander-in-chief to give the watchword to them. 18. **ὅ,τι**: why not *τί*? G. 149, 2, end; H. 700. 19. **Ζεὺς** *κ.τ.λ.*: read p. 37.

17. 20. **Ἀλλὰ δέχομαι**: 'Well, (though I did not give the watchword) I accept (it),' '(I did not give this watchword), but I accept (it).' H. 1046, 2, b. **τοῦτο ἔστω**: 'this shall it be;' by some however translated 'so may it be,' i. e. so may safety and victory be ours. 21. **τὴν ἑαυτοῦ χώραν**: in what part of the line?

18. **22.** **τέτταρα στάδια**: how many feet? **τῷ**: why not **τά**? G. 78, N. 2; H. 272, a. **24.** **ἀντίοι**: 'against.' G. 138, N. 7; H. 619. **πολεμίοις**: G. 185; H 765. **ὡς**: with *ἐξεκύμαινε*. **πορευομένων**: sc. what? Why gen.? Cf. N. to p. 57, 21. **25.** **ἐξεκύμαινε**: metaphor taken from the waves of the sea. **τι**: trans. 'a part;' less definite than *μέρος*. **τὸ ὑπολειπόμενον**: 'the part left behind.' **26.** **δρόμῳ θεῖν**: 'to run with a rush.' The *pleonasm* adds vividness to the description. **οἵονπερ**: G. 160, 2; H. 719, b. **27.** **Ἐνυαλίῳ**: 'in honor of Enyalius.' See Vocab.

After **ἔθεον** most editions insert the sentence:

λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις.

It is probably an interpolation.

19. **28.** **ἐξικνεῖσθαι**: G. 274; H. 955.

Page 81. **1.** **ἐδίωκον**: notice the force of the impf. **ἀνὰ κράτος**: see IDIOMS. **2.** **μή**: why not *οὐ*? G. 283, 3; H. 1023.

20. **3.** **τὰ μὲν — τὰ δέ**: 'partly — partly.' G. 137, N. 2; H. 624, d. **δι᾽ αὐτῶν τῶν πολεμίων**: the horses attached to some of the chariots, terror-stricken at the charge of the Greeks, wheeled about and dashed back through the ranks of the Persians. **4.** **ἡνιόχων**: for the composition cf. G 132, 1; H 585, a. For the case see G 180, 1; H. 753, g. In the general panic the drivers had jumped from their chariots and joined in the flight. **οἱ δ᾽**: i. e. *οἱ Ἕλληνες*. **5.** **προΐδοιεν**: sc. what? For the mode see G 233; H. 914, B. **ὅστις**: 'one who.' **6.** **ἱπποδρόμῳ**: the ancient chariot-races were very dangerous. Not infrequently men caught in the rush and danger of the contest lost their presence of mind. Cf. the graphic description by Wallace in *Ben-Hur*, Book V., chapters 12–14. **7.** **οὐδ᾽ ἄλλος οὐδείς**: 'and no one else.' Notice the accumulation of negatives, strengthening the statement. G. 283, 9; H. 1030.

21. **10.** **ὁρῶν**: render by a finite verb introduced by 'when.' **νικῶντας**: in Latin would be *vincere*. G. 280; H. 982. **τό**: sc. *μέρος*. **11.** **ἡδόμενος**: 'although pleased.' G. 277, 5; H. 969, e. **ὡς**: 'as (if he were).' **12.** **ὥς**: how different from *ὡς*? G. 29, N. 1; H. 120. **13.** **ἔχων**: see N. to p. 51, 8. **ἑξακοσίων**: see p. 78, 22–24. **14.** **ὅ,τι**: see N. to p. 80, 18. **ποιήσει**: G. 243; H. 932, 2. Cyrus

waited to see whether the king himself would fight or not. Cf. p. 76, 9, and N. **15.** **καὶ γάρ** : see N. to p. 52, 14. **αὐτὸν ὅτι ἔχοι** : *prolepsis*, or *anticipation*; trans. as if **ὅτι (αὐτὸς) ἔχοι**. H. 878. Reason for the opt.?

22. **17.** **ἡγοῦνται** : i. e. lead to battle. Cf. p. 19. **νομίζοντες** : conditional, causal, or concessive? **18.** **ἐν ἀσφαλεστάτῳ** : 'in the safest (place),' = 'most safe.' **εἶναι, ἐὰν ᾖ** : represents a general condition of dir. disc. G. 225; H. 894, 1. **αὐτῶν** : dep. on *ἰσχύς*. **19.** **εἰ χρῄζοιεν, ἂν αἰσθάνεσθαι** : what would this be in dir. disc.? Is the statement more, or less, definite than that of the preceding proposition? G. 224, and 226, 3; H. 900, and 964, a.

23. **21.** **ἔχων** : render by a finite verb introduced by 'although.' **ἔξω** : G. 182, 2; H. 757. See Plan II. **τοῦ** : with *Κύρου*, or *κέρατος*? Cf. N. to p. 76, 21. **22.** **κέρατος** : what other form of the gen.? G. 56, 2; H. 181. **αὐτῷ** : why dat.? **23.** **ἐκ τοῦ ἀντίου** : see IDIOMS. **ἐπέκαμπτεν** : notice the force of the impf. **ὡς εἰς κύκλωσιν** : 'as if to surround' (lit. 'for surrounding') the army of Cyrus by a flank movement.

24. **24.** **μή** : why not *ὅπως*? **ὄπισθεν γενόμενος** : 'getting in the rear' of Cyrus's army. **κατακόψῃ** : sc. *βασιλεύς*. Apparently the king purposed to send his right wing around Cyrus's left, in order to fall upon the rear of the Greeks, who were pursuing his own left, and cut them off from Cyrus. **25.** **ἀντίος** : G. 138, N. 7; H. 619. **26.** **τοὺς** : indicates previous mention of the six hundred. Cf. p. 78, 22–24. **27.** **τοὺς ἑξακισχιλίους** : emphatic by position, bringing out the disparity of numbers between the two body-guards. Cf. p. 76, 18–20. **ἀποκτεῖναι** : how different in translation from *ἀποκτείνειν*? H. 854, a. **28.** **λέγεται** : see N. to p. 55, 22.

Ἀρταγέρσην : the circumstances of his death are thus given by Plutarch, on the authority of Ctesias: 'Artagerses rode out against Cyrus, shouting with loud voice, "O you disgrace to the name *Cyrus*, that noblest name among the Persians, wickedest and maddest of men! You come fetching evil Greeks in an evil way against the good things of the Persians; and you hope to kill your lord and brother, who has ten thousand times ten thousand better slaves than you. But try forthwith; for you shall lose your own head before you behold the face of the king." Thus Artagerses spoke, and hurled his spear at Cyrus, whose breastplate

held out firmly, so that he was not hurt, though he shook under the force of the blow. As Artagerses turned his horse Cyrus hurled and hit him, and drove the spear-point through his neck close by the collar-bone.'

Page 82. 25. 2. διώκειν: parsed as noun or verb? **3. κατελείφθησαν**: 'were left behind' with Cyrus, the others pressing on in pursuit. **ὁμοτράπεζοι**: see N. to p. 87, 9.

26. 6. οὐκ ἠνέσχετο: = *se continere non potuit*, 'could not restrain himself.' **Τὸν ἄνδρα**: 'The man' whom I seek. **7. παίει**: i. e. with a spear.

8. Κτησίας: a Greek who resided for seventeen years at the Persian court, as physician to the royal family. He wrote a *History of Persia* in twenty-three books, bringing his narrative down to the year 399 B. C. Only fragments of this work are extant, quoted in the writings of other authors. The truthfulness of Ctesias has been called in question; but there seems to be no good reason for doubting what he says in regard to the wounding of Artaxerxes, as he had the best opportunity to know the truth. His account of the matter, as given in substance by Plutarch, is as follows:—

'When Cyrus had killed Artagerses, he urged his horse against the king, and the king rode against him, both in silence. Ariaeus, Cyrus's friend, slyly threw a spear at the king, but did not wound him. The king hurled at Cyrus and missed him, but hit and killed Satiphernes, a high-born Persian, faithful to Cyrus. Cyrus now hurled at the king, and wounded him, so that the javelin went through his breastplate and two fingers deep into his chest, and he fell from his horse with the force of the blow. Rout and panic now took possession of those about the king, but with a few attendants, among whom was Ctesias, he managed to get up and reach a little hill, not far off, where he rested.'

27. 10. παίοντα: force of the pres. part. here? **αὐτόν**: Κῦρον. **τις**: Mithridates by name; cf. p. 25. **ὀφθαλμόν**: why not dat.? **11. μαχόμενοι**: properly agrees with *ὁπόσοι*, to which *βασιλεύς*, *Κῦρος*, and *οἱ* stand in a loose relation of partitive apposition. Trans. 'while the king (etc.) were fighting.' **13. Κτησίας λεγέτω**: Xenophon avoids giving the number of the slain on either side, perhaps on account of the conflicting statements of other writers. According to Diodorus 'more than fifteen thousand' of the troops of Artaxerxes fell, and three thousand of Cyrus's native troops.

15. Κῦρος ἀπέθανε: after the king, wounded, withdrew to a hill (according to the account in Plutarch), Cyrus's horse became unmanageable (cf. N. to p. 78, 11) and carried him some distance into the midst of the enemy, but as it was growing dark he was not recognized by the king's soldiers. Elated by the victory, full of rage and daring he rode forward, shouting in the Persian language, "Out of the way, varlets!" Those who heard stood aside, paying homage to him; but in the confusion his tiara fell off, and it was then that Mithridates inflicted the fatal wound, though not knowing at the time who he was.

δ': corresponds to the *μέν* after *ὁπόσοι*. **ἄριστοι**: refers to rank, or to moral qualities? Cf. N. to p. 69, 23. **16. ἔκειντο**: 'lay (dead).'

28. 17. σκηπτούχων: see Vocab. and Pl. I. 3. In such a case as this Persian loyalty required the most trusted attendants of a king to sacrifice themselves. **λέγεται**: see N. to p. 55, 22. **18. περιπεσεῖν**: notice the force of *περί*; Artapates threw himself down and embraced the fallen Cyrus.

29. 19. ἐπισφάξαι: trans. the *ἐπι-* with *Κύρῳ*. *ἐπισφάζω* was often used of the slaying of animals offered in sacrifice at the tombs of the dead, and hence is especially appropriate here. **20. οἱ δ'**: sc. *φασίν*. **ἑαυτὸν ἀποσφάξαι**: i.e., *(αὐτὸν) ἀποσφάξαι ἑαυτόν*. **21. χρυσοῦν**: we should say 'gilded.' **22. ἐφόρει**: = *ferebat*, 'he used to wear.' **τἆλλα**: such as, elegant garments, gilded horse-trappings, a gilded baton, and the like. Cf. p. 59, 25–28, and N.; also, Rawlinson's *Fifth Monarchy*, chap. 3.

CHAPTER IX.

THE CHARACTER OF CYRUS.

1. 25. οὕτως: as narrated in chap. VIII. **ἀνὴρ ὤν**: 'a man who was;' how lit.? **26. Περσῶν**: G. 168; H. 729, e. **τῶν γενομένων**: trans. by a relative clause. Why gen.? **Κῦρον τὸν ἀρχαῖον**: see pp. 7, 8, 20. **27. παρά**: trans. as if *ὑπό*; but *παρά* with the gen. must not be confused with *ὑπό*, as it expresses *source* rather than *agency*. **πάντων**: trans. with *τῶν δοκούντων*, 'all who,' etc. **28. Κύρου ἐν πείρᾳ γενέσθαι**: see IDIOMS. H. 854, a.

2. 29. **πρῶτον μέν**: correlative with ἐπεὶ δέ, p. 83, 13. **ἔτι παῖς ὤν**: trans. by a clause beginning with 'while.' **ἐπαιδεύετο**: on the education of a Persian youth see p. 15; also Rawlinson's *Ancient Monarchies*, vol. iii., chap. 3, and Grote's *History of Greece*, vol. viii., pp. 306, 307. **30.** **πάντα**: G. 160, 1; H. 718.

Page 83. **3. 1.** **γάρ**: introduces the reason why Cyrus, though brought up at court, came to be educated along with other boys. **2.** **θύραις**: oriental palaces were usually entered through high and imposing portals, which (by *synecdoche*) are often mentioned for the palace itself. At the lofty front gate kings frequently dispensed justice, a custom of which there is a striking reminiscence in the French name for the Ottoman government, *Sublime Porte*, = 'High Gate.' Cf. Esth. ii. 19; also, Perrot and Chipiez, *History of Art in Chaldaea and Assyria*, vol. i., pp. 69–73.

3. **σωφροσύνην**: here 'self-control,' 'self-restraint,' as the result of being always in the presence of men of rank and dignity. **καταμάθοι ἄν**: G. 226, 2, (*b*); H. 872. **4.** **οὐδὲν οὔτ' — οὔτ'**: G. 283, 9; H. 1030. **ἔστιν**: = *potest*, *pote est*. G. 28, 3, N. 1, end; H. 480, 1 The statement of the text was hardly true of the Persian court after the time of Cyrus; for the excesses of luxury and the general corruption of manners could no longer be kept hidden even from the youth.

4. 4. **θεῶνται**: emphatic by position, 'see *for themselves*.' G. 199, 2; H. 813. **5.** **τιμωμένους**: i. e. by a seat at table in the king's presence, by promotion to high positions of trust and influence, and by gifts of robes, jewels, and other articles thought worthy of bestowal by the monarch. Cf. p. 59, 24–29, and N.

6. **εὐθὺς παῖδες ὄντες**: see IDIOMS. G. 277, 6, N. 1; H. 976. The regular training of the Persian boy began at the age of five years. He must get up before sunrise, and constantly practice spear-hurling, running, and shooting with the bow and arrow. At the age of seven he was taught to ride on horseback. **μανθάνουσιν**: 'learn how.' **ἄρχειν, ἄρχεσθαι**: learned from the manner of the king, who required unquestioning and perfect obedience; from the severe training of teachers; and from the example of officers and courtiers.

5. 8. **πρῶτον μέν**: correlative with ἔπειτα δέ in l. 10. **αἰδημονέστατος**: G. 136, N. 3; H. 940. **9.** **καί**: 'even.' **ἑαυτοῦ, ὑποδεεστέρων**: G. 175, 1; H. 643. **10.** **φιλιππότατος**: sc. ἐδόκει εἶναι. **11.** **χρῆσθαι**: 'manage.' G. 98, N. 2; H. 412. **ἔκρινον**:

'men (or 'they,' from τῶν . . . δοκούντων in § 1) used to consider.' **12.** **εἰς τὸν πόλεμον**: '(useful) for war.' G. 141, N. 3; H. 666, c. **τοξικῆς, ἀκοντίσεως**: kind of apposition?

6. **13.** **ἐπεὶ δέ**: see N. to *πρῶτον μέν*, p. 82, 29, and IDIOMS. **14.** **ἡλικίᾳ**: i. e. *ἡλικίᾳ τῶν ἐφήβων*, = *adulescentia*, 'youth,' reckoned at Athens as commencing with the eighteenth year, in Persia with the sixteenth or seventeenth, at Rome with the fifteenth or seventeenth year.

φιλοθηρότατος: the Persians considered hunting not merely as recreation but as good training for war, and made it a means of inuring to hardship. When on hunting expeditions young men were often required to go two days at a time with but a single meal, or were allowed to eat only the roots and berries they could find in the woods. They were exposed with insufficient protection to extremes of cold and heat, sleeping at night in the open air. They were required to swim rivers without wetting their weapons, and make long marches. They were taught to jump on or off a horse when galloping at full speed, and when on horseback to hurl the spear and shoot arrows with unerring aim.

θηρία: the animals most hunted by the Persians were the bear, the lion, and the tiger. Many bas-reliefs excavated from the ancient palaces at Nineveh and Babylon represent the Assyrian kings engaged in the lion-hunt, sometimes shooting from chariots, sometimes grappling with lions at close quarters.

16. **ἔτρεσεν**: poetic word, = *tremens fūgit*, 'frightened, fled.' **συμπεσών**: 'grappling with (it).' **17.** **τὰ μὲν ἔπαθεν**: sc. *πάθη*, = 'he received wounds.' G. 159, N. 2; H. 716, b. **εἶχε**: the impf. implies that the scars remained so long as Cyrus lived. **τέλος δέ**: takes the place of *τὰ δέ*, correlative with *τὰ μέν*. **18.** **κατέκανε**: sc. *τὴν ἄρκτον*. **καὶ μέντοι**: = *et tamen*, 'and yet.' **τὸν πρῶτον βοηθήσαντα**: trans. by a rel. clause. G. 138, N. 7; H. 619, a. **πολλοῖς**: i. e. *ἀνθρώποις*. G. 184, 5; H. 771. **19.** **μακαριστόν**: G. 117, 3, N. 1; H. 475, 1.

7. **20.** **κατεπέμφθη**: *κατα-*, 'down' from the interior to the coast. Cf. N. to p. 52, 20. **22.** **στρατηγός**: emphatic by position. Read p. 20; cf. p. 51, 6–8 and N. **οἷς**: G. 184, 2; H. 764, 2. **καθήκει ἀθροίζεσθαι**: see IDIOMS.

23. **πρῶτον μέν**: the correlative is *φανερὸς δέ*, p. 84, 7. **αὐτόν**: *proleptic;* trans. as if in the nom. with *ποιοῖτο*. H. 878. Difference between *αὐτόν* and *αὑτόν*? **24.** **περὶ πλείστου ποιοῖτο**: see IDIOMS

under *ποιεῖν*. For the mode see G. 247; H. 932, 2, a and b. **σπείσαιτο**: suggests a treaty with a public enemy, made binding with solemn rites. Derivation? **25. σύνθοιτο**: suggests an agreement with a private enemy or opponent. **μηδέν**: stronger than *μή*. Why acc.?

8. 26. καὶ γὰρ οὖν: 'and (not without result) for therefore,' 'therefore.' **ἐπιτρεπόμεναι**: 'attaching themselves (to him),' 'giving themselves over (to him),' construed with both *πόλεις* and *ἄνδρες*. **27. ἐγένετο**: G. 221 and 225, N. 1; H. 893, and 894, 2, c. **28. σπεισαμένου**: see IDIOMS. **ἂν παθεῖν**: G. 211; H. 964, (a). **παρά**: G. 191, VI., 4, (3), (*d*); H. 802, 3, e. **σπονδάς**: why pl.? see Vocab.

9. 30. Τισσαφέρνει: see p. 52, 13–18, and N. **ἐπολέμησε**: see N. to p. 60, 17. **πᾶσαι αἱ πόλεις**: i. e. *αἱ Ἰωνικαὶ πόλεις* of p. 52, 14.

Page 84. 1. ἑκοῦσαι: trans. as if an adv. G. 138, N. 7; H. 619, a. **2. Μιλησίων**: the name of the people put by *metonymy* for that of the city. **τοὺς φεύγοντας**: Milesians who had favored Cyrus and had on that account been banished from Miletus by Tissaphernes.

10. 3. καί: 'both.' **ἔργῳ**: 'by his conduct; how lit.? **4. πρόοιτο**: sc. *αὐτούς*, the exiles. G. 224; H. 900. **ἐπεί**: trans. 'after,' with the verb in the plup. **5. ἔτι — ἔτι**: emphasized by repetition. **6. κάκιον πράξειαν**: see IDIOMS under *πράττω*.

11. 7. Φανερὸς δ': see N. to p. 83, 23, and IDIOMS. In translating put the clause *καὶ εἰ . . . αὐτόν* first. **ἤν, ποιήσειεν**: G. 225; H. 894, 2. **τι, αὐτόν**: G. 165; H. 725, a. **8. νικᾶν**: 'outdo,' 'surpass;' sc. what? **πειρώμενος**: G. 280, N. 1; H. 981. **εὐχήν**: how emphasized? **9. ὡς εὔχοιτο**: an idea of *saying* is implied in *ἐξέφερον*. G. 243; H. 932, 2. **ἔστε νικῴη**: = *usque dum vicisset;* represents a subj. of dir. disc. G. 239, 1, 2, and 248; H. 921, 937.

10. ἀλεξόμενος: 'by recompensing,' 'by requiting,' governs *τοὺς εὖ* [*ποιοῦντας*] as well as *τοὺς κακῶς ποιοῦντας*, its meaning being extended by *zeugma*. H. 1059. "Outdo your friends in acts of kindness, your enemies in deeds of evil," was a common maxim in ancient life.

12. 10. καὶ γὰρ οὖν: see N. to p. 83, 26. **11. πλεῖστοι τῶν ἐφ' ἡμῶν**: 'very many of the men of our time,' 'very many of our contemporaries.' **ἑνί γε ἀνδρί**: 'at least for one man.' The thought is, that more men trusted Cyrus than any one else of that age. **13. προέσθαι**: here means 'to surrender,' 'to entrust.'

13. **14.** **μὲν δή**: almost = μὴν δή, 'still, in fact,' 'still, you see.' **τοῦτ'**: refers to what follows, an uncommon use. H. 696, a. **εἶποι**: G. 226, 2, (*b*); H. 872. **15.** **ἀδίκους**: why without τούς? H. 662. **εἴα**: what construction in Latin? For the form see G. 104; H. 359. **καταγελᾶν**: sc. ἑαυτοῦ. **16.** **πάντων**: part. gen., masc., dep. on ἀφειδέστατα. **ἐτιμωρεῖτο**: sc. αὐτούς. **ἦν**: here = ἐξῆν, *poterat*.

17. **ὁδούς**: the Persian kings laid out and kept in repair great thoroughfares connecting the different parts of the empire. **ποδῶν . . . ἀνθρώπους**: in the East from the earliest times the mutilation of offenders has been a common means of inflicting punishment and enforcing obedience. The Assyrian bas-reliefs abound in representations of the most cruel tortures. Among the Persians eyes were seared with hot irons, limbs, ears and noses cut off, tongues torn out, and mutilations even more revolting were not uncommon. A similar vein of cruelty ran through the ancient Gauls, who sometimes burned men alive, and also punished criminals by mutilation. Cf. Caesar's *Gallic War*, vi. 16, and vii. 4; and Heb. XI. 35–37.

18. **στερομένους**: G. 276, 1; H. 965. **ἐγένετο**: 'it was possible.' G. 134, N. 2; H. 602, d, remark. **19.** **μηδὲν ἀδικοῦντι**: 'if doing no wrong.' G. 277, 4, and 283, 4; H. 969, d, and 1025. **20.** **προχωροίη**: sc. ἔχειν. G. 233; H. 914, B, (2). Xenophon emphasizes the security of traffic, — one of the chief characteristics of good government.

14. **21.** **Τούς γε ἀγαθούς**: 'the brave at least.' **μέντοι**: 'however,' no matter how it might be with others. **εἰς**: 'in.' **ὡμολόγητο**: sc. Κῦρος; but trans. 'it was beyond dispute.' See N. to p. 55, 22. G. 200, N. 6, end; H. 849, c. **22.** **ἦν αὐτῷ**: see IDIOMS, p. 400. **23.** **Πισίδας**: see N. to p. 53, 22. **Μυσούς**: see N. to p. 73, 14. **καὶ αὐτός**: i. e. not only the army but himself with it. **24.** **ἑώρα**: G. 104, N. 1; H. 359, b. **τούτους**: order of trans., τούτους, οὓς ἑώρα κ.τ.λ. **25.** **ἄρχοντας**: G. 166; H. 726. **ἧς — χώρας**: = τῆς χώρας ἧν. The antecedent is made emphatic by being put at the end of the relative clause. G. 154, N.; H. 995, a. **26.** **ἐτίμα**: why not aor.?

15. **26.** **ὥστε** κ.τ.λ.: order of trans., ὥστε (αὐτὸν) φαίνεσθαι ἀξιοῦν τοὺς μὲν ἀγαθοὺς εἶναι εὐδαιμονεστάτους. **27.** **εὐδαιμονεστάτους**: G. 71, N. 4; H. 251. **29.** **οἴοιτο**: why opt.? **Κῦρον**: emphatic. **αἰσθήσεσθαι**; G. 202, 3; H. 855, a.

16. **30.** **Εἴς γε μὴν δικαιοσύνην**: 'Moreover, with respect to justice at least;' emphatic.

Page 85. 1. **ἐπιδείκνυσθαι**: 'to distinguish himself.' **βουλόμενος**: G. 280, N. 1; H. 981. **περὶ παντός**: see IDIOMS. 2. **ἐκ τοῦ ἀδίκου**: 'with injustice,' 'unjustly.' The Greek idiom involves the idea of source; the English, that of manner. **φιλοκερδούντων**: could this have been put in the nom.? G. 175, 1; H. 755.

17. 3. **αὐτῷ**: dat. of advantage. The example and encouragement of Cyrus made his subordinates faithful. 4. **στρατεύματι**: the Greek force alone is referred to. **ἀληθινῷ**: 'genuine,' i. e. 'trustworthy.' Difference between *ἀληθής* and *ἀληθινός*? **ἐχρήσατο**: 'had.' 5. **ἕνεκα**: G. 182, 2, N.; H. 758. 6. **ἔπλευσαν**: refers to the Greek officers who came from Greece across the sea to serve under him. **ἐπεί**: introduces a reason corresponding with *οὐ χρημάτων ἕνεκα*. **κερδαλεώτερον**: in pred. after *εἶναι*, whose subject is *πειθαρχεῖν*. 7. **κατὰ μῆνα**: trans. by an adj. Cf. G. 191, IV., 2, (2), (*c*); H. 800, 2, d.

18. 9. **οὐδενὶ πώποτ'**: 'never — his;' more vivid than *οὔποτε*, as it keeps definitely in view the person affected. In both Greek and Latin a dat. limiting the pred. is often used where the English idiom requires a possessive case. 10. **ἔργου**: G. 167, 3; H. 729, c, and R. **Κύρῳ**: G. 184, 4; H. 768.

19. 12. **τινα ὄντα**: 'that any one was.' G. 280; H. 982. **ὁρῴη**: G. 225; H. 894, 2. For the form see G. 115, 4; H. 410, a. **ἐκ τοῦ δικαίου**: 'in a proper way; see N. to l. 2 above. 13. **ἧς χώρας**: = what? G. 154; H. 995, a. **ἄρχοι**: G. 235, 1; H. 919, a. **προσόδους ποιοῦντα**: 'increasing the revenues,' like our expression, "make money." 14. **οὐδένα πώποτ'**: never from him.' G. 164; H. 724. What is to be supplied? **πλείω**: pl.; what would be the full form? 15. **ἐπόνουν**: in translating supply 'men.' 16. **ἅ**: what antecedent is to be supplied? G. 152; H. 996. **ἐπέπατο**: = *ἐκέκτητο*. **Κῦρον**: G. 164; H. 724. 17. **τοῖς πλουτοῦσιν**: G. 184, 2; H. 764, 2. 18. **ἀποκρυπτομένων**: sc. what, as obj.?

20. 19. **φίλους**: emphatic by position; order, *ὅσους φίλους ποιήσαιτο*. Some, however, make *φίλους* obj. of *θεραπεύειν*. In translating render the last clause first. **ποιήσαιτο**: G. 233; H. 914, B, (2). 20. **ὄντας**: trans. as *ὄντα* in l. 12. **συνεργούς, ὅ,τι**: 'helpers in anything which' (how lit.?). **τυγχάνοι βουλόμενος**: see IDIOMS. G. 235;

H. 919, a. **21.** **ὁμολογεῖται**: render as if impers., with *γενέσθαι* 'that he was.' **πρός**: trans. as if *ὑπό*. **22.** **θεραπεύειν**: sc. *τούτους*. G. 261, 1, N. 1; H. 952.

21. **22.** **καὶ γάρ**: see N. to p. 52, 14. **αὐτό**: G. 160, 1; H. 718. **23.** **οὗπερ**: after *ἕνεκα*. **φίλων**: G. 172, 1; H. 743. **δεῖσθαι**: when is the subject of the infin. not expressed? **ὡς συνεργοὺς ἔχοι**: explains *τοῦτο*. G. 216, 1; H. 881. **24.** **συνεργὸς τοῖς φίλοις τούτου**: 'co-worker with his friends in that.' G. 136, N. 3; H. 614, 940. **φίλοις**: governed by *συν-* in *συνεργός*. G. 186; H. 772, b. **25.** **ὅτου**: G. 171, 2; H. 742. **ἐπιθυμοῦντα**: why not to be rendered by a part.?

22. **26.** **Δῶρα**: placed first for emphasis. **οἶμαι**: parenthetical, hence without influence on the construction. **ἀνήρ**: appositive, but trans. *εἷς γ' ἀνήρ* 'for one man at least.' Cf. N. to p. 84, 11. **ἐλάμβανε**: sc. *Κῦρος*. **διὰ πολλά**: 'for many reasons.' Oriental etiquette required that every one approaching a king should bring a gift. Cyrus, however, by his own fairness and liberality aroused a generous spirit in others. **27.** **πάντων**: masc., dep. on *μάλιστα*. G. 168; H. 729, e. **28.** **τρόπους**: 'character.' **ὅτου**: i. e. *σκοπῶν πρὸς τοῦτο, ὅτου*. Why not acc.? This studied generosity of Cyrus, though prompted by a kindly nature, was probably directed by a desire to strengthen his cause.

23. **30.** **κόσμον**: G. 137, N. 4; H. 726. **πέμποι**: G. 233; H. 914, B. 2. **ὡς εἰς**: trans. 'intended for.'

Page 86. **1.** **καλλωπισμόν**: cf. N. to *στρεπτούς*, p. 70, 2. For the derivation cf. G. 129, 3; H. 551, 2. **ἔφασαν**: = *dicebant*, '(his attendants) used to report,' or '(those who sent gifts) used to say.' **2.** **δύναιτο**: what mode in dir. disc.? G. 245, and 226, 2, (*b*); H. 872, 930. **τούτοις πᾶσι κ.τ.λ.**: i. e. there were too many gifts for any one person to make use of, or else Cyrus thought that adornment of the person was a matter of little consequence. **3.** **φίλους, κόσμον**: G. 166; H. 726. **4.** **νομίζοι**: how different from the use of the opt. in *δύναιτο* above? G. 243; H. 932, 2.

24. **5.** **τὸ νικᾶν**: subject of *ἐστι* understood; sc. *αὐτόν*, or *Κῦρον*. **τὰ μεγάλα**: 'greatly,' 'far.' G. 160, 2; H. 719, b. **εὖ ποιοῦντα**: we should say, 'in well doing.' **6.** **οὐδέν**: stronger than *οὐ*. For the case see G. 160, 1; H. 718. **θαυμαστόν**: *not* in agreement with

οὐδέν. **7. ἐπιμελείᾳ, τῷ προθυμεῖσθαι**: G. 188, 1, N. 1; H. 780. **φίλων**: *not* dep. on *ἐπιμελείᾳ*. G. 175, 2; H. 749. **8. χαρίζεσθαι**: dep. on *προθυμεῖσθαι*. **ταῦτ'**: appositive and pleonastic, but repeating with emphasis the subject of *δοκεῖ*; pl., because referring to two ideas in the preceding clause. H. 697.

25. 9. ἔπεμπε: notice the force of the impf. **οἴνου**: G. 167, 4; H. 729, f. **10. λάβοι**: sc. *οἶνον*, but trans. 'might find (any),' 'might find (some).' G. 233; H. 914, B, 2. **λέγων**: i. e. through the messenger. **χρόνου**: distinguish between the uses of the gen., dat., and acc. in expressions of time.

11. τούτου: G. 175, 1; H. 755. **τοῦτον**: i. e. *οἶνον*; sudden transition from indir. to dir. disc., but giving the words of the messenger, not those of Cyrus. **σοί**: more emphatic, and hence in this case more polite, than *σοι*. **ἔπεμψε**: in cases like this the English idiom requires the present tense; but in both Greek and Latin more accurately the time of sending a message or letter is put in the past tenses, from the standpoint of the sender rather than of the receiver. Why not impf. here? **12. σου**: G. 172, N. 1; H. 743, a. **οἷς**: trans. as if *τούτοις οὕς*. G. 153, N. 1; H. 996, a, (2).

26. 14. χῆνας *κ.τ.λ.*: gifts from the king's table were not uncommon, and conferred the highest distinction upon the recipients. **15. ἡμίσεα**: used as a substantive; cf. Lat. *extrema agminis*. **ἐπιλέγειν**: force of *ἐπι-*? **17. τούτων**: G. 171, 2; H. 742.

27. 18. ἐδύνατο: the indic. is used here because more vivid than the opt. G. 233, N. 1; H. 918. **παρασκευάσασθαι**: sc. *χιλόν*. **19. ἐπιμέλειαν**: Persian commanders were very careful to provide adequate supplies. **διαπέμπων**: force of *δια-*? **20. ἄγουσιν**: *not* indic. **21. μή**: G. 219, 3; H. 1021. **22. ἄγωσιν**: the opt. might have been expected. G. 216, 1, and 2; H. 881. The Arabs, it is said, treat their horses with more consideration than their wives.

28. 23. πορεύοιτο: G. 233; H. 914, B, 2. **ὄψεσθαι**: sc. *αὐτόν*. **24. δηλοίη**: why not subj.? **25. τιμᾷ**: the use of the pres. indic. emphasizes the distinction conferred.

29. 25. ὧν: = *τούτων ἅ*. **ἀκούω**: for *ἀκήκοα*. In like manner we often say 'I hear,' where 'I have heard' would be more accurate. **26. Ἑλλήνων**: part. gen., made emphatic by separation from *οὐδένα*.

27. **τούτου**: G. 167, 2; H. 729, b. **τόδε**: G. 148, N. 1; H. 696. **28.** **δούλου**: G. 136; H 614. Under the absolutism of the later Persian kings "all were slaves save one." Even the members of the king's own family were as subject to his arbitrary command as the common throng. **ὄντος**: trans. 'although (he) was.' G. 277, 5; H. 969, e. **πλὴν**: what part of speech here? H. 758, a. **'Ορόντας**: see Chap. VI.

29. **καὶ οὗτος κ.τ.λ.**: order of trans., *καὶ οὗτος* (*'Ορόντας*) *δὴ ταχὺ εὗρε αὐτὸν* (for *τοῦτον*, i.e. the slave who gave to Cyrus Orontas's confidential letter to the king, see p. 72, 14–20), *ὃν ᾤετο εἶναι πιστόν οἱ* ('to himself'), *φίλτερον Κύρῳ ἢ ἑαυτῷ* The inference is that no one but Orontas ever proved faithless to Cyrus; but cf. p. 58, 12–14. **30.** **φίλτερον**: see Vocab., and G. 73, 1, 10; H. 250, b.

Page 87. **2.** **ἀλλήλοις**: here 'to each other,' *not* 'to one another.' Why? **καὶ οὗτοι μέντοι**: 'and those, it is true,' 'and those, to be sure.' **3.** **αὐτοῦ**: refers to whom? **ὄντες**: 'if (they) should be.' G. 277, 4, and 226; H. 969, d, and 902. **4.** **ἂν τυγχάνειν**: G. 211; H. 964, (a), and 872. **τιμῆς**: G. 171, 1; H. 739.

30. **5.** **τεκμήριον**: subject, or pred.? G. 141, N. 8; H. 669. **τὸ γενόμενον**: 'that which happened;' sc. *ἦν*. G. 276, 2; H. 966. **ἐν**: why expressed? G. 189, N. 1; H. 782, a. **τοῦ**: *not* 'the.' **ὅτι . . . βεβαίους**: what is the relation of this clause to *τεκμήριον*?

31. **8.** **ἀποθνήσκοντος**: why not aor.? **περὶ αὐτόν**: G. 191, VI., 7, N. 6; H. 788. **9.** **συντράπεζοι**: same as *ὁμοτράπεζοι*, p. 82, 3. No one sat at table with the Persian monarch. He dined alone, on a raised platform at the end of the banqueting-hall, so shielded by curtains that those in the lower part of the room could not see his face, although he himself could see them. The 'table-companions' were nobles who were honored by being allowed to dine in the same room with the king, served by royal pages. They were naturally his most trusted and devoted followers.

10. **τεταγμένος ἐτύγχανεν**: cf. Plan II., and IDIOMS under *τυγχάνω*. **12.** **πεπτωκότα**: in Lat. would be pf. infin. G. 280; H. 982. **ἔφυγεν**: up the Euphrates, to the last place of encampment.

CHAPTER X.

END OF THE BATTLE. VICTORY OF THE GREEKS.

1. 14. Ἐνταῦθα: resumes the account of the battle, broken off at the end of the eighth chapter to give place to the eulogy of Cyrus in chap. IX. **κεφαλή, ἡ δεξιὰ χείρ**: cut off by order of the king,—the head as originating treasonable designs, the right hand as executing them. When the unhoped for good tidings of Cyrus's death reached the king, says Plutarch (*Life of Artaxerxes*, 13), his courage revived, especially as his men began to gather closely about him again, 'and he went down from the hill (see N. to p. 82, 8), guided by the light of numerous torches. After he had come to the body of Cyrus and the head and right hand had been cut off, in accordance with a certain custom of the Persians, he had the head brought to himself; then clutching hold of it by the thick and bushy hair, he held it up before those still wavering or in flight. Those who saw it were astonished and did homage to him, and in a short time seventy thousand men were about him and went back with him to his camp.'

15. διώκων εἰσπίπτει: agree with *βασιλεύς* as the more important subject. **16. Κύρειον**: trans. as if *Κύρου*. G. 129, 12, and 128, 3, N. 3; H. 564, and 545, a. **στρατόπεδον**: where the baggage and noncombatants had been left before the battle. Here Ariaeus and his division seem to have halted in their flight until the king's army came up. **18. σταθμόν**: doubtless north or northwest of the camp. **ἔνθεν**: = *ἐξ οὗ*. G. 61; H. 217. **ὥρμηντο**: i. e. on the morning of the battle. **19. ὁδοῦ**: trans. as if *ὁδός* (= 'distance') were subject, and *παρασάγγαι* in the predicate.

2. 20. πολλά: pred.; trans. as if *ἃ πολλὰ ἦν*. **21. Φωκαΐδα**: the Persian king or prince, like the Sultan and the majority of other oriental potentates to-day, kept always a harem. Cyrus seems to have carried his liking for Greeks so far as to introduce into his harem women of that nationality. The woman mentioned here was a native of Phocaea, in Ionia, and named Milto, though called Aspasia by Cyrus. **σοφήν**: 'witty.'

3. 22. νεωτέρα: the comparative implies that there were two natives of Miletus in Cyrus's harem. **23. γυμνή**: i. e. dressed

only in the tunica, or under-robe, having left her outer robe in the hands of her captors. **πρὸς τῶν Ἑλλήνων**: sc. *τινός*. **26. αὐτῶν**: the Greeks who rushed to the rescue. **27. τἆλλα**: G. 142, 2, N. 3; H. 705. **28. αὐτῶν**: G. 182, 2; H. 757. **ἐγένοντο**: pl. on account of the proximity of **ἄνθρωποι**. **πάντ'**: emphatic. **29. ἔσωσαν**: repeated to emphasize the *rescue* by so few from the hands of so numerous an enemy.

Page 88. 4. 1. ἀλλήλων: G. 174; H. 748. **βασιλεύς, κ.τ.λ.**: notice the *chiasmus* in *βασιλεὺς, οἱ Ἕλληνες — οἱ μὲν διώκοντες* (referring to the Greeks), *οἱ δ' ἁρπάζοντες*. As the Greeks, who had not yet learned of Cyrus's death, were still pursuing the routed left wing of the Persian army, the king with another division plundered their camp. **3. ὡς**: G. 2, 6, N. 277; H. 978.

5. 5. ἐν τοῖς σκευοφόροις: see p. 87, 15–24. **εἴη**: what mode in Latin? **6. Τισσαφέρνους**: G. 171, 2, N. 1; H. 742, c. **νικᾶν**: = *victores esse*. **τὸ καθ' αὐτούς**: i. e. *τὸ καθ' αὐτοὺς μέρος τοῦ βασιλέως στρατεύματος*. **7. εἰς τὸ πρόσθεν**: see IDIOMS. **οἴχονται διώκοντες**: 'had gone in pursuit.' G. 200, N. 3; H. 827. The indic. is more vivid than the opt. here. G. 247, N. 1; H. 933, fine print. **8. συντάττεται**: force of the mid.? **9. ἐβουλεύετο Πρόξενον καλέσας**: 'called Proxenus and was asking him.' **10. εἰ**: *not* 'if.' G. 282, 4; H. 930. **πέμποι**: when may the opt. be used in indir. questions? **11. ἀρήξοντες**: G. 277, 3; H. 969, c.

6. 12. Ἐν τούτῳ: sc. *τῷ χρόνῳ*. Notice the *asyndeton*, from the rapid progress of the narrative. H. 1039. **δῆλος ἦν**: cf. p. 56, 17, and N. **13. ὄπισθεν**: i. e. of the Greeks, = *a tergo* (*Graecorum*). **συστραφέντες**: notice the force of -*υ*(*ν*)-; the Greeks faced about in a body, closing up their ranks.

14. ὡς προσιόντος: sc. *βασιλέως*, 'supposing that the king would advance.' G. 200, N. 3, (*b*); H. 477, a. **ταύτῃ**: i. e. along the bank of the river, where the right wing of Cyrus's line had stood. This movement would have brought the king face to face with the Greeks, who turned about and waited to receive him. **δεξόμενοι**: why *fut.* part.? **15. παρῆλθεν**: trans. as plup. **τοῦ εὐωνύμου κέρατος**: i. e. of Cyrus. **16. ἀναλαβών**: *ἀνα-* here = 'back.' **17. τοὺς . . . αὐτομολήσαντας**: how many of these there were is not known; they are elsewhere referred to only in II. i. 6. They had probably gone over to the side of Cyrus thinking that he had won the battle.

7. **20.** **διήλασε κατά** : 'charged against and through' (δι-). **21.** **πελταστάς** : where stationed? See p. 78, 18–20, and Plan II. **22.** **διαστάντες** : the peltasts could get out of the way more easily and quickly than the heavy infantry. **ἠκόντιζον** : more definite than *ἔπαιον*. **αὐτούς** : i. e. *τοὺς σὺν Τισσαφέρνῃ*. **24.** **ἐλέγετο** : trans. as if impers.; with *γενέσθαι*, 'it was said that he showed himself.' Episthenes by a skilful handling of his troops received the charge in such a way as to inflict great damage on the enemy.

8. **25.** **μεῖον ἔχων** : see IDIOMS under ἔχειν. **οὐκ ἀναστρέφει** : although Tissaphernes had charged clear through the line of peltasts, he came off so badly that he did not dare to face about and charge them again, but kept on till he fell in with the king, who was sacking Cyrus's camp. All this had happened before the events narrated above, ll. 1–11.

9. **29.** **ἦσαν** : i. e. *οἱ βάρβαροι*, or *βασιλεὺς καὶ Τισσαφέρνης*. **κατά** : 'opposite.' **τὸ εὐώνυμον κέρας** : Xenophon has in mind the first order of battle. As the Greeks had faced about, their left now rested on the river and their right wing stood where the left had been at the beginning of the battle. See Plan III., B.

Page 89. **1.** **περιπτύξαντες** : the Greeks now stood in line at right angles with the Euphrates, facing up-stream. The king's army stood facing in the opposite direction, at some distance to the right of the Greeks. See Plan III., B. The Greeks feared that the king's line would wheel half way around and charge toward the river, thus hemming them in completely. In order to be prepared for this manœuvre they wheeled half way around, so that their rear was protected by the river. See Plan III., C.

10. **3.** **ἐν ᾧ** : sc. *χρόνῳ*, 'while.' **4.** **εἰς ταὐτὸ σχῆμα** : i. e. the king's army wheeled about as the Greeks had done, and stood parallel with the river; the two armies now stood facing each other as at the beginning of the battle. See Plan III., C. **5.** **τὸ πρῶτον** : see pp. 79, 80, and Plan II. **μαχούμενος** : force of the fut.? **6.** **ὄντας** : sc. *τοὺς βαρβάρους*; trans. 'were.' Why? **7.** **παρατεταγμένους** : 'drawn up beside' one another, = 'in battle array.' **8.** **τὸ πρόσθεν** : see p. 80, 23-29.

11. **9.** **ἐδέχοντο** : sc. *αὐτούς*. **ἐκ πλείονος** : = *ex longiore intervallo*, 'at a still greater distance,' i. e. from the Greeks. **10.** **κώμης** : perhaps Cunaxa; see N. to p. 78, 14. G. 191; H. 784, a.

12. **11.** **γήλοφος**: poetic word. There are no conspicuous hills in the region in which the battle was fought; but mounds, marking the sites of ruined cities, are frequently met with, and doubtless in Xenophon's time presented the same appearance that they do to-day. On one of these, probably, the king's cavalry halted. **12.** **ἱππέων**: G. 172, 1; H. 743. **13.** **τὸ ποιούμενον**: = 'what was going on.' **γιγνώσκειν**: sc. *τοὺς Ἕλληνας* as subject-acc.

14. **ἀετόν**: carried on the end of a long pole, which seems to have been attached to the front of the royal chariot. That a similar emblem was used by the Assyrians, before the time of the Persians, is shown by the discovery at Nineveh of a bas-relief with a representation of an eagle evidently intended as a military ensign. **15.** **ἀναπεπταμένον**: 'with extended wings' (lit. 'spread out').

13. **16.** **λείπουσι . . . ἱππεῖς**: why is the natural order of words reversed? **18.** **ἄλλοι ἄλλοθεν**: see IDIOMS; they were fleeing in scattered groups from different parts of the hill at the same time H. 704, a. **ἱππέων**: G. 172, 1; H. 743. **τέλος**: trans. as if an adv. G. 160, 2; H. 719. **19.** **ἀπεχώρησαν**: notice the changes of tense in *λείπουσι*, *ἐψιλοῦτο*, and *ἀπεχώρησαν*, marking the progress of the flight.

14. **20.** **ὑπ' αὐτόν**: 'at the foot of it.' Why not dat.? G. 191, VI., 7, N. 6; H. 788. **στήσας**: transitive, or intrans.? G. 195, N. 1; H. 500, 1.

15. **22.** **κελεύει**: sc. *αὐτόν*, or *αὐτούς*? **κατιδόντας**: notice the force of *κατ(α)-*, 'looking *down*' from the elevation upon the country beyond. **τὰ ὑπὲρ τοῦ λόφου, τί ἐστιν**: for *τί ἐστιν τὰ ὑπὲρ τοῦ λόφου*, = 'what was beyond the hill;' prolepsis. H. 878. **24.** **ἀνὰ κράτος**: see IDIOMS. **25.** **σχεδὸν ὅτε ταῦτ' ἦν**: = *eodem fere tempore*, 'about the same time.'

16. **26.** **ἔστησαν**: 'stood' at the foot of the hill, where they had halted in accordance with the command of Clearchus; see l. 20 above. They were probably two or three miles east of the Euphrates. **θέμενοι τὰ ὅπλα**: cf. IDIOMS, p. 402. **28.** **φαίνοιτο**: G. 250, N.; H. 925, b. **ἀπ'**: broader in meaning than *παρά*, and hence more forcible; not only did no one come from his side (i. e. sent by him, *παρά*), but no one even came from where he was, (*ἀπό*) bringing report about

him. **29. αὐτὸν τεθνηκότα**: 'that he was dead.' Why not *τεθνηκέναι?* G. 280, and 200, N. 6; H. 849, and 827. **30. τι**: i. e. some strategic point.

17. 30. αὐτοί: 'they themselves,' the Greeks in distinction from Cyrus. G. 79, N. 1; H. 680, 2.

Page **90. 1. εἰ**: 'whether.' G. 282, 4; H. 1016. **2. ἄγοιντο**: subj. of deliberation in dir. disc. Why opt. here? G. 244, 256; H. 932, 2, (2). **2. στρατόπεδον**: sacked in part by the king just after the first engagement, while the Greeks were in pursuit; see p. 87, 15–29. **3. δορπηστόν**: as it was now the first week in Sept., the sun at Babylon set about 6.20 o'clock. The soldiers must have reached their camp some time after sunset, and the passage can hardly be taken as designating the *usual* time of the afternoon meal. Cf. p. 36. **4. τὰς σκηνάς**: i. e. *τὸ στρατόπεδον*.

18. 5. τοῦτο: 'such.' **καταλαμβάνουσι**: sc. *οἱ Ἕλληνες*. **7. διηρπασμένα**: 'had been seized as plunder.' G. 280; H. 982. **εἴ τι σιτίον ἢ ποτὸν ἦν**: coördinate with *τὰ πλεῖστα* as obj. of *καταλαμβάνουσι*; trans. by a clause beginning with 'whatever.' **ποτόν**: referring to wine, considered by the Greeks a necessary article of diet. **8. μεστάς**: why without the article? sc. *οὔσας*; trans., 'which were full.' G. 141, N. 8; H. 669. **9. λάβοι**: G. 248, N., end; H. 937. **11. ἐλέγοντο**: see N. to p. 55, 22. Cyrus must have obtained these supplies after leaving the desert; cf. p. 69, 14–20. **καὶ ταύτας**: 'these too,' as well as the other provisions and articles of value.

19. 12. οἱ πλεῖστοι: difference in meaning between *πολλοί, οἱ πολλοί, πλεῖστοι,* and *οἱ πλεῖστοι?* **13. πρίν**: G. 274; H. 955. Read p. 36. At the present time the orientals in the region where the Greeks now were have their breakfast, like the Greeks, about eleven o'clock. See Layard's *Nineveh and its Remains*, vol. i. p. 292. **15. οὕτω**: hungry and weary, but not despondent; for they had come off victorious, and did not yet know that Cyrus had fallen. Read pp. 22, 23. Xenophon's description of the battle varies in several particulars from that given by Plutarch; but the discrepancy is no greater than that in the case of several battles of the late War for the Union, where reports of men on the different sides have been compared.

BOOK II.

ΛΟΓΟΣ: see N. to title on p. 51.
B′: = δεύτερος.

CHAPTER I.

NEGOTIATIONS OF THE GREEKS WITH ARIAEUS AND THE KING.

Page 91. 1. 1–6. Ὡς . . . δεδήλωται: gives a summary of the contents of Book I.; probably not written by Xenophon, but added by some reader or editor, not unlikely by him who divided the Anabasis into books and chapters; read pp. 46, 47. There are three principal reasons why this summary is considered an interpolation: — 1. It may be omitted without interrupting the progress of the narrative. 2. The words Ἅμα δὲ τῇ ἡμέρᾳ at the beginning of l. 7 follow naturally after *ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο*, the closing sentence of Book I. 3. Unless the summary be rejected, the *μέν* in the last sentence of Book I. has no correlative *δέ*. Similar reasoning may be applied to the summaries at the beginning of the third, fourth, fifth, and seventh books.

1. Ὡς . . . ἐστρατεύετο: see Book I., I. to II. 4. **Ὡς**: adv., conj., or prep.? **Κύρῳ**: G. 184, 3; H. 767. **τὸ Ἑλληνικόν**: sc. *στράτευμα*. G. 139, 1, N.; H. 621, c. **ὁπότε**: definite, or indefinite? **2. τόν**: *not* 'the.' **ἐστρατεύετο**: why not aor.? G. 200, N. 5, (*a*); H. 829. **3. ἀνόδῳ**: for *ἀναβάσει*; see Vocab., and N. to title on p. 51. As mentioned here the 'up-march' comprised only the journey from Sardis to the place where the battle was fought, near Cunaxa, as described in Book I., chapters II. 5 to VIII. **ὡς . . . ἐγένετο**: see Book I., VIII. **ὡς . . . ἐτελεύτησε**: see Book I., VIII. 24–29. **4. ὡς . . . ζῆν**: see Book I., X. **ἐπί**: how different in meaning from *ἐπί* in l. 2? **τό**: 'their;' cf. p. 90, 2–4. **5. τὰ πάντα**: G. 160, 1; H. 718. **νικᾶν**: 'that they were victorious.' Why is the subject-acc. omitted?

Cf. G. 260, 2, and 134, 3; H. 946, 940. **6**. **ἔμπροσθεν**: G. 141, N. 3; H. 666, c. **δεδήλωται**: what is the subject?

2. 7. Ἅμα τῇ ἡμέρᾳ: see IDIOMS. G. 186; H. 772, c. It was now probably Sept. 4. **οἱ στρατηγοί**: how many? What were their names? Cf. pp. 29, 30. **8. ἄλλον**: '(any one) else.' **πέμποι, φαίνοιτο**: opt. in implied indir. disc. G. 248 and 250, N.; H. 937 and 925, b. **σημανοῦντα**: G. 277, 3; H. 969, c. **ὅ,τι**: why not *τί*? G. 149, 2, end; H. 700.

3. 9. ἔδοξεν αὐτοῖς: 'they resolved.' How lit.? **10. προϊέναι**: G. 259; H. 949. **11. συμμίξειαν**: cf. the use of the subjunctive in Latin after *dum*, *donec*, and *quoad*. G. 239, 2, and N. 2; H. 921. **ἐν ὁρμῇ**: see IDIOMS. **ὄντων**: sc. *αὐτῶν*; render by a clause introduced by 'when.' **12. ἅμ' ἡλίῳ ἀνέχοντι**: see IDIOMS. **ἦλθε**: sc. *αὐτοῖς*. **Τευθρανίας**: see Vocab. and Map. **ἄρχων**: distinguish between *ἄρχων*, *βασιλεύς*, *τύραννος*, and *σατράπης*. **13. γεγονὼς ἀπό**: trans., 'a descendant of.' How lit.? **Γλοῦς**: see N. to p. 67, 25.

14. Ταμώ: gen. See N. to p. 58, 23, and Vocab. **τέθνηκεν**: 'was dead.' Notice the use of the indic., emphasizing the most important *fact*; the following verbs are more regularly in the opt. G. 200, N. 6, and 247, N. 1; H. 849, 933. **15. πεφευγὼς εἴη**: for *ἐπεφεύγει*. G. 118, 2, and 243, N. 1; H. 457, and 935, b. **ἐν τῷ σταθμῷ**: trans. as if *εἰς τὸν σταθμόν*; cf. p. 87, 16–19. G. 191, VI., 7, N. 6, end; H. 788. **τῶν ἄλλων**: sc. *βαρβάρων*, i. e. of Cyrus's army; see p. 87, 12. **ὅθεν**: trans. as if *ἐξ οὗ* (referring for antecedent to *σταθμῷ*).

16. τῇ προτεραίᾳ: sc. what? G. 139, 1, N.; H. 621, c. **ὥρμηντο**: G. 243, N. 1; H. 935, b. **λέγοι**: G. 243; H. 932, 2. **ὅτι . . . ἥκειν**: indir. disc. dependent on **λέγοι**, which is itself in indir. disc. after **ἔλεγον**. Cf. p. 58, 21, and N. **17. ἡμέραν**: difference in force between the gen., dat., and acc. in expressions of time? **περιμενοίη κ.τ.λ.**: in dir. disc., *ἐὰν μέλλητε ἥκειν, ὑμᾶς περιμενῶ*. H. 934. **τῇ ἄλλῃ**: = *τῇ ὑστεραίᾳ* (*ἡμέρᾳ*). **18. ἀπιέναι**: = *se rediturum esse*; in dir. disc., *ἄπειμι*. Notice the different constructions after **λέγοι** and **φαίη**. G. 260, 2, N. 1; H. 946, b. **ἐπ'**: 'in the direction of,' 'toward.' **ἦλθεν**: why not opt.? See references on *ὥρμηντο* above.

4. 19. Ταῦτ': 'this.' H. 635. **20. πυνθανόμενοι**: others learned from the generals by *inquiring* what the news was; and so it spread, without formal announcement. Could *μανθανόμενοι* have been

used here? **βαρέως ἔφερον**: see IDIOMS under *φέρω*. **τάδ'**: see N. to p. 60, 11. **21. 'Αλλ'**: 'Well.' H. 1046, 2, b. **ὤφελε κ.τ.λ.**: see IDIOMS. How lit.? G. 251, 2, N. 1; H. 871, a. **ζῆν**: G. 260, 1; H. 948. **22. ἡμεῖς**: emphatic. **23. ὑμῖν**: G. 186, N. 1; H. 772. **εἰ . . . βασιλέα**: 'if you had not come, we should be marching against the king;' the messengers from Ariaeus came just as the Greeks were starting. G. 222; H. 895.

Page 92. 1. βασιλέα: see N. to p. 52, 3. **ἐπαγγελλόμεθα**: 'we propose;' more forcible from contrast with *ἀπαγγέλλετε* in the preceding sentence. **2. καθίσειν**: sc. *ἡμᾶς* as subject-acc.; in dir. disc., *καθίσομεν*, Att. *καθιοῦμεν*. G. 223; H. 894, 1. The regular Attic form for *καθίσειν* is *καθιεῖν*, which some editions substitute for it here. Read p. 46. **3. τῶν νικώντων ἐστίν**: = *eorum qui vicerunt*, 'belongs to those who conquer,' 'is (the privilege) of those who have conquered.' G. 169, 1; H. 732, c. **καί**: *not* 'and.' **τὸ ἄρχειν**: = *imperium*.

5. 4. τοὺς ἀγγέλους: Procles and Glus. **5. Χειρίσοφον**: as representing Sparta Chirisophus would be apt to have more influence than the other generals in negotiating with the Persians. Cf. N. to p. 64, 10. **6. ἐβούλετο**: sc. *ἀποσταλῆναι* or *ἰέναι*. **ξένος**: see N. to p. 53, 12.

6. 10. κόπτοντες: 'by slaughtering' (G. 277, 2; H. 969, a); pl. from the idea of *στρατιῶται* in *στράτευμα*. G. 138, N. 3; H. 633. **ξύλοις**: 'for firewood.' G. 137; H. 623. **μικρόν**: G. 161; H. 720. **11. φάλαγγος**: evidently the first position on the field is referred to; cf. Plan II. **12. οἰστοῖς**: G. 188, 1, N. 2; H. 777. **πολλοῖς οὖσιν**: 'of which there were many.' How lit.? **ἠνάγκαζον**: i.e. at the commencement of the battle. **13. ἐκβάλλειν**: 'to empty out' from their quivers, as a precaution against treachery. **τοὺς αὐτομολοῦντας**. cf. p. 76, 27, 28. **14. γέρροις κ.τ.λ.**: see p. 79, 9, 10 and N.

7. 15. ἦσαν φέρεσθαι: = 'were to be gotten,' 'were to be obtained,' for firewood. G. 259, 136; H. 950. **16. ἔρημοι**: sc. *οὖσαι*; to be construed, by a kind of *zeugma*, both with *πέλται*, meaning 'without owners,' and with *ἅμαξαι*, meaning 'empty,' the provisions having been plundered. **οἷς**: 'these (as fuel).' Remember that the relative at the beginning of a clause should often be translated as if a demonstrative or personal pronoun. **κρέα**: emphatic by position; the soldiers had *meat* and nothing else; cf. N. to p. 69, 18. **ἕψοντες**: 'cooked and.'

18. **περὶ πλήθουσαν ἀγοράν**: see N. to p. 78, 1. **19.** **οἱ ἄλλοι**: partitive apposition. G. 137, N. 2; H. 624, d. Sc. *ὄντες*. **20.** **ἦν**: emphatic, 'there was.' **ἐτύγχανε ὤν**: cf. N. to p. 51, 5. **21.** **ἐντίμως ἔχων**: see IDIOMS under **ἔχω**. H. 810. **22.** **προσεποιεῖτο**: 'pretended.' Why impf.? **εἶναι**: G. 260, 1; H. 948. **τῶν ἀμφί**: sc. *πραγμάτων*, 'in matters of.' G. 180, 1, and 141, N. 3; H. 753, and 666, c. **τάξεις**: here 'tactics,' i. e. Greek tactics, the superiority of which to their own the Persians had learned at great cost to themselves. Read p. 12.

8. **23.** **προσελθόντες**: G. 277, 6; H. 968. **26.** **ἀπέκτονε**: G. 109, 3, and 110, IV., (*d*); H. 450, and 451, a. **παραδόντας, ἰόντας**: = *traditis armis, euntes*, the first participle in time being subordinate to the second. G. 277, 2; H. 969, a. **27.** **θύρας**: cf. N. to p. 83, 2. **εὑρίσκεσθαι**: why mid.? G. 199, 2; H. 813. **τι**: attracted into the conditional clause; order of trans., *εὑρίσκεσθαί τι ἀγαθόν, ἐὰν δύνωνται*, or *εὑρίσκεσθαι, ἐὰν δύνωνται, ἀγαθόν τι*.

9. **29.** **βαρέως ἤκουσαν**: see IDIOMS. **ὅμως δέ**: 'and yet,' although they were angry. **τοσοῦτον**: '(only) this.' How lit.? **30.** **τῶν νικώντων**: cf. l. 3 above, and N. **εἴη**: G. 243; H. 932. **'Αλλ'**: abrupt change to dir. disc. as Clearchus turns to address another part of his audience.

Page 93. **1.** **ἄνδρες**: see N. to p. 60, 12. **τούτοις**: G. 184, 1; H. 763. **2.** **κάλλιστον**: put first, since to the Greek honor was all-important. **ἔχετε**: 'you can,' 'you are able,' sc. **ἀποκρίνασθαι**; cf. Lat. *habete* (*dicere*). **3.** **ἥξω**: 'I will return.' **ἐκάλεσε**: trans. as if plup. H. 837. **4.** **ἴδοι**: G. 216; H. 881. **ἱερά**: see N. to p. 80, 14. **ἐξῃρημένα**: pred., = 'which had been taken out.' Clearchus was only to see the result of the sacrifice, not to officiate. **θυόμενος**: force of the mid.? See N. to p. 77, 18, and Vocab. G. 199, 2; H. 813.

10. **5.** **"Ενθα δή**: 'Then, you see.' **6.** **ὤν**: 'since he was.' G. 277, 2; H. 969, b. **πρόσθεν**: 'rather,' 'sooner.' **ἀποθάνοιεν, παραδοῖεν**: G. 245. What form in dir. disc.? **7.** **'Αλλ'**: see N. to p. 91, 21. **8.** **πότερα**: G. 282, 5; H. 1017. **ὡς κρατῶν**: 'because thinking that he is conqueror.' G. 277, N. 2, (*a*); H. 978. **9.** **ὡς διὰ φιλίαν**: used instead of the more common *ὡς φίλος*. **εἰ μὲν γάρ**: sc. *αἰτεῖ*. **τί**: 'why.'

10. **ἐλθόντα**: 'come and.' G. 277, 2; H. 969, a. **πείσας**: i. e. by offering some inducement; cf. N. to p. 63, 16. **11.** **τί**: 'what.' **τοῖς στρατιώταις**: G. 184, 4; H. 768. Cf. IDIOMS, p. 403. **12.** **αὐτῷ**: G. 184, 1; H. 764, 1. **ταῦτα χαρίσωνται**: 'they shall have given these up as a favor,' = 'they shall have made him a present of these.' H. 898, c. **πρὸς ταῦτα**: 'to this.' Notice the asyndeton in rapid narration.

11. **13.** **νικᾶν**: cf. N. to p. 91, 5. G. 260, 2; H. 946. **14.** **αὐτῷ τῆς ἀρχῆς ἀντιποιεῖται**: = *cum eo de imperio contendit.* G. 173, 1, N. 2; H. 739, a, and 772. **15.** **ἑαυτοῦ**: freely, 'in his power.' G. 169, 1; H. 732. **ἔχων** [sc. ὑμᾶς], **δυνάμενος**: G. 277, 2; H. 969, b. **μέσῃ τῇ**: G. 142, 4, N. 4; H. 671. **16.** **ποταμῶν**: i. e. the Euphrates and the Tigris. G. 182, 2; H. 757. **πλῆθος**: emphatic by position. **17.** **ἀγαγεῖν**: G. 100, 2, N. 4; H. 436. **ὅσον**: 'so great that.' **οὐδ'**: = *ne — quidem.* H. 1043, 2. **παρέχοι . . . δύναισθ' ἄν**: G. 224; H. 900. **παρέχοι** [αὐτοὺς] **ὑμῖν**: 'he should turn (them) over to you.'

12. **19.** **Θεόπομπος**: mentioned only here. Some think that Xenophon himself made the speech which follows, but from modesty assigns it to an imaginary Theopompus. Diodorus Siculus (XIV. 25) attributes it to Proxenus. **20.** **ἡμῖν ἐστιν**: see IDIOMS. **21.** **ἄν**: with χρῆσθαι. What mode of dir. disc. does this inf. represent? G. 211; H. 964. **22.** **καί**: *not* 'and.' H. 1042. **παραδόντες ταῦτα**: render by a clause introduced by 'if.' G. 226, 1, and 277, 4; H. 902, and 969, d. **23.** **σωμάτων**: G. 172, 1; H. 743. **ἀγαθά**: here subst.; see Vocab. **ἡμῖν ὄντα**: 'which we have.' **24.** **σύν**: 'with the help of.' G. 191, II., 2. H. 806. **25.** **μαχούμεθα**: emphatic; independent finite form where μαχεῖσθαι, after οἷον, might have been expected. **ἀκούσας**: 'on hearing.' G. 277, 2; H. 969, b.

13. **26.** **φιλοσόφῳ**: derivation? cf. G. 131, 131, 6, and 132, 1; H. 576, and 585, a. Why dat.? **27.** **ἔοικας**: G. 104, 109, 3, and 200, N. 6; H. 369, 492, 7, and 849, b. **νεανίσκε**: 'young fellow.' G. 129, 8; H. 558, 3. **οὐκ ἀχάριστα**: i. e. 'charmingly;' sarcastic. **28.** **ἀνόητος**: G. 136, N. 1; H. 614. **ὤν**: 'that you are.' G. 280; H. 980, and 982. **ἀρετήν**: = Latin *virtus*, 'courage.' **περιγενέσθαι ἄν**: implies another protasis, such as 'if you should try it.' G. 226, 2; H. 903. For the inf. see G. 226, 3; H. 946. What mode does the inf. here represent? **29.** **δυνάμεως**: G. 175, 2; H. 749.

14. **29.** **ἔφασαν**: 'they (i.e. Xenophon's informants) said,' = 'it was reported.' **30.** **λέγειν**: G. 260, 2, N. 1, (*a*); H. 946, b. **ὑπομαλακιζομένους**: 'half-yielding,' (lit. 'softening down'); for the force of **ὑπο-** see G. 191, VI., 7; H. 808, 3. **ἐγένοντο**: 'they had proved.' H. 837.

Page 94. **1.** **πολλοῦ**: G. 178, N.; H. 746. **γένοιντο, βούλοιτο**: G. 224; H. 900. **2.** **εἴτ' — εἴτ'**: see Vocab. and H. 1045, 2. **ἄλλο τι**: 'any other (undertaking).' G. 188, 1, N. 2; H. 777, a, end. **χρῆσθαι**: sc. *αὐτοῖς*. **ἐπ' Αἴγυπτον κ.τ.λ.**: contains the chief suggestion of the speech, but is put in a subordinate place as an afterthought. Egypt had been conquered by Cambyses in 525 B.C., but had revolted in 460 and been reconquered soon afterwards. On the death of Darius II. (Nothus), the father of Artaxerxes, the Egyptians had again revolted, and as this rebellion was still going on the Greeks hint that they might help the king to put it down. **3.** **στρατεύειν**: sc. *ἐθέλοι*. **συγκαταστρέψαιντ' ἄν**: sc. *Αἴγυπτον*, but to be taken by zeugma also with **ἄλλο τι**. **αὐτῷ**: G. 187; H. 775.

15. **4.** **ἐν τούτῳ**: sc. what? Reason for the asyndeton? **εἰ**: *not* 'if.' G. 244, and N. 2; H. 1016. **ἀποκεκριμένοι εἶεν**: G. 118, 1; H. 465. **5.** **ὑπολαβών**: sc. *τὸν λόγον*, 'answering,' or 'answered and.' **6.** **ἄλλος ἄλλα**: see IDIOMS. H. 704, a. **λέγουσι**: agrees with *οὗτοι* rather than with **ἄλλος**. **7.** **τί λέγεις**: more nearly 'what you think,' 'what your opinion is,' than 'what you say.'

16. **8.** **ἄσμενος**: trans. as if an adv. See IDIOMS. G. 138, N. 7; H. 619. **οἶμαι**: parenthetical, hence without influence on the construction. **9.** **οἱ ἄλλοι**: sc. *ἄσμενοι ἑωράκασιν*. **καὶ ἡμεῖς**: sc. *Ἕλληνές ἐσμεν*. **10.** **ὄντες** 'since we are.' G. 277, 2; H. 969, b. **πράγμασι**: 'troubles.' **11.** **συμβουλευόμεθα**: 'we ask your advice.' Cf. N. to p. 53, 18. G. 199, 2; H. 813. **σοι**: G. 187; H. 775. **τί**: introduces an indir. question. G. 282, 1; H. 1011. **ὧν**: = *τούτων ἅ*. G. 153, N. 1; H. 996, a.

17. **12.** **πρὸς θεῶν**: see IDIOMS. **13.** **καὶ ὅ**: relative repeated contrary to usage. G. 156; H. 1005, and a. **εἰς**: for **ἐν**. G. 191, VI., 7, N. 6; H. 788. **14.** **ἔπειτα**: trans. as if an adj., 'future.' **λεγόμενον**: '(whenever) mentioned.' **ὅτι . . . τάδε**: explanatory of **ὅ** above. **15.** **κελεύσων**: G. 277, 3; H. 969, c. **τά**: *not*

'the.' G. 141, N. 2; H. 658. **16. συμβουλευομένοις συνεβούλευσεν**: notice the *paronomasia*, the use of words of similar sound near each other. **17. ὅτι κ.τ.λ.**: in Latin, *fieri non posse quin, quodcunque suaseris, in Graecia referatur.* **ἀνάγκη**: sc. *ἐστι*. G. 261, 1, and N. 1; H. 952. **ἃ ἄν**: G. 232, 3, and 233; H. 916.

18. 19. δέ: 'now,' resumes the narrative interrupted by the preceding quotation; so *οὖν* is often used. **ὑπήγετο**: notice the force of *ὑπ'-*, '*craftily* suggested.' How lit.? G. 200, N. 2; H. 832. **αὐτόν**: intens., and emphasized by the preceding *καί*, 'even.' G. 145, 1; H. 680, 1. **20. πρεσβεύοντα**: not *πρέσβυν*, or *πρεσβευτήν*, because Phalinus was not a regular envoy, but was acting as embassador on this special occasion. **21. εἶεν**: G. 216, 1; H. 881.

19. 22. ὑποστρέψας: 'eluding,' 'evading' the question. The term is borrowed from a feint in wrestling, where one of the contestants has gained an advantage, but the other by an adroit movement slips from under him. Phalinus was a match for Clearchus. It was a case of "Greek meeting Greek." **23. τῶν**: not to be translated. H. 657, b. **μυρίων**: G. 167, 6; H. 729, e. **μία τις**: sc. *ἐλπίς*. H. 621, d. The use of the indef. pron. makes the possibility of a hope seem even more remote. **24. σωθῆναι**: G. 259; H. 949. **πολεμοῦντας**: for *πολεμοῦσι*. G. 138, N. 8; H. 941. **βασιλεῖ**: G. 186, N. 1; H. 772. **25. εἰ δέ τοι**: 'but of course if.' H. 1037, 10. **μηδεμία**: why not *οὐδεμία*? G. 283, 2; H. 1021. **26. ἄκοντος βασιλέως**: see IDIOMS. G. 183; H. 970, and 972, b. **σώζεσθαι**: direct or reflexive mid.?

20. 28. πρὸς ταῦτ': 'in reply.' **29. Ἀλλὰ ταῦτα δὴ σὺ λέγεις**: 'Well, this of course is *your* opinion.' G. 134, N. 1; H. 602, a. **λέγεις**: see N. to l. 7 above. **30. φίλους**: sc. *ἡμᾶς*. **πλείονος**: G. 178, N.; H. 746.

Page 95. 1. εἶναι: for *εἴημεν*, after *οἰόμεθα*. G. 246; H. 946. **ἔχοντες, παραδόντες**: G. 277, 4; H. 969, d. **ἄλλῳ**: sc. *τινι*.

21. 4. δή: 'then,' marks the conclusion of the talk. **5. μένουσι** [sc. *ὑμῖν*]: 'if (you) would stay,' 'if (you) would remain.' G. 226, 1; H. 902. **6. εἴεν**: G. 248, 2; H. 932, 2. **προϊοῦσι** [sc. *ὑμῖν*]: refers to advancing against the king. **ἀπιοῦσι**: implies retreating back toward the coast. **7. πόλεμος**: sc. *εἴη*. **εἴπατε**: H. 438. **8. ἐστιν**: 'there is;' made emphatic by the change from the fut., in

μενεῖτε, to the pres. **ὡς πολέμου ὄντος**: 'with the understanding that there is war.' G. 183, and 280, N. 4; H. 970. **ὡς**: both causal and declarative. H. 1049, and 1054. **ἀπαγγέλλω**: 'I am to announce.' G. 256; H. 866, 3.

22. 10. τοίνυν: 'well, then.' **11. ἡμῖν ταὐτὰ δοκεῖ**: see IDIOMS, p. 400. How lit.? **12. ἀπεκρίθη**: an unclassical form; asyndeton in rapid narration.

23. 16. ἀπεκρίνατο: by some editors changed to *ἀπεκρίθη*; but as Xenophon is fond of varying his expressions it is not unlikely that he wrote *ἀπεκρίθη* above and *ἀπεκρίνατο* here. **Σπονδαί**: sc. *εἰσιν*. **μένουσιν κ.τ.λ.**: sc. *ἡμῖν*. **17. ποιήσοι**: G. 202, 4, and 203, N. 3; H. 855, and 855, a. **διεσήμηνεν**: notice the force of *δι-*, '*distinctly* indicate,' '*clearly* show,' as *between* the alternatives. The negotiations with Phalinus well illustrate both the spirit and the adroitness of the Greek character.

CHAPTER II.

THE GREEKS WITH ARIAEUS. THEIR ADVANCE TOGETHER.

1. 18. μὲν δή: 'So then.' **οἱ σὺν αὐτῷ**: who? Cf. p. 92, 18–20. **οἱ δὲ παρ' Ἀριαίου**: = *οἱ δὲ παρ' Ἀριαῖον ἀπελθόντες παρ' Ἀριαίου ἧκον.* First from Ariaeus Procles and Glus had come; with these on their return to him the Greeks had sent Chirisophus and Menon. See p. 91, 11–14; p. 92, 5–7. **19. Προκλῆς καὶ Χειρίσοφος**: partitive apposition. H. 624, d. **20. ἔμενεν**: 'was staying' for the time being; the aor., making the statement as an historical fact, would have implied that Menon remained with Ariaeus permanently. **ἔλεγον, φαίη**: G. 260, 2, N. 1; H. 946, b. **21. ἑαυτοῦ**: G. 175, 1; H. 643. **βελτίους**: here = *βελτίονας*. G. 72, 2, N. 1; H. 236. Trans., 'of higher rank.' **οὓς . . . βασιλεύοντος**: in dir. disc., *οἳ οὐκ ἂν ἀνάσχοιντο, εἰ βασιλεύοιμι.* **22. αὐτοῦ**: G. 183; H. 970, and 971, b. Some construe *αὐτοῦ* as gen. of separation after *ἀνασχέσθαι*. **ἀλλ' εἰ βούλεσθε**: the change to dir. disc. makes the statement emphatic. See N. to *λυμαινόμεθα*, p. 63, 2. **23. ἤδη**: 'at once.' **τῆς νυκτός**: gen., not acc., because the proposed march would only a part of the night, not the whole. G. 179, 1; H. 759. **εἰ δὲ**

μή : sc. συναπιέναι βούλεσθε. H. 906. **24.** **αὐτός** : trans. as if subject of ἀπιέναι.

2. 25. **'Αλλ'** : see N. to p. 91, 21. **ἐὰν ἥκωμεν** : as apodosis, sc. ποιήσομεν, or ἔστω. G. 223; H. 898. **26.** **εἰ δὲ μή** : more regularly ἐὰν δὲ μὴ (ἥκωμεν). H. 906, a. **ὁποῖόν τι** : 'whatsoever'; more indefinite than ὅ,τι. **ὑμῖν** : G. 184, 3; H. 767. **οἴησθε** : G. 232, 3, and 233; H. 916. **27.** **ποιήσοι** : why opt.?

3. 28. **Μετὰ ταῦτα** : notice the asyndeton in rapid narrative. **29.** **τοιάδε** : see N. to p. 60, 11.

Page 96. 1. **θυομένῳ** : how different from θύοντι? **ἰέναι** : after ἐγίγνετο, which is used in the sense of ἐγίγνετο καλά, 'did not turn out favorably,' 'did not prove to be favorable.' **2.** **ἐγίγνετο** : the impf. implies that several trials were made before it was decided that the omens were not auspicious. **ἄρ'** : 'as it appears.' How different from ἆρα? Cf. H. 1048, 1, and 1015. **3.** **ἐν μέσῳ** : trans. 'between.' **4.** **Τίγρης** : the king had not yet crossed the Tigris. Either Clearchus had received false information, or he and his scouts had taken one of the large canals in that region for the river itself. **ναυσίπορος** : kind of compound? G. 132, 3; H. 575, 586. **δυναίμεθ'** : G. 226, 2, (*b*); H. 872, and 872, a. **5.** **πλοῖα, ἡμεῖς** : both made emphatic by reversed order. **6.** **δὴ αὐτοῦ γε** : 'here at any rate you see.' **οἷόν τε** : sc. ἐστι. See IDIOMS. **οὐκ ἔστιν** : 'it is not possible.' G. 28, 3, N. 1; H. 480, 1 and 3. **7.** **ἔχειν** : G. 259; H. 949. **ἰέναι** : G. 261, 1, N. 1; H. 952.

4. 8. **ἀπιόντας κ.τ.λ.** : sc. ὑμᾶς; trans., 'to go and make out a supper on whatever we have.' **9.** **ὅ,τι** : object of ἔχειν, but implying as antecedent a cognate acc. as object of δειπνεῖν. **τὶς ἔχει** := ἔχομεν. τὶς has often a collective force. G. 150, N.; H. 703. **σημήνῃ** : sc. ὁ σαλπιγκτής. G. 134, 3, N. 1, (*a*); H. 602, c. **κέρατι** : G. 188, 1; H. 776. Read p. 35. **ὡς** : 'as if,' 'apparently.' The Persians, understanding the usual signals of the Greeks, would be deceived, if they should hear the horn, by the change of orders. **10.** **ἀναπαύεσθαι** : G. 260, 1; H. 948. **συσκευάζεσθαι** : like δειπνεῖν, ἀνατίθεσθαι, and ἕπεσθαι, explaining ὧδε and dep. on χρή understood. In some manuscripts and editions these infinitives are changed to imperatives, but the infinitive construction seems more natural. **τὸ δεύτερον** : sc. σημήνῃ. G. 160, 2; H. 719, b. **11.** **ἀνατίθεσθαι** : sc. τὰ σκεύη. **ἐπὶ τῷ τρίτῳ** : sc. σημείῳ. G. 191, VI., 2, (2), (*b*). **12.** **τῷ ἡγουμένῳ**, i. e. 'the van' of

the army. **13.** **τὰ ὅπλα** : = τοὺς ὁπλίτας, by metonymy. Cf. the use of ἀσπίς, p. 76, 14. **ἔξω** : i. e. away from the river, on the side toward the enemy. The river would thus serve as a protection for one side of the line of march.

5. **14.** **ταῦτ' ἀκούσαντες** : what reason for the asyndeton? **15.** **τὸ λοιπόν** : 'thenceforth.' G. 160, 2; H. 719, b. **ὁ μέν** : Clearchus. **16.** **ἑλόμενοι, ὁρῶντες** : G. 277, 2; H. 969, b. **17.** **οἷα** : '(such things) as,' = 'those things which,' 'what.' **τὸν ἄρχοντα** : sc. φρονεῖν. **ἄπειροι** : from the biographical notices of the Greek generals given in chap. VI., it appears that all except Clearchus were men of slight military experience. Nevertheless, as Sparta was at this time the most prominent among the Greek states in matters of war, and as most of Cyrus's mercenaries were from the Peloponnesus, it was to be expected that the leadership would fall to a Spartan.

6. **18.** **'Αριθμὸς . . . τριακόσιοι** : on account of certain discrepancies between the numbers here given and those obtained by adding the items previously mentioned, it is thought by many that this entire section was not written by Xenophon, but inserted by some one after his time, perhaps from some other account of the Retreat. **ἦν** : G. 161; H. 720. **'Εφέσου** : as Ephesus was a Greek city, the precise location of which would be familiar to every Greek reader, it is assumed as the basis of reckoning rather than Sardis, the real starting-point of the expedition. Cf. p. 55, 1. **'Ιωνίας** : G. 167, 6; H. 729, e. **19.** **μάχης** : 'battle-field,' the battle by metonymy being put for the place of the battle. **τρεῖς καὶ ἐνενήκοντα** : G. 77, 2, N. 2, (*a*); H. 291, b. The sum of the items previously given by Xenophon makes the distance from Sardis to the battle-field 84 stages, 517 parasangs. The distance from Ephesus to Sardis, according to Herodotus, was 3 stages; subtracting this from 93, there is still a discrepancy of 6 stages to be accounted for. If the summary as it stands is really Xenophon's, we may suppose that the army on the up-march delayed at some point without the fact being mentioned, especially as the discrepancy in the number of parasangs is hardly more than the distance from Ephesus to Sardis by actual measurement. **22.** **ἐλέγοντο** : the distance from Babylon is given by report, as the Greeks had not gone over it. Plutarch puts Cunaxa 500 stadia from Babylon.

7. **24.** **'Εντεῦθεν** : the Greeks were still where they had assembled immediately after the battle. See p. 90, 3. **25.** **Θρᾷξ** : from the

nature of the case there was slight fellow-feeling between the Thracians and the mass of the Greeks. Still, the contingent of Miltocythes could at this time ill be spared, as the Ten Thousand were left entirely without cavalry. **τοὺς μεθ' ἑαυτοῦ**: how different from *τοὺς ἑαυτοῦ*? **26. ὡς**: adv., conj., or prep.?

8. 27. τοῖς ἄλλοις: G. 142, 2, N. 3, (*a*), and 184, 3; H. 767. After *ἡγεῖσθαι* the dat. is used when the leader is thought of merely as guide, the gen. when he acts as commander. **28. κατὰ τὰ παρηγγελμένα**: 'according to the arrangements' mentioned above, ll. 9–13. **29. πρῶτον σταθμόν**: 'first station' reckoning backwards, the one occupied the night before the battle. See p. 87, 18. **30. μέσας νύκτας**: see N. to p. 74, 20. **ἐν τάξει**: = 'while still in line of march.' **θέμενοι τὰ ὅπλα**: 'letting their arms rest on the ground;' agrees loosely with *στρατηγοί* and *λοχαγοί*, but refers chiefly to the men in the ranks. *τῶν Ἑλλήνων τὰ ὅπλα θεμένων* might have been expected.

Page 97. 2. ὤμοσαν: this full account of the solemn rites accompanying the compact is perhaps introduced to bring out in stronger light the baseness of the treachery of Ariaeus later on. **3. μήτε**: G. 283, 3; H. 1023. **προδώσειν, ἔσεσθαι**: G. 202, 3, (*a*); H. 855, a. **4. τ'**: here *μήτε — τέ* = *neque — que*, 'both not — and.' H. 1044, a. **προσώμοσαν**: force of *προς-*? **5. καί**: 'also.' **ἀδόλως**: emphatic by position.

9. 5. σφάξαντες — εἰς ἀσπίδα: 'slaying (so that the blood of the victims would flow) into a shield.' G. 191, VI., 7, N. 6; H. 788. **6. ταῦρον κ.τ.λ.**: in ratifying oaths and treaties, the Greeks as well as the Romans frequently sacrificed three victims, a bull, boar, and ram, as here, or a boar, goat, and ram, or a bull, goat, and boar, or even other kinds of animals. The wolf was doubtless offered up by the Persians, who sacrificed wolves to Ahriman, the spirit of darkness. Wolves are still occasionally found in Mesopotamia. **7. βάπτοντες**: both parties dipped their weapons in the blood as a token of willingness before the gods to suffer the fate of the victims if they should be convicted of faithlessness. **ξίφος, λόγχην**: selected as the characteristic weapons of the Greeks and the Persians respectively, although the Greeks of course had spears, and the Persians swords.

10. 8. πιστά: see N. to p. 73, 18. **Ἄγε δή**: 'come now.' **9. ὁ αὐτὸς στόλος**: i. e. back to the western part of Asia Minor, whence the Greeks could easily return home, and where Ariaeus, hav-

ing been placed by Cyrus in command of Sardis, would probably be able to make more advantageous terms with Artaxerxes than in the wilderness so near to Babylon. **10.** **τίνα γνώμην** : see IDIOMS. **11.** **ἥνπερ** : as antecedent sc. *τὴν ὁδόν*. **δοκεῖς** : 'do you think.' **12.** **κρείττω** : = *κρείττονα*. Cf. N. to *βελτίους*, p. 95, 21.

11. **13.** **Ἦν** : what antecedent to be supplied? **ἀπιόντες** : = *εἰ ἀπίοιμεν*. G. 277, 4; H. 969, d, and 900. **ὑπό** : see N. to p. 60, 22. **14.** **τῶν ἐπιτηδείων** : G. 167, 6; H. 729, e. **15.** **σταθμῶν** : G. 179, 1; H. 759. **τῶν ἐγγυτάτω** : G. 141, N. 3; H. 666, a. **οὐδέ, οὐδέν** : G. 283, 9; H. 1030. **17.** **εἴ τι ἦν** : G. 220, 1., (*a*), 1; H. 893. **18.** **μακροτέραν** : sc. *ὁδόν*. G. 161; H. 720. **ἐπινοοῦμεν** : pl., i. e. 'I and my men.' The form of statement implies that Ariaeus had already made up his mind what course to pursue.

12. **19.** **πορευτέον . . . μακροτάτους** : i. e. *τοὺς πρώτους σταθμούς, οὓς πορευόμεθα, ὡς μακροτάτους εἶναι δεῖ*, 'we must make our first day's marches as long as possible.' How lit.? G. 281, 2; H. 990, 991. **20.** **δυνώμεθα** : sc. *πορεύεσθαι*. H. 651, a. **ὡς πλεῖστον** : see IDIOMS. H. 651. **21.** **ἀποσπασθῶμεν** : poetic word. Why subj.? **στρατεύματος** : G. 174; H. 748. **22.** **ἅπαξ** : 'once,' 'once for all.' **δύ'** : = *δύο*, here indecl. What would be the form here if declined? **ἡμερῶν** : G. 167, 5; H. 729, d. **ὁδόν** : G. 161; H. 720, b. **23.** **οὐκέτι μή** : 'surely not;' used more often with the subj., but sometimes with the fut. indic. G. 283, 8; H. 1032. **24.** **στρατεύματι** : G. 188, 5; H. 774. **ἐφέπεσθαι** : force of *ἐφ'*? **25.** **ἔχων** : = **ἐὰν ἔχῃ**. G. 277, 4; H. 969, d. **26.** **σπανιεῖ** : G. 110, II., 2, (*c*); H. 425. **ταύτην τὴν γνώμην** : see IDIOMS. **27.** **ἔγωγε** : made emphatic by being expressed at all, also by the addition of *γέ*, and by the position at the end of the sentence.

13. **28.** **Ἦν — δυναμένη** : 'amounted to;' = *ἐδύνατο*, but more emphatic than the simple form. **29.** **ἀποδρᾶναι, ἀποφυγεῖν** : see N. to p. 65, 24. **τύχη** : personified, as often in Greek and Roman writers. **ἐστρατήγησε κάλλιον** : 'managed more nobly,' that is, by striking panic into the Persians so that the march of Ariaeus and the Greeks seemed to them not a hasty retreat, but a hostile advance. **30.** **ἐν δεξιᾷ ἔχοντες τὸν ἥλιον** : 'having the sun on their right' during the ordinary marching-time, the earlier and middle part of the day; their course was therefore eastward, bearing toward the north.

Page 98. **1.** **ἅμα ἡλίῳ δύνοντι** : see IDIOMS. **2.** **κώμας** ·

these villages lay somewhere in the region northeast of Cunaxa; their exact location cannot be determined. **τοῦτο** : G. 160, 1; H. 718.

14. **3.** **δείλην** : here = *δείλην ὀψίαν*. Cf. l. 14, and see N. to p. 78, 1. **4.** **Ἑλλήνων** : G. 167, 6; H. 729, e. **οἱ μή** : for *εἴ τινες μή*. How different from *ὅσοι μή*? G. 283, 2; H. 1021, b, and 910. **6.** **διότι ἐπέτρεπτο** : parenthetical, explaining *ἐφ' ἁμάξης πορευόμενος*. **7.** **οἱ σὺν αὐτῷ** : sc. *ἐθωρακίζοντο*.

15. **7.** **ἐν ᾧ** : see N. to p. 89, 3. **9.** **εἶεν, νέμοιτο** : opt. because *λέγοντες* represents the impf. tense. G. 243, and 204, N. 1; H. 932, 2, and 856, a. **ὑποζύγια** : i. e. of the king's army. **10.** **καὶ γὰρ καί** : 'for also,' 'for in fact also.' Cf. N. to p. 52, 14.

16. **12.** **ἦγεν** : sc. *τὸ στράτευμα*. **13.** **ἀπειρηκότας** : from *ἀπαγορεύω*. G. 280; H. 982. **14.** **οὐ μέντοι οὐδ'** : 'nevertheless not even.' G. 283, 9; H. 1030. The Persians were directly ahead of the Greeks. The course taken by Clearchus shows excellent generalship as well as courage. **15.** **μή** : 'that.' G. 218; H. 887. **εὐθύωρον** : poetic word, = *κατ' εὐθεῖαν*. **16.** **τοὺς πρώτους** : 'the van,' 'the van-guard.' **18.** **τὰ ἀπὸ τῶν οἰκιῶν ξύλα** : more fully, *τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν*.

17. **19.** **ὅμως** : 'nevertheless,' notwithstanding the dismantled condition of the houses. **τρόπῳ τινί** : = *quodam modo*, 'in some way,' 'somehow.' **20.** **σκοταῖοι** : G. 138, N. 7; H. 619, and 619, a. **ἐτύγχανεν** : sc. *προσιών*. **21.** **ηὐλίζοντο** : impf., while in *ἐστρατοπεδεύσαντο* the aor. was used, because those in the van encamped once for all; the rest found quarters as best they could as they kept coming up. **22.** **ὥστε, ὥσθ'** : G. 237 and R.; H. 927 and 927, a.

18. **25.** **οὐδέν** : trans. 'any.' Why? **26.** **ὡς ἔοικε** : marks the statement as an inference. **27.** **ἐφόδῳ** : see N. to *ἐστρατήγησε*, p. 97, 29. **ἐδήλωσε . . . ἔπραττεν** : sc. *ὁ βασιλεύς*; expresses more fully the thought of *δῆλον . . . ἐγένετο* in l. 24. **28.** **οἷς** : = *τούτοις ἅ*. G. 153; H. 994.

19. **29.** **Προϊούσης τῆς νυκτὸς ταύτης** : 'in the course of this night.' Why gen.? **μέντοι** : 'however,' 'nevertheless;' the panic which fell upon the Greeks is contrasted with the alarm of the king. **30.** **φόβος** : here = *φόβος Πανικός*, 'panic,' so called because thought

to have been caused by the god Pan. **θόρυβος, δοῦπος** : how different in meaning? **οἷον εἰκός** : sc. *ἐστι*, 'as is liable,' 'as is apt.'

20. 31. Τολμίδην *κ.τ.λ.* : order, *Τολμίδην, (τὸν) ἄριστον κήρυκα τῶν τότε (κηρύκων), ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ*. **32. ἐτύγχανεν ἔχων** : cf. N. to p. 51, 5.

Page 99. 1. κηρύξαντα : G. 277, 1; H. 968. **ὅτι** : most editions insert here *προαγορεύουσιν οἱ ἄρχοντες*, repeating *ὅτι* before **λήψεται**; but the omission of the clause makes the reading much simpler. **ὃς ἂν** : G. 232, 3; H. 916. **2. τὸν ὄνον** : the article points out the ass as the common cause of disturbance, and thus adds force to the joke. Iphicrates, an Athenian general contemporary with Xenophon, is said once to have restored order in case of a panic by a similar announcement. It seems to have been a common practice of Greek officers to resort to some such device in order to show the groundlessness of a sudden and inexplicable fright. **ὅπλα** : put by metonymy for the place where the arms were stacked. **μισθὸν τάλαντον** : G. 166, N. 2; H. 726.

21. 4. κενός : 'groundless.' **5. σῷοι** : sc. *εἶεν*. **ἅμα ὄρθρῳ** : sc. *γιγνομένῳ*, 'at dawn.' **6. εἰς τάξιν τὰ ὅπλα τίθεσθαι** : 'to take up arms in rank and file.' **εἶχον** : = 'were.'

CHAPTER III.

AGREEMENT OF THE GREEKS WITH THE KING.

1. 8. Ὃ ἔγραψα : for *τοῦτο, ὃ ἔγραψα*; like the Lat. *quod scripsi*, = 'my previous statement.' **δή** : 'you see,' takes up again the subject mentioned in chap. II. 18. **9. ἐφόδῳ** : sc. *τοῦ στρατεύματος*, or *τῶν Ἑλλήνων*. G. 188, 1; H. 776. **τῷδε** : freely, 'from the following circumstance.' G. 148, N. 1; H. 696. **τῇ πρόσθεν ἡμέρᾳ** : the day of the battle. See p. 92, 23–27. **10. πέμπων** : sc. *ἀγγέλους*; but as a similar omission is allowable in English, trans. 'he kept sending and.' **ἐκέλευε** : sc. *τοὺς Ἕλληνας*. **ἅμα ἡλίῳ** : G. 186, end; H. 772, and 772, *c*. See IDIOMS. **11. περὶ σπονδῶν** : sc. *διαπραξομένους*, or *διαπραγματευσομένους*, agreeing with *κήρυκας*.

2. 12. ἐζήτουν: the impf. implies that the messengers made their way to the generals by repeated questions. **13. ἀπήγγελλον**: sc. *τοῖς ἄρχουσι*; trans. by the plup. tense. Why? **14. τυχὼν — ἐπισκοπῶν**: = *ἔτυχε γὰρ ἐπισκοπῶν*. G. 277, 2, and 279, 4; H. 969, b, and 984. **εἶπε κελεύειν**: = *dixit ut iuberent*. The infin. is used because of the command implied in *εἶπε*, which, if meaning 'said' merely, would have been followed by *ὅτι* or *ὡς* with a clause. G. 260, 2, N. 1, (*b*); H. 946, b, end. **15. ἄχρι ἂν σχολάσῃ**: G. 239, 2; H. 921, and R. The haughty attitude assumed by Clearchus was well calculated to make an impression on the Persians.

3. 16. ὥστε: G. 237 and R.; H. 953. **καλῶς ἔχειν**: see IDIOMS; as subject sc. *τὸ στράτευμα*. **17. ὁρᾶσθαι**: supplementary infin. after *ἔχειν*; by some construed as an acc. of specification. English idiom in such expressions prefers the active voice, 'to look on.' **φάλαγγα πυκνήν**: '(being) a close array;' properly in pred. after *ὁρᾶσθαι*. Clearchus arranged his men in compact order of battle, in which they stood three feet apart, instead of the looser order of march, in which they stood six feet apart. By thus closing up the ranks he shut off the non-combatants in the rear from the sight of the messengers, even if these should approach quite near. **19. τέ**: correlative with the *καί* in the following line. **21. ταὐτά**: i. e. *προελθεῖν τοὺς εὐοπλοτάτους ἔχοντας καὶ εὐειδεστάτους τῶν αὐτῶν στρατιωτῶν*.

4. 22. πρός: 'in the presence of.' **βούλοιντο**: what principles govern the use of modes in indir. questions? **23. σπονδῶν**: cf. l. 11 above, and N. **ἥκοιεν**: G. 200, N. 3; H. 827. **ἄνδρες**: in apposition to the subject of *ἥκοιεν*, '(being) men.' **24. ἔσονται**: we should say 'would be,' or 'were.' G. 247, N. 1; H. 933. **τά**: sc. *λεγόμενα*.

5. 26. μάχης: G. 172, 1; H. 743. **27. ἄριστον — ἄριστον**: commencing and closing a clause with the same emphatic word is known as *palindromic chiasmus*. **ἔστιν**. sc. *ἡμῖν*, 'we have.' **οὐδ᾽ ὁ τολμήσων**: sc. *ἐστί*, = *neque erit qui audeat;* trans. idiomatically, 'there is not a man living who would dare.' **28. μὴ πορίσας**: = *εἰ μὴ ἐπόρισε*, 'without having provided.' G. 277, 4, and 283, 4; H. 969, d, and 1025.

6. 29. ἧκον: 'came (back);' cf. p. 95, 19. **30. ᾧ καί**: 'whereby again,' = 'from this also,' as well as other indications. **ἐγγύς που**: 'somewhere near,' somewhere in the vicinity.

Page 100. 1. ἄλλος τις: sc. ἐγγὺς ἦν. **2. εἰκότα**: 'what is reasonable.' How lit.? **δοκοῖεν**: sc. οἱ Ἕλληνες; in dir. disc., δοκεῖτε. **ἥκοιεν**: sc. αὐτοί, i. e. the messengers; in dir. disc., ἥκομεν. **3. αὐτούς**: proleptic. H. 878. **ἄξουσιν, ἕξουσι**: G. 247, N. 1; H. 933. **ἔνθεν**: = ἔνθα ἔνθεν.

7. 4. εἰ . . . σπονδαί: the question of Clearchus had reference to two points, whether the truce would be only for the benefit of those who were to go with the guides for supplies (αὐτοῖς τοῖς ἀνδράσι), or for all the Greeks; and whether it would last only while the supplies were being obtained, or till some later time. **εἰ**: *not* 'if.' G. 282, 4; H. 1016. **ἀνδράσι**: G. 184, 3; H. 767. **5. σπένδοιτο**: impers.; trans., 'the truce was being offered.' **ἰοῦσι, ἀπιοῦσιν**: 'while going and returning.' Clearchus seems to have expected that a detachment would have to be sent for the supplies; but the following narrative implies that in fact the whole army followed the guides to the villages where the provisions were. **6. μέχρι**: G. 239, 1 and 2; H. 921.

8. 8. μεταστησάμενος αὐτούς: in Lat., *eis* (i. e. *legatis Persarum*) *secedere iussis*. Force of μετα-? **9. ἐβουλεύετο**: i. e. σὺν τοῖς στρατηγοῖς καὶ λοχαγοῖς. **τὰς σπονδὰς ποιεῖσθαι**: 'to conclude the truce.' **10. καθ' ἡσυχίαν**: 'quietly,' without doing anything to arouse the animosity or suspicion of the enemy. **ἐπί**: 'after.'

9. 12. μέντοι: here takes the place of δέ. **13. ὀκνήσωσιν**: 'shall have become afraid.' G. 239, 2; H. 921. **μὴ ἀποδόξῃ**: that we have decided not.' **14. ποιήσασθαι**: G. 259; H. 949. **16. καιρός**: i. e. the time when the delay had begun to cause the soldiers in the Greek army to become anxious, and had led the enemy to think that the Greeks had given up the idea of a truce. **17. ἐκέλευε**: sc. τοὺς ἡγεμόνας, the guides brought by the Persian messengers.

10. 18. οἱ: the guides. **19. ποιησάμενος**: 'although having concluded.' G. 277, 5; H. 969, e. **20. ὠπισθοφυλάκει**: on the derivation cf. G. 131, 7; H. 581. **τάφροις**: large irrigating 'canals,' leading from the Euphrates and the Tigris. **21. αὐλῶσιν**: probably the smaller 'channels' or 'water-courses' leading from the canals out over the plain. **δύνασθαι**: G. 266, N. 1; H. 953, end. **22. ἐποιοῦντο**: sc. γεφύρας. G. 199, 2; H. 813. **23. ἐκπεπτωκότας**: 'lying' on the ground, 'felled;' used instead of the pass. of ἐκκόπτω. **τοὺς δέ**: 'and some.'

11. **25.** ἦν : = οἷόν τε ἦν. **Κλέαρχον . . . ἐπεστάτει** : proleptic, = καταμαθεῖν ὡς Κλέαρχος ἐπεστάτει. H. 878. **καταμαθεῖν** : G. 259; H. 949. Force of κατα-? **26.** **ἀριστερᾷ χειρί** : soldiers usually carried a spear in the right hand, leaving the left hand and arm free to handle the shield. **27.** **βακτηρίαν** : see N. to p. 70, 26, ἐνέβαλεν. **28.** **βλακεύειν** : on the derivation see G. 130, 4; H. 571, 4. **τὸν ἐπιτήδειον** : sc. παίεσθαι. **ἔπαιεν ἄν** : iterative, 'he would strike.' G. 206, R.; H. 894, 2, a. **30.** **μὴ οὐ** : G. 283, 7; H. 1034.

Page **101.** **12.** **1.** **πρὸς αὐτό** : i. e. for the work. **εἰς** : 'up to,' where we say 'under.' Spartan forces were so organized that men of a given age could be detailed separately. Cf. p. 28. **2.** **προσελάμβανον** : force of προσ-?

13. **5.** **ὕδατος** : G. 180, 1; H. 753, c. **ἄρδειν** : G. 261, 2; H. 1000. Irrigation was usually confined to the summer months, in preparation for the autumn sowing. As it was now near the middle of September, the presence of water in the canals might well arouse the suspicions of the Greeks. **6.** **ἤδη** : 'at the outset.' **εἰς τὴν πορείαν** : why not ἐν τῇ πορείᾳ? **7.** **τούτου ἕνεκα** : makes emphatic the purpose expressed by ἵνα . . . πορείαν.

14. **9.** **ὅθεν** : = ἐξ ὧν. **10.** **λαμβάνειν** : G. 260, 1; H. 948. **11.** **οἶνος φοινίκων** : see N. to p. 70, 21. **ὄξος ἑψητόν** : probably made by first boiling the juice pressed from the dates, or the sap of the palm-tree itself, and then allowing it to ferment.

15. **12.** **βάλανοι** : originally 'acorns.' See Vocab. **ἐν τοῖς Ἕλλησιν** : i. e. in Greece. **ἔστιν ἰδεῖν** : 'are to be seen,' 'are to be found.' How lit.? G. 28, 3, N. 1; H. 480, 1. In earlier times only an inferior kind of dates was known in Greece, called δάκτυλοι, 'fingers;' later a better sort was introduced. **13.** **ἀπέκειντο** : 'were laid aside' for the servants, not being good enough for the masters. **15.** **κάλλος, μέγεθος** : G. 160, 1; H. 718. **ἡ δ' ὄψις ἠλέκτρου οὐδὲν διέφερεν** : condensed expression, = ἡ δ' ὄψις αὐτῶν οὐδὲν τῆς ἠλέκτρου ὄψεως διέφερεν. For the gen. see G. 175, 2; H. 749. **16.** **τὰς δέ τινας** : 'and some (of them).' **τραγήματα** : G. 166, N. 2; H. 726. **17.** **ἦν** : as subject supply τοῦτο, referring to the thought of the preceding clause, i. e. the use of dried dates for dessert. **παρὰ πότον** : 'at the drinking-bout,' 'at the cups.' A Greek dinner was regularly followed by courses of wine.

16. 18. **ἐγκέφαλον** : 'crown,' the soft and pulpy bud at the top of the palm-tree, containing the substance of the future leaves. It is still considered a delicacy by the Arabs. On the derivation cf. G. 131, 3, and 132, 1; H. 588. **19.** **οἱ πολλοί** : sc. *αὐτῶν*. **τὴν ἰδιότητα τῆς ἡδονῆς** : = 'its peculiar flavor.' **21.** **κεφαλαλγές** : perhaps the tendency to headache was due not so much to the dates themselves as to the sudden change from a scanty diet of meat to abundance of fruit. **ὅθεν** : = *ἐξ οὗ*. **ἐξαιρεθείη** : G. 233; H. 914, B, (2). **22.** **ὅλος** : G. 138, N. 7; H. 619. The statement of the text is confirmed by modern travellers.

17. 23. **'Ενταῦθ'** : i. e. *ἐν ταῖς κώμαις*. Cf. l. 9, above. **μεγάλου βασιλέως** : see N. to p. 52, 3. **24.** **τῆς βασιλέως γυναικός** : i. e. the principal and acknowledged wife and queen, Statira. Xenophon's statement here is inconsistent with that of Ctesias, who says that before Darius died Parysatis had succeeded in having all of Statira's relatives put to death. **25.** **δοῦλοι πολλοὶ εἵποντο** : characteristic of the oriental love of display.

18. 28. **γείτων** : G. 136; H. 618. As Tissaphernes was satrap of Caria, his province was adjacent to the Greek cities of Asia Minor, and not far across the Aegean Sea from Greece itself. **'Ελλάδι** : G. 186; H. 772, b. **29.** **ὑμᾶς εἰς — ἐμπεπτωκότας** : 'that you had fallen into.' How expressed in Latin? **πολλὰ καὶ ἀμήχανα** : sc. *πράγματα*; in translating omit *καί*. **30.** **εὕρημα** : 'a piece of good fortune.' **εἴ πως** : G. 226, 4, N. 1; H. 907.

Page 102. 1. **δοῦναι ἐμοί** : 'to grant me (the favor),' 'to give me (permission).' **ἀποσῶσαι** : dep. on *δοῦναι*, which in turn depends on *αἰτήσασθαι*. **2.** **ἂν . . . ἔχειν** : = *οὐκ ἀχαρίστως τοῦτ' ἔχοι μοι ἄν, εἰ γένοιτο*. See IDIOMS. **οὐκ ἀχαρίστως** : *litotes*, the expressing of an idea by denying the contrary.

19. 4. **γνούς** : 'having in mind,' 'bearing in mind.' **ᾐτούμην** : 'I kept asking.' **5.** **χαρίζοιτο** : G. 226, 2, (*b*); H. 872, and 872, a. What protasis to be supplied? **ἐπιστρατεύοντα** : G. 280; H. 981. After *ἀγγέλλω* the infin. is commonly used. **πρῶτος ἤγγειλα** : 'I was the first to announce.' G. 138, N. 7; H. 619, b. See Bk. I., II. 4. **8.** **οὐκ ἔφυγον** : see Bk. I., X. 7. **10.** **ἀπέκτεινε** : we learn from Plutarch that the king claimed that he had killed Cyrus with his own hand. Cf. N. to p. 82, 8 and 15.

20. **12.** **ὑπέσχετο βουλεύσεσθαι — ἐρέσθαι ἐκέλευσεν** : *chiasmus.* Cf. N. to p. 51, 9, ἀνέβη. **βουλεύσεσθαι** : in Lat. would be *se deliberaturum esse.* G. 203, N. 2 ; H. 948, a. **13.** **ἐλθόντα** : 'to come and.' **15.** **μετρίως** : i. e. not so haughtily as in the previous messages to the king. Cf. p. 92, 28 *et seq.* **ἐάν τι** : cf. p. 92, 27, and N. **16.** **διαπράξασθαι** : force of δια- ?

21. **17.** **μεταστάντες** : how different in force from μεταστησάμενος, p. 100, 8 ? **18.** **ἔλεγεν** : 'acted as spokesman.' **19.** **ὡς** : G. 277, N. 2, (*a*) ; H. 978. **21.** **εὕρισκεν** : force of the impf. ?

22. **23.** **ἐν δεινῷ** : see Vocab. under δεινός. **θεοὺς καὶ ἀνθρώπους** : 'before gods and men.' G. 158, N. 2 ; H. 712. **24.** **προδοῦναι** : used loosely as acc. of specification. **25.** **παρέχοντες** : sc. αὐτῷ. **εὖ ποιεῖν** : i. e. for him 'to confer benefits' upon us, = for us 'to receive benefits' or 'to receive favors' from him.

23. **25.** **τέθνηκεν** : 'is (now) dead.' **26.** **ἀντιποιούμεθα** : cf. N. to p. 93, 14. **οὔτ' ἔστιν [τι] ὅτου ἕνεκα** : = *neque est cur*, 'nor is there any reason why.' **27.** **βουλοίμεθ' ἄν** : the indic. was used in ἀντιποιούμεθα because of the *fixed purpose* of the Greeks not to lay claim to the throne ; the potential optative here is more appropriate because of the *possibility* of some time desiring to injure the king. G. 226, 2, (*b*) ; H. 872, a. Notice the *chiasmus* in βουλοίμεθ' ἂν κακῶς ποιεῖν — ἀποκτεῖναι ἂν ἐθέλοιμεν ; and the force of βούλεσθαι, in the sense of 'be willing,' 'be ready,' as distinguished from that of ἐθέλειν, 'desire' with set purpose, as a positive wish. **29.** **ἀδικοῦντα** : = ἐάν τις ἀδικῇ. **30.** **σὺν τοῖς θεοῖς** : see IDIOMS. **31.** **ὑπάρχῃ** : 'begins.' **τούτου** : G. 175, 2 ; H. 749. **εἰς γε δύναμιν** : = 'at least so far as it shall be in our power.' **32.** **οὐχ ἡττησόμεθα** : 'we shall not fall behind.' Cf. N. to p. 84, 10.

Page 103. **24.** **2.** **τὰ παρ' ἐκείνου** : sc. ἀπαγγελῶ. **3.** **μέχρι ἂν ἥκω** : = *donec rediero.* G. 239, 2 ; H. 921. **μενόντων** : *not* a part., = μενέτωσαν. **4.** **ἀγοράν** : cf. p. 33.

25. **4.** **εἰς** : we should say 'on.' In expressions of this kind the Greek idiom, like that of the Latin *in posterum diem*, looks at time as extending *into* and thus *through* a given period. **5.** **ὥσθ' . . . ἐφρόντιζον** : how different from ὥστε . . . φροντίζειν ? G. 237, and 237, R. ; H. 927. **6.** **διαπεπραγμένος** : G. 277, 6 ; H. 968. **7.** **βοηθη-**

ναι: 'permission.' How lit.? **σώζειν**: construed as subject of *δοθῆναι*. H. 939, a. **καίπερ**: concessive. G. 277, N. 1, (*b*); H. 979. **9. ἑαυτόν**: reflexive, the quotation assuming the standpoint of the king himself.

26. 9. τέλος: 'finally.' G. 160, 2; H. 719. **10. πιστά**: see N. to p. 73, 18. **ἦ μήν**: used especially to strengthen declarations under oath. H. 1037, 9. **11. παρέξειν, ἀπάξειν**: explain *πιστά*; as subject-acc. sc. *ἡμᾶς*. **12. ᾖ**: 'be possible.' **πρίασθαι**: G. 259; H. 949.

27. 14. πορεύσεσθαι: G. 203, N. 2; H. 948, a. **φιλίας**: sc. *χώρας*. **15. ὁπόταν**: the idea is, 'only when.' **16. ὠνουμένους**: emphatic by position, 'by *purchase*,' not by violence. G. 277, 2; H. 969, a. Doubtless the eagerness of the Persians to make a truce with the Greeks was in some measure due to the desire of getting them out of the fertile plain between the Tigris and the Euphrates. Had the Greeks intrenched themselves in some secure position, protected by the canals, they could easily have maintained themselves against the king's forces and have controlled enough country to furnish themselves with supplies. Fearing some such movement as this, the king's officers spared no pains to keep on good terms with the Greeks until they had led them across to the east side of the Tigris; when at once friendliness and favor turned to neglect and treachery.

28. 18. δεξιάς: sc. *χεῖρας*. See N. to p. 73, 9. **19. τῆς βασιλέως γυναικός**: see p. 101, 24, and N. **20. ἔλαβον**: sc. *δεξιὰς χεῖρας*, 'pledges.'

29. 22. ἄπειμι: 'I shall go back.' G. 200, N. 3, (*b*); H. 828, a. **διαπράξωμαι**: render as if fut. pf. **23. ὡς**: G. 277, N. 2, (*a*); H. 978. **24. ἀρχήν**. See N. to p. 101, 28.

CHAPTER IV.

MARCH WITH TISSAPHERNES TO THE TIGRIS AND BEYOND.

1. 25. Μετὰ ταῦτα : i. e. after making the compact with Tissaphernes. **26. ἀλλήλων** : G. 182, 2; H. 757. **27. ἡμέρας** : G. 161; H. 720, a. The explanation of the delay may be gained from the statement of Diodorus Siculus, who says that after the truce was made the king went to Babylon. There he showered all honors on Tissaphernes, to whom also he gave his daughter in marriage. Tissaphernes then proposed that, if the king would give him authority and sufficient forces, he would win Ariaeus back to allegiance and destroy the Greeks; for if Ariaeus could be induced to abandon the Greeks they would be left without any resources, and could easily be entrapped. How well Tissaphernes succeeded, the following narrative shows. **28. ἀναγκαῖοι** : 'blood relations,' 'kinsmen,' those connected by *necessary* relationship, as distinguished from relatives by marriage.

Page 104. 1. παραθαρρύνοντες : sc. *αὐτούς*. Force of *παρα-*? 2. **δεξιάς** : see N. to p. 73, 9. **μνησικακήσειν** : fut. infin. because of the promise implied in *δεξιὰς ἔφερον*. G. 203, N. 2; H. 948, a. **3. αὐτοῖς** : G. 184, 3; H. 767. **ἐπιστρατείας** : G. 173, 1; H. 744.

2. 4. τούτων γιγνομένων : 'pending these transactions.' How lit.? 5. **προσέχοντες** : G. 280, N. 1; H. 981. **6. Ἕλλησι** : G. 187; H. 775. **καί** : 'also,' 'too,' implying that there were other causes of displeasure to the Greeks besides that mentioned. **7. πολλοῖς** : G. 184, 2; H. 764, 2. **προσιόντες ἔλεγον** : 'kept coming up and saying.' As subject sc. *οἱ Ἕλληνες*.

3. 9. ἤ : 'or (rather, why is it necessary to ask, for).' **10. ἀπολέσαι** : G. 260, 2; H. 948. **περὶ παντὸς ποιήσαιτο** : see IDIOMS. **τοῖς ἄλλοις Ἕλλησι φόβος ᾖ** : = *οἱ ἄλλοι Ἕλληνες φοβῶνται*. **11. στρατεύειν** : G. 261, 1: H. 952. **12. ὑπάγεται** : 'is craftily enticing.' Cf. N. to p. 94, 19. **διὰ τό** *κ.τ.λ.* : see IDIOMS. **αὐτῷ** : dat. of disadvantage, but trans. as if gen., 'his.' **13. στρατιά** : used instead of *στράτευμα* to vary the expression. **14. οὐκ ἔστιν ὅπως** : see IDIOMS.

4. 15. ἀποσκάπτει τι : = 'he is constructing some wall (to shut us) off.' G. 159, N. 2; H. 716, b. **ὡς** : here = *ἵνα*. **16. οὐ γάρ ποτε** :

= *οὔποτε γάρ*, 'for never.' **17.** **τοσοίδε ὄντες** : 'though so few.' G. 277, 5; H. 969, e. **ἐνικῶμεν** : 'we were victorious.' **18.** **θύραις** : cf. N. to p. 83, 2. The expression is here hyperbolic, as the Greeks were still a considerable distance from Babylon. **καταγελάσαντες** : force of *κατα-* ?

5. **21.** **καὶ** : trans. with *ταῦτα πάντα*, 'all these things also,' as well as others. **22.** **εἰ ἄπιμεν** : G. 221, N.; H. 893, c. **ἐπί** : 'for,' 'on terms of.' H. 799, 2, c. **παρά** : see N. to p. 83, 28. Cf. chap. III. § 27. **24.** **ὁπόθεν** : for *χωρίον* or *τόπον ὁπόθεν*, '(a place) from which.' G. 152, N. 1; H. 997, a, and 996. **25.** **ὁ ἡγησόμενος οὐδεὶς ἔσται** : = *οὐδεὶς ἔσται ὃς ἡγήσεται* = *nemo erit qui ducat*. **ἅμα . . . ἡμῶν** : trans., 'at the same time that we,' etc. G. 183, and 277, 6, N. 1; H. 976, 970. **26.** **ἀφεστήξει** : G. 110, IV., (*c*), N. 2; H. 467. **27.** **λελείψεται** : 'will presently be left.' G. 200, N. 9; H. 850, a. **οἱ πρόσθεν ὄντες** : sc. *φίλοι*, referring to the barbarians in the employ of Cyrus.

6. **28.** **ποταμός** : subject of *ἐστι*, but put first as introducing a new topic. H. 878. **εἰ** : *not* 'if.' **ἡμῖν** : G. 281, 2, end; H. 991. **29.** **διαβατέος** : G. 281, 1; H. 988, 989. **οὖν** : 'at any rate,' 'at all events.' H. 1048, 2, end. **30.** **ἀδύνατον** : sc. *ἐστι*. **κωλυόντων πολεμίων** : 'in case an enemy should hinder.' **μὲν δή** : see N. to p. 84, 14. **32.** **εἰσιν κ.τ.λ.** : 'the most numerous and most serviceable (troops) are horsemen.' G. 141, N. 8; H. 669. **πλείστου** : G. 178, N.; H. 753, f.

Page 105. **1.** **ὥστε** : 'and so.' **νικῶντες** : = *εἰ νικῷμεν*. **ἀποκτείναιμεν** : G. 224, 226; H. 900, 902. **ἡττωμένων** : sc. *ἡμῶν*, gen. abs., equivalent to a conditional clause. **2.** **οἷόν τε** : sc. *ἐστι*.

7. **2.** **βασιλέα** : proleptic, and emphatic by position. **3.** **οὕτω πολλά** : more emphatic than *τοσαῦτα*. **σύμμαχα** : neut. as including not simply the forces, but also the natural features impeding the retreat of the Greeks, as rivers, deserts, and mountains. **4.** **ὅ,τι** : = *διὰ τί*. G. 282, 1; H. 1011, a. **αὐτόν** : 'him,' emphatic, repeating the idea of *βασιλέα*, which is too far removed from its infinitive for clearness. **5.** **θεούς** : G. 158, N. 2; H. 712. **πιστά, ἄπιστα** : paronomasia; cf. N. to p. 94, 16. G. 166; H. 726.

8. **9.** **ὡς** : G. 277, N. 2; H. 978. **οἶκον** : Caria. **'Ορόντας** : sc. *ἧκε ἔχων*. This Orontas was satrap of Armenia. Cf. III. IV. 13, and

III. v. 17. **10.** **ἦγε** : i. e. Ὀρόντας. **θυγατέρα** : Rhodogune by name, as we learn from Plutarch. **ἐπὶ γάμῳ** : 'as wife' (lit. 'in the relation of marriage').

9. **11.** **ἐντεῦθεν** : 'thereupon.' **ἀγορὰν παρέχοντος** : in accordance with the agreement. See p. 103, 12. **12.** **ἐπορεύοντο** : in a southeasterly direction, bearing toward the Tigris; see Map. It was now the first week in October.

10. **15.** **ὑφορῶντες** : cf. N. to ὑπώπτευε, p. 51, 3. G. 277, 2; H. 969, b. **αὐτοὶ ἐφ' ἑαυτῶν** : 'apart by themselves.' **17.** **ἀλλήλων** : G. 174; H. 748. **πλεῖον** : many editions here have μεῖον, 'less;' but πλεῖον suits the connection better.

11. **17.** **ἐφυλάττοντο** : the mid. of φυλάττω is both reflexive and reciprocal; but to avoid ambiguity here **ἀλλήλους** is added. Trans., 'were guarding against one another.' **18.** **ὥσπερ πολεμίους** : sc. ὄντας. **19.** **παρεῖχεν** : 'aroused,' 'caused.' **ξυλιζόμενοι** : derivation? force of mid.? Cf. Lat. *lignari*. **20.** **τοῦ αὐτοῦ** : sc. τόπου or χωρίου. **21.** **ἐνέτεινον** : see ἐντείνω, in Vocab.

12. **23.** **τρεῖς σταθμούς** : reckoned from the point whence the Greeks had set out with Tissaphernes. **Μηδίας τεῖχος** : see N. to p. 77, 7. **24.** **καλούμενον** : 'so-called,' not because there was any confusion in regard to the name, but because the wall, although situated in Babylonia, was called 'Wall of Media.' **εἴσω** : 'within,' i. e. on the side protected by the wall, hence the south side, towards Babylon. But in order to pass within the wall at this time, — if the assumed location of Cunaxa and the identification of the wall with the ruins known as Sidd Nimroud be correct, — the Greeks must previously have passed it twice, though no mention is made of the fact. Probably the south-western end of the wall, nearest the Euphrates, had been destroyed before the time of the expedition, and the Greeks, both in their march toward Cunaxa and in their route back again to the point where they joined the Persians, had gone over the line of the ruined wall without recognizing it. On the map, therefore, only the eastern part of the wall is indicated. **αὐτοῦ** : G. 182, 2; H. 757. **ἦν ᾠκοδομημένον** : almost = ᾠκοδόμητο. **25.** **πλίνθοις** : Herodotus (i. 179) describes the manner of building a wall like this. 'They dug a trench,' he says, 'and made bricks with the clay taken out of it. When they had made enough bricks they baked these in ovens. Afterwards they constructed the wall

with these, using warm asphalt for mortar.' **ὀπταῖς** : 'baked;' many of the bricks used by the Assyrians and Babylonians were sun-dried. **ἀσφάλτῳ** : see Vocab. **26. εὖρος** : G. 160, 1; H. 718. **ποδῶν** : G. 167, 4; H. 729. **27. ἀπέχει Βαβυλῶνος οὐ πολύ** : the Greeks were certainly not less than fifty miles from Babylon; Xenophon had no means of knowing the exact distance.

13. 30. διώρυχας : traces of two large ancient canals are still to be found in this region, near the Tigris. Cf. N. to *τάφροις*, p. 100, 20. **τὴν μέν** : partitive apposition. G. 137, N. 2; H. 624, d. **γεφύρας** : i. e. a standing 'bridge' as distinguished from the pontoon bridge over the other canal. See N. to p. 55, 4.

Page 106. 2. Τίγρητος ποταμοῦ : G. 137; H. 624, a. **4. ἐλάττους** : *not* acc. G. 72, 2, N. 1; H. 236, b. **ὥσπερ** : sc. *κατατέτμηνται*. **5. ἀφικνοῦνται** : i. e. the Greeks, with Tissaphernes, Ariaeus, and the Persian forces. **7. ὄνομα** : sc. *ἦν*. **Σιττάκη** : the supposed site of Sittace is indicated on the map. It must have been on the west side of the Tigris, as the Greeks did not cross the river till later. Cf. p. 107, 23–25.

14. 9. παραδείσου : see N. to p. 55, 12. G. 182, 2; H. 757. **10. δένδρων** : G. 180; H. 753, c. *δασύς* is regularly followed by the dat. **οἱ βάρβαροι** : sc. *ἐσκήνησαν*. **11. καταφανεῖς** : 'in sight.'

15. 12. πρὸ τῶν ὅπλων : = *pro castris*. See N. to p. 99, 2. **14. ποῦ ἂν ἴδοι** : in the dir. form, *ποῦ ἂν ἴδοιμι;* G. 245. **15. καὶ ταῦτα** : 'and that too.' G. 148, N. 1, end; H. 635. **16. ὤν** : 'though he was' (G. 277, 5; H. 969, e); for, as Pretor well remarks, "if the object of the mission had been an honest one, Menon, as the guest-friend of Ariaeus, would in all probability have received the first intimation of danger."

16. 17. ὅτι : G. 241, 2, N.; H. 928, b. **αὐτός εἰμι** : 'I myself am (he),' 'I myself am (the one).' **18. τάδε** : see N. to p. 60, 11. **19. ἔπεμψε** : G. 135, N. 1; H. 607. **πιστοί Κύρῳ, ὑμῖν εὖνοι** : chiasmus. **20. κελεύουσι** : sc. *ὑμᾶς*. **μή** : G. 218; H. 887. **21. ἔστι** : 'there is.' **22. πλησίον** : trans. as if an adj. G. 141, N. 3; H. 600, and 666, a.

17. 25. ἐν μέσῳ : see IDIOMS. **26. ποταμοῦ, διώρυχος** : dep. on *μέσῳ*. The canal is evidently one of those which the Greeks had

just crossed. As it drew its water from the Tigris, not far away (see l. 1 above), the Greeks were shut in on all sides except one by the canal and the river. But cf. p. 107, 11.

18. **29.** **ἐταράχθη, ἐφοβεῖτο**: the change of tense is significant, the aor. noting a single experience, the impf. a continued state of feeling.

19. **29.** **νεανίσκος**: it has been suggested that this young man was Xenophon himself, in the narrative avoiding the too frequent mention of his own name. **30.** **ἐννοήσας**: 'on reflection.' **ἀκόλουθα**: derivation?

Page 107. **1.** **τὸ ἐπιθήσεσθαι**: 'the intention of attacking.' G. 202, 3, (*b*); H. 855, a. **δῆλον γάρ**: abrupt change to the dir. disc. **2.** **ἐπιτιθεμένους**: sc. *αὐτούς*. G. 277, 4; H. 969, d. Why mid.? **ἢ, ἢ**: alternative. H. 1045, 1, a. **4.** **ἔχοιμεν ἄν**: for *ἕξομεν*, but more indefinite. G. 227, 1; H. 901, a. **ὅποι**: '(a place) to which.' **5.** **σωθῶμεν**: deliberative subj. in indir. question. G. 256; H. 866, 3.

20. **5.** **λελυμένης τῆς γεφύρας**: trans. by a conditional clause. **7.** **βοηθῆσαι**: 'to come to (their) rescue;' dep. on *δυνήσεται*, but emphatic by position. **πολλῶν ὄντων**: trans. by a concessive clause. G. 278, 1, and 277, 5; H. 971, c.

21. **10.** **πόση τις**: 'about how large.' H. 702, a. **ἐν μέσῳ**: see IDIOMS. **11.** **πολλή**: sc. *ἐστι*. **ἔνεισι**: 'in (it there) are.' **12.** **πολλαὶ καί**: in translating omit *καί*.

22. **12.** **τότε δὴ καί**: 'then, you see, truly.' **13.** **ὑποπέμψειαν**: trans. as if plup. For the mode see G. 243; H. 930, (1). Force of *ὑπο-*? **14.** **μείνειαν**: aor. because *ὀκνοῦντες* is used in place of an impf. G. 204, N. 1; H. 856, a. **νήσῳ**: the region between the canal and the river. See N. to p. 106, 26. **15.** **ἐρύματα**: in apposition with what? **16.** **ἔχοιεν**: sc. *μή*. **17.** **οὔσης**: causal, 'since it was.' **τῶν ἐργασομένων ἐνόντων**: 'because there were in (it) men who would cultivate (it),' who, the Persians doubtless thought, would gladly improve an opportunity to revolt. **18.** **γένοιτο, βούλοιτο**: G. 247; H. 932, 2.

23. **20.** **μέντοι, ὅμως**: 'But nevertheless,' double contrast, first with the thought of the preceding clause, then with that of the preceding

section; although the message appeared to be intended as a ruse, *nevertheless* the Greeks acted on the suggestion in it. **ἐπί**: 'to.' **21.** **οὔτ', οὐδείς, οὐδαμόθεν**: G. 283, 9; H. 1030. **22.** **πρός**: 'towards,' more general than *ἐπί*.

24. **23.** **ἕως**: *not* a conj. **25.** **ὡς οἷόν τε [ἦν] μάλιστα**: see IDIOMS. H. 651, a. **26.** **ἐξήγγελλον**: force of *ἐξ-*? **τῶν παρὰ Τισσαφέρνους Ἑλλήνων**: probably Greeks from Asia Minor. **27.** **διαβαινόντων**: sc. *αὐτῶν*, gen. abs., best translated by a clause introduced by 'while.' The dat. might have been expected. **ἐπιθήσεσθαι**: G. 202, 3, N.; H. 846. **28.** **διαβαινόντων**: sc. *αὐτῶν*. **29.** **αὐτοῖς**: G. 187; H. 775. **ἐπεφάνη**: force of *ἐπ-*? **μετ' ἄλλων**: sc. *τινῶν*. **εἰ**: G. 282, 4; H. 1016. **30.** **εἶδεν**: sc. *αὐτοὺς διαβεβηκότας*. **ᾤχετο ἀπελαύνων**: 'he rode off.' G. 279, 4, N.; H. 985.

Page 108. **25.** **1.** **Τίγρητος**: i. e. the point where the Greeks crossed the Tigris; for their general course now lay parallel with the river, not away from it. See Map. **3.** **ἐπῆν**: 'there was over (it).' **4.** **ᾗ ὄνομα**: sc. *ἦν*. **πρός**: 'near.' **6.** **Σούσων**: the biblical Shusan. Here a Persian royal palace, like that mentioned in the book of Esther, has recently been discovered, and the ground-plan traced, by a French archæologist. **στρατιάν**: probably a contingent arriving too late for the battle of Cunaxa.

26. **9.** **εἰς δύο**: 'two abreast.' **ἄλλοτε καὶ ἄλλοτε**: 'now and then,' 'from time to time.' **10.** **τὸ ἡγούμενον**: see N. to p. 96, 12. **11.** **ἐπισταίη**: G. 233; H. 914, B, (2). **12.** **ὥστε . . . δόξαι**: for *ὥστε ἔδοξε*, which would have been more regular here, as there was no purpose to deceive the Greeks. G. 266, 1; H. 953.

27. **15.** **διὰ τῆς Μηδίας**: apparently the Greeks were still in Babylonia; but it is not known exactly where the boundary of the province of Media lay. The time was about the middle of October. **16.** **ἐρήμους**: see N. to p. 68, 12. **Παρυσάτιδος κώμας**: cf. p. 66, 11–12, and N. The location of these villages, so near as can now be determined, is indicated on the map. **18.** **Κύρῳ ἐπεγγελῶν**: 'in mockery of Cyrus' (how lit.?), since the very men whom he had brought with him as helpers were thus set to destroy the possessions of his mother, his first ally in his attempt on the throne. Perhaps also, as Thirl-

wall suggests, the action was intended to arouse against the Greeks the anger of Parysatis, who still had much influence at the court. **19.** **πλὴν ἀνδραπόδων**: the Greeks of course would hardly dare to harm the inhabitants; and were not permitted to carry off the slaves with other plunder, because Tissaphernes wished to furnish them supplies, no doubt, but nothing by which they could strengthen their power. **ἐνῆν**: i. e. *ἐν ταῖς κώμαις*.

28. **22.** **ἐν ἀριστερᾷ**: in what direction were the Greeks now marching? See Map. **24.** **Καιναί**: probably to be identified with the *Canneh* of Ezekiel xxvii. 23, and the ruins now known as Kalah-Shergat, which, as excavations have shown, mark the site of the ancient Assyrian town *Asshur*. Asshur was once a powerful and important city. It was the capital of Assyria before Nineveh. **25.** **σχεδίαις διφθερίναις**: rafts sustained by skins inflated with air. Such craft were used in extreme antiquity, as shown by the Assyrian bas-reliefs; and are still to be found on the Tigris and Euphrates. Cf. N. to *κάρφης*, p. 70, 20.

CHAPTER V.

CONFERENCE WITH TISSAPHERNES. MASSACRE OF THE GREEK OFFICERS.

1. **27.** **Ζαπάταν**: the Greater Zab. See Vocab. and Map.

Page 109. **1.** **ἡμέρας τρεῖς**: in the strained relations between the Greeks and the Persians, the simple fact of such a delay was enough to give rise to suspicions. **ὑποψίαι**: 'grounds of suspicion.'

2. **3.** **εἴ πως**: '(to see) if somehow.' G. 226, 4, N. 1; H. 907. **4.** **γενέσθαι**: G. 274; H. 955. **5.** **ἐροῦντα**: in Latin *qui diceret*. G. 277, 3; H. 969, c. **ὁ δ'**: i. e. Tissaphernes.

3. **8.** **Τισσαφέρνη**: heteroclite. What would be the regular form of the voc.? Cf. G. 60, 1; H. 212. **ἡμῖν**: G. 188, 3; H. 769. **γεγενημένους**: = *factos esse*. G. 280; H. 982. **9.** **δεξιάς**: see N. to p. 103, 18. **ἀδικήσειν**: dependent on what? Cf. *μνησικακήσειν*, p. 104, 2, and N. **10.** **τὲ — καί**: H. 1040, a.

4. **12.** **δύναμαι**: removed from its proper place after *σέ*, where it would have been used without *οὐ*, for the sake of emphasis. **οὔτε**: trans. as if *τὲ*. Why? **πειρώμενον**: G. 280; H. 982. **κακῶς ποιεῖν**: see IDIOMS. **13.** **ἡμεῖς γε** *κ.τ.λ.*: 'so far as *we* are concerned, we do not even dream of such a thing,' to say nothing of attempting it. **14.** **εἰς λόγους ἐλθεῖν**: see IDIOMS. **εἰ δυναίμεθα**: the apodosis is expressed in *ἐξέλοιμεν*. G. 248, and 248, N.; H. 937. **15.** **ἀλλήλων**: G. 174; H. 748.

5. **16.** **οἶδα . . . ἐποίησαν**: more regularly, *οἶδα* (here = 'I have known') *ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, φοβηθέντας* (aor. pass. as mid., 'becoming afraid of') *ἀλλήλους, φθάσαι βουλομένους πρὶν παθεῖν, ποιήσαντας*, — where *φοβηθέντας* and *βουλομένους* would be causal, but *ποιήσαντας* supplementary, = Latin *fecisse*. The irregularity arose from a desire to avoid the unpleasant succession of participles. **16.** **τοὺς μέν, τοὺς δέ**: G. 137, N. 2; H. 624, a. **ἐκ**: expresses cause. **17.** **φθάσαι**: 'to get the start' in doing hurt. **18.** **κακά, τούς**: G. 165; H. 725, a.

6. **20.** **ἀγνωμοσύνας**: 'misunderstandings.' **νομίζων**: G. 277, 2; H. 969, b. **21.** **παύεσθαι**: what mode does the infinitive represent? G. 211; H. 964, a, and 872. In what word is the protasis implied? **ἥκω**: = *adsum*.

7. **23.** **πρῶτον, μέγιστον**: nom., in loose apposition with the following sentence; trans. as if [*ἐκεῖνο*] *ὅ ἐστι πρῶτον καὶ μέγιστον*. **θεῶν**: 'to the gods.' G. 167, 3; H. 729, c. Clearchus was thinking of the gods as avengers of the violation of oaths sworn in their name. **24.** **κωλύουσι**: might have been followed by *μή*. G. 283, 6; H. 1029. **ἀλλήλοις**: G. 185; H. 772, b. **τούτων**: G. 171, 2; H. 742. **25.** **αὐτῷ**: G. 187; H. 775. **παρημεληκώς**: G. 280, N. 2; H. 982, a. **τοῦτον**: emphatic. G. 152, N. 3; H. 996, b. **26.** **θεῶν**: may be objective, 'against the gods;' but more likely subjective, 'of the gods' against us, emphasizing the inevitable character of the divine vengeance. **πόλεμον**: object of *ἀποφύγοι*. **ἀπὸ ποίου**: 'with what sort of.' **27.** **ἀποφύγοι**: climax in the three clauses with *ἀποφύγοι*, 'escape' beyond reach; *ἀποδραίη*, 'get away' out of sight; and *ἀποσταίη*, 'withdraw' into a stronghold, where operations could be kept up against the enemy. **29.** **πάντῃ πάντα, πανταχῇ πάντων**: paronomasia. See N. to p. 94, 16. The thought suggests Psalm cxxxix. 7–12. **30.** **πάντων**: masculine.

G. 171, 3; H. 741. **ἴσον κρατοῦσιν**: 'hold equal sway.' G. 159, and 159, N. 2; H. 715, and 716, b.

8. 31. οὕτω γιγνώσκω: 'this is my opinion.' How lit.? **32. κατεθέμεθα**: a term used in banking; here 'we stored up' our friendship with the gods, just as one makes a deposit with a banker.

Page 110. 1. τῶν ἀνθρωπίνων: 'of things human.' **ἀνθρώπων** might have been expected, in contrast with **θεῶν**; but **ἀνθρωπίνων** is more forcible, as including not simply men, but all human agencies. **σὲ ἐγώ**: how emphasized? **2. ἡμῖν**: G. 184, 3; H. 767. **ἀγαθόν**: G. 138, N. 2, (*c*); H. 617.

9. 2. πᾶσα, πᾶς: *anaphora*,—the repetition of the same word at the beginning of clauses of similar construction. **4. πᾶσα ἡ ὁδός**: 'our whole (homeward) course (is).' G. 142, 4, N. 5; H. 672, and 672, b. **6. φοβερώτατον**: G. 138, N. 2, (*c*); H. 617. In translating here retain the forcible chiastic order of the Greek. **7. μεστή**: in speaking of the desert as 'full' there is *oxymōron*; i. e. the joining of words or phrases apparently incompatible in meaning.

10. 8. μανέντες: 'in a fit of madness.' G. 277, 2; H. 969, b. **ἄλλο τι**: G. 282, 3; H. 1015, b. The apodosis if complete would contain another verb coördinate with *ἀγωνιζοίμεθα*, and would read in some such way as *ἄλλο τι ἂν γένοιτο*, or *ἄλλο τι ἂν πράξαιμεν κ.τ.λ.* **9. ἔφεδρον**: a term borrowed from the language of the games, which are suggested also by *ἀγωνιζοίμεθα*. See Vocab. **11. ἐμαυτόν**: G. 172, 2, N. 3; H. 748, a. **12. σέ, κακόν**: G. 165; H. 725, a. **ταῦτα**: 'this.'

11. 13. νομίζων: 'because I thought.' **14. τῶν τότε**: 'of the men of his time.' **εἶναι**: sc. *αὐτόν*. **ποιεῖν**: as object supply a demonstrative, antecedent of *ὅν*. **βούλοιτο**: G. 233: H. 914, B, (2). **15. νῦν**: with *ἔχοντα*. **Κύρου δύναμιν**: the bestowal of Cyrus's province on Tissaphernes is referred to by Xenophon in his *Hellenics*, Book III. chap. 2; and by Diodorus, Book XIV. chap. 26. **17. πολεμίᾳ ἐχρῆτο**: 'found hostile.'

12. 17. τούτων τοιούτων ὄντων: = *haec cum ita sint*, 'since this is so.' **ὅστις οὐ βούλεται**: = *qui non velit*, 'that he would not desire.' **19. φίλος**: why not acc.? **20. Ἀλλὰ μήν**: 'but moreover (we could be of help to you and).' **ἐξ**: 'on account of.' **ἐλπίδας**: H. 636.

13. **22.** **Μυσούς**: see N. to p. 73, 14. **ὄντας**: = *esse*. Why? G. 280; H. 980. **ἂν — παρασχεῖν**: for *ἂν παράσχοιμι*. G. 260, 2; H. 946. **23.** **Πισίδας**: sc. *λυπηροὺς ὄντας*. See N. to p. 53, 22. **24.** **εἶναι**: after *ἀκούω* the genitive is used to indicate a direct source of information, but the infinitive to express information obtained indirectly, implying an intermediate word of saying, as *λεγόντων*. **25.** **ἂν παῦσαι**: for *ἂν παύσαιμι*, or *ἂν παύσαιμεν*. **εὐδαιμονίᾳ**: G. 187; H. 775. **26.** **Αἰγυπτίους**: see N. to p. 94, 2. **οἷς**: G. 184, 2; H. 764, 2. **27.** **χρησάμενοι**: 'making use of.' **28.** **τῆς** [*δυνάμεως*]: G. 175, 1; H. 755. The expression in full would have been, *μᾶλλον ἢ* [*χρησάμενοι*] *τῇ δυνάμει τῇ νῦν σὺν ἐμοὶ οὔσῃ* ('which is').

14. **29.** **ἐν**: 'among.' **τῳ**: = *τινί*. G. 84, 2; H. 277. **30.** **ὡς μέγιστος**: freely, 'great beyond comparison.' H. 651. **31.** **ἀναστρέφοιο**: 'you would conduct yourself.' **ἔχων**: 'if you should have.' **32.** **ὑπηρετοῖμεν**: G. 226, 2; H. 903.

Page 111. **1.** **σωθέντες**: G. 277, 4; H. 969, d. **ἔχοιμεν**: 'we should feel.'

15. **3.** **τὸ ἀπιστεῖν**: G. 259 and N.; H. 959, 949. **ἥδιστ' ἂν**: see IDIOMS. **4.** **τοὔνομα** *κ.τ.λ.*: a mixture of two forms of expression, — *ἂν ἀκούσαιμι τοὔνομα τούτου, ὅστις ἐστὶν οὕτω δεινὸς λέγειν*, and *ἂν ἀκούσαιμι, τίς οὕτω δεινός ἐστι λέγειν*. **δεινὸς λέγειν**: 'persuasive speaker.' How lit.? **5.** **λέγων**: 'by talking' merely, as there was no overt evidence. **6.** **τοσαῦτα**: 'thus much.' **7.** **ἀπημείφθη**: poetic; *ἀπημείψατο* would have been more regular.

16. **7.** **'Αλλ'**: see N. to p. 91, 21. **ἥδομαι**: see IDIOMS. **σου, λόγους**: G. 172, 2, N. 1; H. 742, c. **9.** **ἂν**: *not* with *δοκεῖς*. G. 208, 1; H. 858, a. **δοκεῖς μοι — ἂν — εἶναι**: 'it seems to me that you would.' See N. to *λέγεται 'Απόλλων*, p. 55, 22. **10.** **ἂν**: G. 216, N. 2; H. 882. **11.** **ἀντάκουσον**: force of *ἀντ-*?

17. **11.** **εἰ ἐβουλόμεθα**: = *si vellemus*. **12.** **πότερα**: G. 282, 5; H. 1017. **ἱππέων**: G. 167, 6; H. 729, e. **πλήθους**: G. 172, 1; H. 743. **13.** **ἐν ᾗ**: '(clad) in which,' = 'with which.' **14.** **ἀντιπάσχειν**: G. 261, 1; H. 952. **κίνδυνος**: sc. *ἐστιν*.

18. **15.** **ἀλλά**: elliptical, 'But (even if in those respects you think we are not strong).' **ἐπιτίθεσθαι**: dependent on *ἐπιτηδείων*.

G. 261, 1; H. 952. **16. τοσαῦτα — τοσαῦτα — τοσοῦτοι**: anaphora. See N. to p. 110, 2. **πεδία**: sc. *ὁρᾶτε ὄντα πορευτέα.* **ὄντα**: concessive, 'even though they are.' **17. ὑμῖν**: G. 281, 2, end; H. 991. **18. ὄντα πορευτέα**: = 'which are to be traversed.' G. 281, 1; H. 988, 989. **20. ταμιεύεσθαι**: 'divide off,' 'arrange,' just as a steward (*ταμίας*) apportions to the members of the household. **ὁπόσοις ἂν βουλώμεθα**: i.e. as all the Greeks would not be able to cross over a stream at the same time, the Persians would be able to attack as few or as many at once as they might choose. G. 232, 3; H. 916. **21. εἰσὶ — οὓς**: G. 152, N. 2; H. 998. **22. διαπορεύοιμεν**: poetic; only the mid. of this verb is common in prose.

19. 22. εἰ — ἡττῴμεθα: G. 226, 4, N. 1; H. 907. **23. ἀλλά**. 'well.' **τό γέ τοι πῦρ**: 'fire at any rate.' For the generic *τό*, see H. 659. **κρεῖττον**: 'stronger.' **24. ἂν — κατακαύσαντες**: in Latin, *quibus* (*frugibus*) *combustis.* G. 277, 2; H. 969, a. Force of *κατα-*? **25. ἀντιτάξαι**: military term.

20. 27. ἄν: repeated later. G. 212, 2; H. 864. **28. μηδένα**: *not οὐδένα,* because of the condition involved in *ἔχοντες.* **29. ἔπειτα**: here logical, not temporal. H. 976, b. **ἐκ τούτων**: more forcible than the simple genitive. **30. μόνος, μόνος**: see N. to p. 110, 2. **πρός**: see N. to p. 73, 3. **ἀσεβής**: sc. *ἐστιν.*

Page 112. 21. 1. ἀπόρων: masculine. G. 169, 1; H. 732, c. **ἐστί**: 'it is the nature,' 'it is characteristic;' would naturally have an infinitive as subject, instead of which the thought is expanded by a relative clause. The simple form of the sentence would be, *ἀπόρων ἐστὶν ἐθέλειν,* or *ἄποροί εἰσιν οἵτινες ἐθέλουσιν.* Trans. as if *οἵτινες ἐθέλουσι* were *ἐθέλειν.* **2. ἐν**: we should say 'by.' **καὶ τούτων**: emphatic. *καὶ ταῦτα* might have been used. **5. ἀλόγιστοι, ἠλίθιοι**: 'thoughtless,' 'stupid;' the first referring to habit, the second to character.

22. 6. Ἀλλὰ τί δή: 'But why, then.' **ἐξόν**: 'when it was in our power.' G. 278, 2; H. 973. **ἀπολέσαι**: in the acc. abs. with *ἐξόν.* **ἐπί**; 'to.' **7. ἔρως**: strong term; see Vocab. "The treacherous villain is not satisfied with the natural word, *ἐπιθυμία*: his desire to save the Greeks amounts to *passion!*" Kendrick aptly suggests. **τούτου**: G. 180; H. 753, e. **αἴτιος**: sc. *ἐστιν.* **8. τοῦ ἐμὲ γενέσθαι**: 'that I have become;' in apposition with *τούτου.*

καὶ ᾧ . . . ἰσχυρόν : order, *καὶ ἐμὲ καταβῆναι, ἰσχυρὸν δι' εὐεργεσίας, τούτῳ τῷ ξενικῷ* ('with that mecenary force') *ᾧ Κῦρος, διὰ μισθοδοσίας πιστεύων, ἀνέβη.* **ᾧ, τούτῳ** : G. 188, 5; H. 774. **9. μισθοδοσίας** : pl., to express repeated instances of the pay-giving. H. 636.

23. 10. ὅσα : G. 160, 1; H. 718. **11. τὰ μέν, τὸ δέ** : G. 137, N. 2; H. 624, d. **εἶπας** : sometimes called first aor. See H. 438. **12. τιάραν** : see Vocab., and Rawlinson's *Ancient Monarchies*, vol. iii. p. 204. It has been suggested that Tissaphernes here hints that with the Greeks as allies he might even revolt against the king and attempt the throne. More likely he wished to convey the impression that he valued the faithfulness of devoted supporters more than the outward appearance and symbols of royalty. With either interpretation, his treachery is impious enough. **13. τήν** ; i.e. *τὴν τιάραν ὀρθήν.* **ὑμῶν παρόντων** : trans. as if *εἰ ὑμεῖς παρείητε.*

24. 15. ταῦτ' εἰπών : notice the asyndeton. **16. εἶπεν** sc. *ὁ Κλέαρχος.* **17. Οὔκουν** : = Latin *nonne igitur.* How different from *οὐκοῦν*? **ἔφη** : = our parenthetical 'said he.' **οἵτινες** : antecedent? G. 152; H. 996. Clearchus hints at Menon; see p. 113, 5–8. **τοιούτων . . . ὑπαρχόντων** : = *cum tales causae nobis ad amicitiam colendam suppetant,* 'since we have such grounds for friendship.' G. 272, 2; H. 969, b. **18. πολεμίους ἡμᾶς** : G. 165; H. 726. **19. ἔσχατα παθεῖν** : see IDIOMS. G. 159, N. 2; H. 716, b.

25. 20. Καὶ ἐγὼ μέν γε : '(Certainly), and *I* for my part.' **21. στρατηγοί, λοχαγοί** : in apposition with the subject of *βούλεσθε.* **22. πρὸς ἐμέ** : for *ἐμοί.* **λέγοντας** : why *present* participle?

26. 24. πάντας : sc. *αὐτούς,* i.e. *τοὺς στρατηγοὺς καὶ τοὺς λοχαγούς.* **25. ὅθεν** : more regularly **ὧν**, 'from whom,' for *ἐκείνους ὧν.* G. 153, N. 3, and 152; H. 997, a, and 996. **ἀκούω** : sc. *ταῦτα.*

27. 26. ἐκ τούτων τῶν λόγων : 'as a consequence of this conversation.' **φιλοφρονούμενος** : 'courteously.' How lit.? **27. σύνδειπνον** : among Orientals the act of entertaining at a meal has always been regarded as a ground and pledge of inviolable friendship. The Arabs of the present day speak of eating bread and salt together as equivalent to contracting the most solemn obligations of mutual faithfulness. **30. δῆλος κ.τ.λ.** : cf. IDIOMS. G. 280, N. 1; H. 981.

φιλικῶς διακεῖσθαι τῷ Τισσαφέρνει: 'that he was on good terms with Tissaphernes.'

Page 113. **2.** **χρῆναι ἰέναι**: sc. *τούτους*, 'that those must go.' **οὓς ἐκέλευσε**: i. e. *οὓς ἰέναι Τισσαφέρνης ἐκέλευσε*. **οἳ ἂν κ.τ.λ.**: transition to dir. disc. G. 232, 3; H. 916. **3.** **Ἑλλήνων**: G. 167, 6; H. 729, e. **4.** **τιμωρηθῆναι**: sc. *χρῆναι*.

28. **5.** **Μένωνα**: subject, or in predicate? G. 141, N. 8; H. 669. The feud between Clearchus and Menon commenced in the early part of the Up-march, and seems to have grown more bitter with time: cf. I. v. 11 *et seq.* We learn elsewhere that while Cyrus was living, Menon attempted to supplant Clearchus in his esteem. **6.** **συγγεγενημένον**: 'had associated with.' **μετ' Ἀριαίου**: explained by p. 92, 4-7. **7.** **στασιάζοντα αὐτῷ**: 'was stirring up mutiny against him,' i. e. Clearchus.

29. **10.** **ἔχειν τὴν γνώμην**: 'should be attached.' **12.** **ἀντέλεγον**: 'were saying in opposition.' **μή**: G. 283, 6; H. 1029.

30. **14.** **κατέτεινεν**: = *contendebat*. *κατ'* is intensive; see H. 800, end. Ctesias (see N. to p. 82, 8) says that Menon was induced by Tissaphernes to arouse the popular feeling of the Greeks in favor of the proposed conference; that Clearchus, far from urging it, was forced to go with the other generals, against his own better judgment, by the demands of the soldiers. Xenophon's account is more likely to be correct. **15.** **διεπράξατο**: G. 239, 1; H. 922. **16.** **ὡς εἰς ἀγοράν**: 'as if to market,' i. e. without arms.

31. **18.** **ἐπὶ ταῖς θύραις**: cf. N. to p. 56, 16. Layard locates the scene of the massacre on the Kar-Dereh river, — a tributary of the Great Zab, from the south, — between the mounds Aboo-Shittha and Qas'r. **20.** **Ἀγίας**: first mentioned here. Cf. N. to p. 56, 1. **22.** **ἔμενον**: why impf.?

32. **22.** **πολλῷ**: G. 188, 2; H. 781, and a. **ἀπό**: we should say 'at.' **σημείου**: the signal, according to Diodorus, was the raising of a red flag on the tent of Tissaphernes. **23.** **συνελαμβάνοντο, κατεκόπησαν**: notice the change of tense; the generals were not put to death at once, as those outside were. By a similar plot the Parthians obtained possession of Crassus, B. C. 55; and that even Caesar was not above such treachery is shown in the *Gallic War*, Book IV. chap. 13. **26.** **ᾧτινι, πάντας**: see N. to p. 52, 3.

33. **28.** **τὴν ἱππασίαν αὐτῶν**: 'their riding about.' **29.** **ὅ,τι**: G. 282, 1; H. 1011, and a. **ἠμφεγνόουν**: G. 105, 1, N. 3; H. 361, a.

Page 114. **1.** **ἧκε**: G. 240, 1; H. 924, 922. **εἰς**: 'in.' G. 191, VI., 7, N. 6; H. 788. **2.** **πάντα τὰ γεγενημένα**: 'all that had happened.'

34. **4.** **ἐκ τούτου δή**: 'thereupon of course.' **ἐπὶ τὰ ὅπλα**: for their arms;' in our idiom, 'to arms.' **5.** **ἐπί**: 'against.'

35. **7.** **'Αρτάοζος**: here mentioned for the first time; sc. **ἦλθον**. **ἦσαν**: trans. as if plupf. **Κύρῳ**: i.e. *Κύρῳ ζῶντι*, *Cyro dum vivebat.* **10.** **ἄλλοι Περσῶν**: *ἄλλοι Πέρσαι*, or *ἄλλοι τινὲς τῶν Περσῶν*, would have been more regular. **11.** **εἰς**: G. 191, III., 1, (c); H. 796, c.

36. **11.** **προελθεῖν κ.τ.λ.**: in the dir. disc., *εἴ τίς ἐστι στρατηγὸς ἢ λοχαγός, προελθέτω.* **12.** **εἴ τις**: 'whatever.' **13.** **ἀπαγγείλωσι**: G. 216, 2; H. 881, a.

37. **14.** **φυλαττόμενοι**: 'cautiously.' How lit.? **'Ελλήνων**: G. 167, 6; H. 729, e. **16.** **τὰ περὶ Προξένου**: more regularly, *τὰ περὶ Πρόξενον.* Trans., 'the fate of Proxenus,' whose intimacy with Xenophon is shown in Book III. i. 4–10. Cf. also p. 41. **17.** **Χειρίσοφος**: mentioned especially because henceforth, as leader of the Down-march, he becomes one of the most prominent characters in the narrative.

38. **19.** **ἔστησαν εἰς ἐπήκοον**: = *ἐλθόντες εἰς ἐπήκοον ἔστησαν.* G 191, VI., 7, N. 6; H. 788. **21.** **ἔχει τὴν δίκην**: see IDIOMS. **τέθνηκεν**: G. 200, N. 6; H. 849. **23.** **ὑμᾶς, ὅπλα**: G. 164; H. 724. **24.** **ἑαυτοῦ εἶναι**: sc. *αὐτά*, 'that they belong to himself.' **25.** **ἐκείνου**: for *ἑαυτοῦ*, to avoid the harsh repetition of the same word-form. **δούλου**: contemptuous, 'slave.' See N. to p. 86, 28.

39. **26.** **Πρὸς ταῦτ'**: reason for the asyndeton? **ἔλεγε**: see N. to p. 102, 18. **28.** **οἱ ἄλλοι**: sc. *ὑμεῖς.* G. 157, 2, N.; H. 707. **29.** **θεούς**: G. 158, N. 2; H. 712. **32.** **τοὺς ἄνδρας αὐτούς**: 'the very men,' i.e. the generals; object of *ἀπολωλέκατε.*

Page 115. **1.** **προδεδωκότες**: the repetition of ideas and somewhat loose structure of the whole sentence indicate the excitement and indignation of the speaker.

40. **3.** **γάρ**: elliptical; '(we have not betrayed them) for.' **4.** **'Ορόντᾳ**: see N. to p. 105, 9.

41. **6.** **'Επὶ τούτοις**: 'at this juncture.' **7.** **ἄλλως ἔχει**: G. 221; H. 893. **8.** **δίκαιον**: sc. *ἐστι*. **Πρόξενος καὶ Μένων**: proleptic, for *Πρόξενον καὶ Μένωνα*, as object of *πέμψατε*. H. 878. **10.** **αὐτούς**: rendered necessary on account of the prolepsis and the interposition of a clause between the verb and its natural object. **11.** **φίλοι γε ὄντες**: 'especially since they are friendly.'

42. **14.** **ἀλλήλους**: G. 186; H. 772. **οὐδὲν ἀποκρινάμενοι**: 'without making any reply.' The keen rejoinder of Xenophon had silenced them completely.

CHAPTER VI.

CHARACTERS OF THE FIVE GENERALS.

1. **15.** **δή**: 'accordingly.' H. 1037, 4, a. **οὕτω**: as described p. 113, 18, 24. **16.** **ὡς**: here = *πρός*. **ἀποτμηθέντες τὰς κεφαλάς**: 'by being beheaded.' G. 197, 1, N. 2; H. 724, a. **ἐτελεύτησαν**: at the intercession of Parysatis (see pp. 21, 24, 25) Artaxerxes had sworn to spare the life of Clearchus, but soon put him to death, at the bidding of Statira, along with three of the other generals. Menon lived and suffered in captivity a year, then met a similar fate. The bodies of the generals were thrown out to the dogs and birds; but Parysatis is said to have given Clearchus decent burial. Plutarch adds the romantic story that 'a whirlwind, bringing a great heap of earth, cast it upon the corpse of Clearchus and covered the body up. Some dates chanced to be scattered there, and soon a wonderful grove grew up and shaded the place. Then too the king was very sorry that he had killed Clearchus, a man beloved of the gods.'

17. **εἷς**: in partitive apposition with *στρατηγοί*. **ὁμολογουμένως ἐκ**: freely, 'by common consent of.' **τῶν ἐμπείρως αὐτοῦ ἐχόντων**: = 'those who knew him.' **18.** **αὐτοῦ**: dependent on *ἐμπείρως*. G. 182, 1; H. 756. **δόξας γενέσθαι**: 'considered to have been.' **πολεμικός, φιλοπόλεμος**: how different in force? **19.** **ἐσχάτως**: emphatic by position.

2. 20. **καὶ γὰρ δή**: 'for, you see.' **πόλεμος ἦν τοῖς Λακεδαιμονίοις**: = 'the Lacedaemonians were at war;' referring to the Peloponnesian war, which lasted from 431 to 404 B.C. **ἦν**: G. 239, 1; H. 922. **21.** **παρέμενεν**: 'he remained' faithful in the service of his state, as there was no need to look elsewhere for military employment. Cf. N. to p. 53, 2. **22.** **τοὺς Ἕλληνας**: i.e. the Greek colonists in the Thracian Chersonese. Cf. p. 53, 1–10. **23.** **ὡς ἐδύνατο**: '(in such way) as he could,' hinting at the use of dishonorable methods; others render 'as he could,' implying that his influence with the Ephors was so great that they must necessarily grant his request. **24.** **ὡς πολεμήσων**: 'intending to make war.' G. 277, 6, N. 2, (*a*); H. 978. **Χερρονήσου**: cf. p. 53, 6, and N. **25.** **Περίνθου**: at this time a more important city than Byzantium. See Vocab.

3. 25. **μεταγνόντες πως**: 'having somehow (i.e. for some reason) changed their minds.' **26.** **ἔξω**: 'beyond' the limits of Spartan rule. **ὄντος αὐτοῦ**: trans. by a clause with 'when.' **27.** **Ἰσθμοῦ**: i.e. the Isthmus of Corinth, which as best known is referred to without a defining word. Here Clearchus may have stopped, or messengers may have signalled to his vessel from the shore, or a despatch boat may have overtaken him. **ᾤχετο πλέων**: G. 279, 4, N.; H. 984, a. Had Clearchus gone by land he might have been intercepted.

4. 28. **ἐκ τούτου**: 'in consequence of this.' **ἐθανατώθη**: = *θανάτου κατεκρίθη*. As there was no general agreement between the Greek states regarding the extradition of political offenders, the sentence in this case amounted to nothing more than life-long exile. Clearchus probably suffered no inconvenience from it further than that which might arise from the necessity of remaining away from Sparta. **29.** **τῶν τελῶν**: 'the authorities,' i.e. the Ephors. **30.** **ὁποίοις**: 'with what sort of.'

Page 116. **1.** **ἀλλαχοῦ**: no passage corresponding to this reference is now to be found in the writings of Xenophon. Either his memory failed him in supposing that he had written something which he had not (as in connection with I. i. 9), or else the passage referred to has been lost from his works. **2.** **δαρεικούς**: see N. to p. 53, 4.

5. 2. **λαβών**: sc. *αὐτούς*. **3.** **ῥᾳθυμίαν**: cf. p. 60, 13–17. **ἀπό**: see N. to p. 53, 5. **4.** **Θρᾳξί**: G. 186, N. 1; H. 772. **5.** **μάχῃ**: cf. N. to p. 55, 26. **ἀπὸ τούτου**: 'thenceforth.' **ἔφερε**

καὶ ἦγε: see ἄγω in Vocab. **6. πολεμῶν**: G. 279, and 279, 1; H. 981. **7. στρατεύματος**: G. 172, 1; H. 745, cf. 743, b.

6. 9. ἀνδρός: G. 167, 2; H. 729, b. **10. ὅστις**: 'such a man as.' **ἐξόν**: 'when it is in his power.' Cf. N. to p. 112, 6. ἐξόν, ἔξον: see N. to πᾶσα, πᾶς, p. 110, 2. **εἰρήνην ἄγειν**: see IDIOMS. **12. ὥστε**: '(only) in order to.' G. 266, 1; H. 953, a. **13. πολεμῶν**: G. 277, 2; H. 969, a. **ὥσπερ εἰς**: 'just as (other people spend money) on.'

7. 16. φιλοκίνδυνος: G. 132, 3; H. 586. **καί**: correlative with the *καί* before *νυκτός*. **17. ἄγων**: explanatory of *φιλοκίνδυνος*, not co-ordinate with it. **18. φρόνιμος**: co-ordinate with *φιλοκίνδυνος*, the two words together defining more closely the qualities implied in *πολεμικός*.

8. 20. ὡς . . . οἷον: sc. *ἐστι*, 'so far as (it is) possible (for a man to have qualities of leadership) with such a character as.' H. 1054, 1, a. **21. ὡς τις καὶ ἄλλος**: in our idiom, 'if any man.' **22. ἔχοι**: G. 217, N. 1; H. 885, b. **23. αὐτῷ**: 'his.' G. 184, 3, N. 4; H. 768, b. **24. ἐμποιῆσαι τοῖς παροῦσιν**: freely, 'to inspire in his soldiers (the feeling).' **πειστέον**: see IDIOMS. G. 281, 2; H. 990. **εἴη**: G. 248; H. 937. **Κλεάρχῳ**: more forcible than either *αὐτῷ* or *αὑτῷ* would have been.

9. 25. ἐκ τοῦ εἶναι: 'through being.' G. 262, 1; H. 959. **χαλεπός**: G. 136, N. 3, (*a*); H. 940. **ὁρᾶν**: G. 261, 2; H. 952, and a. **26. φωνῇ**: G. 188, 1, N. 1; H. 780. **27. αὐτῷ μεταμέλειν**: see IDIOMS. G. 184, 2; H. 764, 2. **ἔσθ' ὅτε**: for *ἔστιν ὅτε*, = *ἐνίοτε*, 'sometimes.' H. 998, b; cf. G. 152, N. 2. **28. καὶ γνώμῃ δ'**: 'and on principle too.' Cf. N. to *ἐνέβαλεν*, p. 70, 26. **στρατεύματος**: trans. as if *ἐν στρατεύματι*.

10. 30. ἔφασαν: 'men used to say.' **δέοι**: G. 247; H. 932, 2. **Page 117. 2. φίλων**: G. 174; H. 748. Soldiers would be apt to plunder friends or allies unless kept under the severest discipline. Thus Cyrus's mercenaries sacked Tarsus; see p. 59, 16–18. **ἀφέξεσθαι**: see *ἀπέχω*.

11. 4. αὐτοῦ: why genitive? **ἀκούειν**: here = *ὑπακούειν*. **5. ᾕρουντο**: G. 226, 2, (*b*); H. 903. **τὸ στυγνὸν αὐτοῦ**: 'his sullen

look.' **6.** **φαιδρόν**: we sometimes speak of a person's face *lighting up* in conversation or excitement. **8.** **σωτήριον**: trans. with *ἐφαίνετο* freely, 'appeared to betoken deliverance.'

12. **9.** **γένοιντο**: G. 233; H. 914, B, (2). **ἄλλον**: i.e. *ἄλλον στρατηγόν*. **12.** **παῖδες πρὸς διδάσκαλον**: teachers in ancient times made unsparing use of the lash and other means of punishment.

13. **13.** **καὶ γὰρ οὖν**: 'accordingly as a matter of fact.' **φιλίᾳ, εὐνοίᾳ**: datives of manner, 'on terms of friendship and goodwill.' **ἑπομένους**: 'followers.' **14.** **οἵτινες**: G. 152; H. 996. **ὑπὸ τοῦ δεῖσθαι**: = *δι' ἔνδειαν*. **15.** **παρεῖεν αὐτῷ**: 'happened to be in his service.' **16.** **πειθομένοις**: sc. *τούτοις*. **ἐχρῆτο**: 'found.'

14. **17.** **μεγάλα . . . στρατιώτας**: 'strong were the (influences) making his soldiers efficient.' **18.** **τὸ . . . ἔχειν**: 'a feeling of confidence with reference to the enemy.' **20.** **εὐτάκτους**: sc. *αὐτούς*.

15. **21.** **Τοιοῦτος**: emphatic. **ἄρχων**: '(as) commander.' **22.** **οὐ μάλα ἐθέλειν**: 'that he was not specially inclined,'—a mild form of statement, perhaps so worded in order not to give offence to friends of Clearchus. The domineering spirit of Clearchus showed itself in Thrace (see N. to p. 53, 2), in his quarrel with Menon, and even in the battle of Cunaxa (see p. 80).

16. **24.** **Βοιώτιος**: Proxenus was an exceptional character among the Boeotians, who as a rule were considered dull and unenterprising. **εὐθύς**: G. 277, 6, N. 1; H. 976. See IDIOMS. **μειράκιον**: the divisions of life recognized by the Greeks were,—that of *παῖς*, up to the age of fifteen; that of *μειράκιον*, from fifteen to twenty-two; that of *ἀνήρ*, from twenty-two to forty-nine; and that of *πρεσβύτης*, from forty-nine to the end of life. **25.** **ἀνήρ**: G. 136, N. 3, (*a*); H. 940. **τὰ μεγάλα**: referring to management of 'the great' affairs of state. **26.** **ἔδωκε**: i.e. for instruction. It is said that Gorgias received from each pupil 100 minae, = nearly $1900.

17. **27.** **συνεγένετο ἐκείνῳ**: = 'had been under his instruction.' How lit.? **ἱκανός**: in predicate with *εἶναι*, and followed by *ἄρχειν* and *ἡττᾶσθαι*, which are connected by *καί — καί*. **28.** **φίλος ὢν**

τοῖς πρώτοις: 'as being a friend of the most prominent (men).' **29.** **ἡττᾶσθαι εὐεργετῶν**: cf. N. to p. 84, 10. **30.** **πράξεις**: 'enterprises.' **κτήσεσθαι**: G. 202, 3; H. 855, a. **ὄνομα . . . πολλά**: i.e. all that was considered desirable for a successful and happy life.

Page 118. 18. **1.** **τοσούτων**: G. 171, 2; H. 742. **2.** **ἐπιθυμῶν**: 'although,' etc. G. 277, 5; H. 969, e. **σφόδρα**: with *ἐπιθυμῶν*. **ἔνδηλον**: trans. as if an adv. **τοῦτ'**: 'this (view).' **3.** **ἂν ἐθέλοι**: in the direct form, *ἂν ἐθέλοιμι*. G. 226, 2, (*b*); H. 903. **μετ'**: 'in connection with.' **σὺν τῷ δικαίῳ καὶ καλῷ**: 'with the help of justice and honor.' **4.** **δεῖν**: that he ought.' Sc. what as subject? **τούτων**: G. 171, 1; H. 739. **ἄνευ**: sc. *τοῦ δικαίου καὶ καλοῦ*. **5.** **μή**: sc. *δεῖν τυγχάνειν*. G. 283, 3; H. 1024.

19. **6.** **καλῶν, ἀγαθῶν**: masculine. G. 171, 3; H. 741. **7.** **αἰδῶ**: G. 55, N. 1; H. 196. **8.** **καί**: 'even.' **9.** **οἱ ἀρχόμενοι**: 'those under his command;' broader and more forcible here than *οἱ στρατιῶται*. **10.** **φανερός**: see IDIOMS. **στρατιώταις**: G. 188, 3; H. 769, and a. **11.** **ἀπιστεῖν**: = *ἀπειθεῖν*.

20. **12.** **πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν**: freely, 'for being fitted to command, and being so considered.' **13.** **τὸ ἐπαινεῖν, [τὸ] ἐπαινεῖν**: subject of *ἀρχεῖν*. **16.** **ἐτῶν**: pred. gen. of measure. G. 169, 3; H. 732.

21. **18.** **ἰσχυρῶς**: with *ἐπιθυμῶν*, emphatic. **πλείω**: = *πλείονα*. As the key-note of Clearchus's character was love of war, and that of Proxenus's was ambition, so that of Menon's was shown to be love of gain. In these careful analyses of character we may notice the influence of Socrates, who taught that the reflection of men should be centred less upon the outside world and more upon human nature. Xenophon is the first Greek historian who gives character-sketches of individuals. Cf. p. 41. **20.** **μέγιστον δυναμένοις**: 'having the greatest power.' **ἀδικῶν**: G. 277, 2; H. 969, b. **21.** **διδοίη δίκην**: See IDIOMS.

22. **21.** **ὧν**: for *ταῦτα ὧν*. **23.** **τὸ ἁπλοῦν** 'candor,' 'sincerity.' **24.** **τὸ αὐτό**: 'the same thing (as),' 'identical (with)' **τῷ ἠλιθίῳ**: G. 186; H. 773, a.

23. **24.** **στέργων**: how distinguished from *φιλῶν* and *ἀγαπῶν*? **25.** **ὅτῳ**: G. 152, N. 3; H. 996, b. When Menon began to speak of

any one as a friend, it was certain that he had some plot in mind against him. **27.** **πολεμίου**: G. 173, 2, N.; H. 752. **28.** **ὡς καταγελῶν ἀεὶ διελέγετο**: = 'in conversation he always used to give the impression of ridiculing.'

24. **30.** **τῶν φυλαττομένων**: 'of those on their guard.'

Page 119. **1.** **μόνος**: 'alone,' in the sense of 'better than any one else.' **εἰδέναι ῥᾷστον ὄν**: 'that he knew that it was very easy.' G. 280; H. 982.

25. **2.** **ὅσους**: 'those whom.' **αἰσθάνοιτο**: G. 233; H. 914, B, (2). **ἐπιόρκους**: sc. *ὄντας* = *esse*.

26. **5.** **ἐπί**: 'in;' might have been omitted. Cf. G. 188, 1; H. 778, and 778, a. **7.** **ψευδῆ**: neut. pl. of adj., = *ψεύδη*. **μὴ πανοῦργον**: G. 283, 5; H. 1026. *οὐ πανοῦργον* would have suggested a definite person. **8.** **τῶν ἀπαιδεύτων**: we should say 'a fool.' G. 169, 1; H. 732. **9.** **διαβάλλων**: for (*αὐτὸν*) *διαβάλλοντα*. **τοὺς πρώτους**: i. e. *τοὺς φιλίᾳ πρωτεύοντας*.

27. **11.** **τὸ . . . παρέχεσθαι**: 'making his soldiers obedient to himself.' **ἐκ**: 'through,' 'by.' **13.** **δύναιτο καὶ ἐθέλοι ἄν**: in the direct form, *δυναίμην καὶ ἐθέλοιμι ἄν*; i.e. '(if occasion should arise) I would have the power and inclination to do (you) the greatest harm.' **14.** **εὐεργεσίαν κατέλεγεν**: 'he used to reckon (it) a kindness.' **15.** **αὑτοῦ**: G. 174; H. 748.

28. **17.** **ἀποθνησκόντων** *κ.τ.λ.*: render by a clause with 'when.' **18.** **πεποιηκώς**: 'although,' etc. **21.** **στρατηγοί**: sc. *ἀπέθανον*. **ἀποτμηθέντες**: see N. to p. 115, 16. **22.** **θάνατος**: G. 136, N. 3; H. 940. **αἰκισθείς**: the Persians often tortured their captives; cf. N. to *ποδῶν*, p. 84, 17. **23.** **τελευτῆς**: in what way Menon was put to death is not known; and why he was allowed to live a year in captivity can only be conjectured. Some think that the king spared him, thinking that his services might be made use of in dealing with the other Greeks. It is also possible that the influence of Ariaeus (cf. p. 92, 5–7) prevented his immediate execution.

29. **25.** **τούτων**: cf. p. 118, 28, and N. **26.** **κακῶν**: 'cowardly.' **εἰς**: 'in regard to.' **27.** **ἀπὸ γενεᾶς**: 'old.' How lit.?

BOOK III.

ΛΟΓΟΣ: cf. title on p. 51, and notes.
Γ′: = **τρίτος**.

CHAPTER I.

AROUSING OF THE GREEK FORCE BY XENOPHON.

Page 120. **1.** **1–5.** **Ὅσα . . . δεδήλωται**: gives a summary of Books I., II. Read carefully the notes to Book II. i. 1. **3.** **ἐτελεύτησεν**: trans. as if plupf. **4.** **ἐν ταῖς**: 'during the.'

2. **6.** **συνειλημμένοι ἦσαν**: G. 97, 2; H. 464. **9.** **ἐπὶ ταῖς βασιλέως θύραις**: i. e. in the heart of the Persian empire. Cf. p. 104, 18, and N. **12.** **μύρια στάδια**: i. e. in a straight line to Ephesus. By the route the Greeks had come the distance was much greater. Cf. p. 23. **14.** **οἱ σὺν Κύρῳ βάρβαροι**: Ariaeus and Cyrus's native army. **17.** **νικῶντες**: render by a conditional clause.

3. **19.** **ἀθύμως ἔχοντες**: see IDIOMS. **ὀλίγοι, ὀλίγοι**: partitive apposition. **20.** **εἰς τὴν ἑσπέραν**: = 'as evening came on.' **σίτου**: G. 171, 2; H. 742. **21.** **ἐπὶ τὰ ὅπλα**: i. e. to the place where the arms were stacked, for evening drill. **22.** **ἐτύγχανεν**: sc. *ὤν*, 'happened to be.' **23.** **πατρίδων**: pl., because the Greeks were from many different states.

Page 121. **1.** **οὔποτ'**: trans. with *ὄψεσθαι*. **2.** **οὕτω διακείμενοι**: 'in this condition.'

4. **3.** **Ἦν**: 'there was.' Notice the modesty with which Xenophon introduces himself. **4.** **οὔτε — ὤν**: 'not because he was either,' etc. G. 277, 2; H. 969, b. Read pp. 41, 42. **5.** **ἀλλά**

κ.τ.λ. : abrupt transition from relative to independent construction. **μετεπέμψατο** : trans. as if plupf. Cf. N. to p. 51, 5. **6. ξένος** : see N. to p. 53, 12. **φίλον, αὐτόν** : G. 166; H. 726. **7. ποιήσειν** : = *se facturum esse.* **ὄν** : sc. *ὄντα*, = *esse.* **αὐτός** : trans. as if subject of *νομίζειν*. **κρείττω** : for *κρείττονα*, = *utiliorem*, 'of greater service.'

5. 10. Σωκράτει : the philosopher. For an account of his life and teachings see Smith's *Dictionary of Greek and Roman Biography and Mythology*, article SOCRATES. G. 186; H. 772. **τῷ** : 'the (well-known);' in l. 3 *Ἀθηναῖος* stands without the article. **11. μή** : 'that,' used because of the idea of fearing involved in *ὑποπτεύσας*. **πρός** : 'on the part of.' **12. εἴη** : the subject is (*αὐτὸν*) *φίλον γενέσθαι*, 'for him to become a friend to Cyrus.' **ὅτι . . . συμπολεμῆσαι** : i. e. in the latter part of the Peloponnesian War; see p. 20. **14. ἐλθόντα** : for *ἐλθόντι*; trans. 'to go and.' G. 138, N. 8, (*a*); H. 941. **15. θεῷ** : Apollo. See **Δελφοί** in Vocab.

6. 16. τίνι ἂν θεῶν θύων — ἔλθοι : in the direct form, *τίνι θεῶν θύων ἂν — ἔλθοιμι*, i. e. 'if I should start out.' G. 226, 2, (*b*); H. 903. **18. ὁδόν** : cognate acc., 'make the journey.' **ἐπινοεῖ** : trans. as if impf. **καλῶς πράξας σωθείη** : = 'come back successful.' **19. ἀνεῖλεν** : notice the force of *ἀνά*, 'lifted up' his voice from the depth of the grotto whence the oracles were given, hence 'designated;' sc. *τοὺς θεούς.* The gods to whom travellers generally sacrificed on commencing a journey were Zeus, Hermes, and Hercules.

7. 22. εἴη : why opt.? **23. ἰτέον εἶναι** : sc. *αὐτῷ*, 'that he ought to go.' G. 281, 2; H. 990, and N. **ἐπυνθάνετο** : how different in meaning from *ἐρωτάω*? **24. πορευθείη** : in the direct form, *πορευθείην*. **ἤρου** : abrupt change to dir. disc. **ταῦτ'** : obj. of *ποιεῖν*. **χρή** : sc. *σε*.

8. 26. θυσάμενος : how different from *θύων*? See Vocab. **οἷς ἀνεῖλεν** : i. e. *τοῖς θεοῖς, οἷς ἀνεῖλεν θύειν*. **28. ὁρμᾶν τὴν ἄνω ὁδόν** : 'to hasten on the up-march.' Cf. N. to l. 18 above.

Page 122. 9. 1. ἐπειδὰν τάχιστα : 'as soon as.' G. 232, 3; H. 916. **ἀποπέμψοι** : for *ἀποπέμψει* of the direct form. G. 202, 4; H. 855, and 855, a. **2. εἰς Πισίδας** : see p. 53, 22, and N.

10. 3. **οὕτως** : with *ἐστρατεύετο*, 'under these conditions' 4. **ᾔδει** : sc. *ὁ Πρόξενος*. **τὴν ἐπὶ βασιλέα ὁρμήν** : condensed expression for *τὴν ὁρμὴν ἐπὶ βασιλέα οὖσαν* (= *esse*). **οὐδεὶς** : sc. *ᾔδει*. 7. **φοβούμενοι τὴν ὁδὸν καὶ ἄκοντες** : 'though fearing the (hardships of the) road and reluctant.' G. 277, 5; H. 969, e. 8. **οἱ πολλοί** · apparently only Xenias and Pasion abandoned the expedition. See I. iv. 7. **ἀλλήλων, Κύρου** : objective gen.; 'both from a sense of shame in regard to one another,' lest they appear cowardly before their associates, 'and in respect to Cyrus,' lest they seem ungrateful to him.

11. 10. **Ἐπεὶ δ' ἀπορίᾳ ἦν** : = 'Now when they were in this disheartened state.' **ἐλυπεῖτο** : sc. *ὁ Ξενοφῶν*. 11. **μικρόν** : 'for a little while.' G. 161; H. 720. **ὕπνου** : G. 171, 1; H. 739. 12. **ὄναρ** : among the ancients, as also in the Middle Ages and among some people to-day, dreams and visions were considered in a high degree prophetic of coming events. **βροντῆς** : refers to the crash and roar of the thunder, as distinguished from **σκηπτός** (= *κεραυνός*), a thunder-bolt. 13. **τὴν πατρῴαν** : 'his father's.'

12. 16. **φῶς** · to see a bright light in a dream was of good omen. 17. **Διὸς βασιλέως** · 'from Zeus as king;' hence as protector of kings, and by inference protector of Artaxerxes. 18. **μὴ οὐ** : = *ne non*, 'that — not.' G. 218, and 215, N. 1; H. 887. 19. **βασιλέως** : emphatic by position, the dream being from Zeus as protector of the *king*.

13. 21. **Ὁποῖόν τί ἐστι** : = 'what it means.' 22. **γίγνεται** · trans. as if impf. 25. **εἰκός** : sc. *ἐστιν*. 26. **γενησόμεθα ἐπί** : 'we shall come into the power of.' Cf. N. to p. 51, 17. **τί ἐμποδὼν μὴ οὐχί** : sc. *ἐστιν*, = *quid impedit quin;* trans., with *ὑβριζομένους* (*ἡμᾶς*) *ἀποθανεῖν*, 'what is there to hinder (us) . . . from dying of ill-treatment?' G. 283, 7, N.; H. 1034, b. 27. **τὰ δεινότατα** : = *τὰ δεινότατα παθήματα*. G. 159, N. 2; H. 716, b.

14. 28. **ἀμυνούμεθα** : G. 217; H. 885. 30 **ὥσπερ ἐξόν** : = *quasi liceat*. G. 278, 2, cf. 278, 2, N.; H. 973, cf. 974. **ἐγώ** : emphatic; Xenophon was not a military man by profession. **τὸν ἐκ ποίας πόλεως** : condensed expression, involving two questions, — 'What general?' 'From what sort of state?' — if not from such a state

as Athens, whose citizens till recently had been accustomed to take the lead among Greeks in all things; though to be sure most of the soldiers were from the Peloponnesus, and Chirisophus was present with a general's commission from Sparta. **31. προσδοκῶ** : *not* = *προσδοκέω*; probably an ind., but by some taken as subj. according to G. 256. H. 866, 3. **32. ποίαν ἡλικίαν**: Xenophon was apparently still under thirty years of age. See p. 41.

Page 123. 15. 3. τοὺς Προξένου λοχαγούς : Xenophon, as a friend of Proxenus, probably occupied quarters near or among his men. **6. ὑμεῖς** : sc. *καθεύδειν δύνασθε*. **ἐν οἵοις [πράγμασιν]** : 'in what a condition,' = 'the condition in which.'

16. 7. δῆλον ὅτι : i. e. *δῆλόν ἐστιν ὅτι*, but trans. by one word, 'evidently,' 'clearly.' **πρότερον — πρίν** : = 'before.' G. 240, 2; H. 924, a, and 955, a. **9. τὰ ἑαυτῶν** : 'their own (arrangements),' 'their own (preparations).' **10. ὡς κάλλιστα** : here 'as successfully as possible.'

17. 11. εἰ κ.τ.λ. : trans. *τί οἰόμεθα πείσεσθαι* before *εἰ . . . γενησόμεθα*, in order to bring the noun near the following relative. **12. ἀδελφοῦ** : Cyrus. See p. 87, 14, and N. **13. καὶ τεθνηκότος ἤδη** : 'and that too when he was already dead,' — a needless exhibition of wanton cruelty. **14. ἡμᾶς** : emphatic, subject of *παθεῖν* in l. 17. **κηδεμών κ.τ.λ.** : we have no protector at court, as Cyrus had in the person of his mother. **15. δοῦλον**: sc. *αὐτόν*, '(him) a subject.' Cf. N. to p. 86, 28. G. 166; H. 726. **16. ποιήσοντες** : G. 277, 3: H. 969, c. **εἰ δυναίμεθα** for *ἐὰν δυνώμεθα*. Why? **17. ἄν** ; with *παθεῖν*. What may be supplied as protasis?

18. 17. οὐκ ἂν ἐπὶ πᾶν ἔλθοι : 'would he not have recourse to every expedient?' **18. τὰ ἔσχατα** : 'to the utmost degree.' G. 160, 2; H. 719, b. **αἰκισάμενος** 'by maltreating.' G. 277, 2; H. 969, a. **20. πάντα** : acc. G. 281, 2; H. 990. **πάντα ποιητέον** : sc. *ἡμῖν ἐστι*, 'we must do everything (possible).'

19. 22. Ἐγὼ μὲν οὖν : emphatic and elliptical, implying a complementary clause with *δέ*, '*I* indeed therefore, (as others did not).' **ἦσαν** : 'lasted' we should say. **24. αὐτῶν** : possessive gen., loosely used with the following clauses, which take the place of acc. of

direct object; τοῦτο or ταῦτα, summing them up, might have been expected. On the thought, cf. p. 2. **26. χρυσὸν δέ**: i.e. ὅσον δὲ χρυσὸν ἔχοιεν.

20. 26. τά: 'the (condition).' **28. οὐδενός**: see p. 402. G. 170, 2, and 184, 2, N. 1; H. 737, 734. **29. ὅτου**: G. 178; H. 746. As antecedent supply ἀργύριον or τοῦτο as object of ἔχοντας; trans. freely, 'that few (of us) any longer had anything to buy with.' **30. πορίζεσθαι (ἡμᾶς)**: after κατέχοντας, = *prohibere*; 'that our oaths restrained us from obtaining supplies in any other way' than by purchase.

Page 124. 2. νῦν: sc. φοβοῦμαι.

21. 4. δοκεῖ: trans. 'it seems,' as if ὕβρις and ὑποψία were acc. See N. to p. 55, 22. **5. ἐν μέσῳ**: 'before (us).' In athletic contests the prizes were set forth in plain view of the contestants and spectators. **ταῦτα τἀγαθά**: mentioned p. 123, 24–26. **ἆθλα**: pred. appositive. **ὁπότεροι**: in translating supply τούτοις ἡμῶν as antecedent, and omit ἡμῶν in l. 6. **7. τὸ εἰκός**: sc. what?

22. 8. αὐτούς: 'before them,' i.e. the gods. G. 158, N. 2; H. 712. **9. αὐτῶν**: i.e. τῶν ἀγαθῶν. G. 174; H. 748. **ἀπειχόμεθα**: G. 104; H. 359. **τῶν θεῶν**: 'to the gods.' G. 167, 3; H. 729, c. **10. ὥστ' κ.τ.λ.**: order, ὥστε δοκεῖ μοι, ἐξεῖναι [ἡμῖν] ἰέναι. **11. τούτοις**: sc. ἐξεῖναι.

23. 12. τούτων: in full, ἢ τὰ τούτων (σώματα). **ψύχη, θάλπη**: the pl. is emphatic, implying repeated instances of the experience. H. 636. **13. ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας**: 'hearts more courageous, thank the gods!' **14. οἱ ἄνδρες**: i.e. 'the enemy.' **15. μᾶλλον**: with both τρωτοί, 'more vulnerable' on account of inferior equipment, and θνητοί, 'more exposed to death' because of the effeminacy and lack of endurance common to Asiatics, for whose physical prowess the Greeks, hardened by athletic exercises and military training, had ever a supreme contempt.

24. 16. ἄλλοι, ἄλλους: 'others' in the Greek army; let us not wait to follow their example, but let us set them an inspiring example of leadership. **17. πρός**: 'in the name of.' **μὴ ἀναμένωμεν**: G. 253; H. 866, 1, and a. **19. τοῦ ἐξορμῆσαι**: G. 171, 1; H. 738.

20. **φάνητε**: 'show yourselves.' **τῶν στρατηγῶν**: i. e. the generals who were killed. G. 175, 1; H. 755.

25. **23.** **οὐδέν**: emphatic; 'I make no pretext of.' G. 160, 2; H. 719, b. **ἡλικίαν**: see N. to p. 122, 32. **24.** **ἀκμάζειν**: 'that I am old enough.' **ἡγοῦμαι**: in a different sense from *ἡγεῖσθαι* in l. 23.

26. **26.** **οἱ λοχαγοί**: i. e. the captains of Proxenus; see p. 123, 3. **27.** **πλὴν 'Απολλωνίδης . . . οὗτος εἶπεν**: loosely expressed for *πλὴν 'Απολλωνίδης τις, βοιωτιάζων τῇ φωνῇ, εἶπεν.* **28.** **φωνῇ**: 'dialect.'

Page 125. **1.** **ὅστις**: 'any one who.' **σωτηρίας**: why gen.? **τυχεῖν**: i. e. (*αὐτὸν*) *τυχεῖν.* **2.** **πείσας**: sc. *σωτηρίαν δοῦναι.* **ᾗ**: 'in whatever way.'

27. **3.** **μεταξὺ ὑπολαβών**: in full, *αὐτὸν μεταξὺ λέγοντα ὑπολαβών.* Xenophon would not suffer the man to finish his remarks, from fear of a disheartening effect. **4.** **οὐδ' ὁρῶν γιγνώσκεις** *κ.τ.λ.*; a similar expression is found in several Greek authors. Cf. also Isaiah vi. 9, and Ezekiel xii. 2. **5.** **ἐν ταὐτῷ τούτοις**: 'in the same (place) with these,' = 'with these,' captains of Proxenus. G. 186; H. 773, a. **6.** **ἐπεί**: in our idiom, 'after' with the plupf. **μέγα φρονήσας**: 'having become greatly elated.' G. 159, N. 2; H. 716, b. **7.** **ἐπὶ τούτῳ**: i. e. *ἐπὶ τῷ ἀποθανεῖν τὸν Κῦρον.* **ἐκέλευε**: sc. *ἡμᾶς.* **τά**: 'our.'

28. **9.** **ἐλθόντες**: 'came and.' **τί οὐκ ἐποίησε**: like our expression, "to leave nothing undone." **11.** **σπονδῶν**: G. 171, 1; H. 739.

29. **13.** **εἰς λόγους**: see IDIOMS. **αὐτοῖς**: 'with them,' the Persians. G. 186, N. 1; H. 772, a. **14.** **οὐκ ἐκεῖνοι — οὐδ' ἀποθανεῖν — δύνανται**: 'are not those men — unable even to die?' **15.** **οἱ τλήμονες**: appositive, 'poor wretches.' See N. to p. 115, 16. **16.** **τούτου**: i. e. *τοῦ ἀποθανεῖν*, or *θανάτου.* **ἃ πάντα**: trans. as if *πάντα ταῦτα.*

30. **18.** **ἐμοὶ δοκεῖ**: 'in *my* opinion, it is best.' **19.** **μήτε — τε**: 'both not — and.' **εἰς ταὐτὸν ἡμῖν αὐτοῖς** = 'to our company.'

Cf. l. 5 above, and N. **20. ἀφελομένους κ.τ.λ.** : in full, *ἡμᾶς, ἀφελομένους αὐτὸν* ('from him') *τὴν λοχαγίαν, σκεύη ἀναθέντας* (on his back), *αὐτῷ ὡς τοιούτῳ* (i.e. *ὡς σκευοφόρῳ*) *χρῆσθαι*. G. 164; H. 724. **21. πατρίδα** : assuming that Apollonides was from Boeotia. **22. Ἕλλην ὤν** : 'although a Greek.'

31. 25. τούτῳ . . . οὐδὲν οὔτε : 'this (fellow) has nothing to do either with Boeotia or.' **Βοιωτίας** : G. 170, 2; H. 737, 734. **οὐδέν** : G. 160, 2; H. 719, b. **27. Λυδόν** : owing to the servile condition of the Lydians (see N. to p. 69, 15), the term 'Lydian' was often used as synonymous with 'slave.' So probably here; yet some think that Apollonides was actually a native of Lydia, who had been to Boeotia, learned the language, and obtained a position under Proxenus. He was certainly not a Greek, and was perhaps an Asiatic, as piercing the ears was a common practice among Asiatics. **τὰ ὦτα τετρυπημένον** : 'with his ears bored,' as often in the case of slaves, who were thus furnished with a mark by which they could be identified. G. 160, 1; H. 718. The part. agrees with *αὐτόν*.

32. 28. εἶχεν οὕτως : 'so it was.' **29. στρατηγὸς πῶς** : how many generals were left? Cf. p. 29, and p. 113, 18–24. **31. οἴχοιτο** : 'he was missing.'

33. 32. εἰς — ἐκαθέζοντο : i.e. 'they came into — and sat down.' G. 191, VI., 7, N. 6; H. 788. **τὸ πρόσθεν τῶν ὅπλων** : i.e. the space in front of the place where the arms were stacked.

Page 126. 2. ἀμφὶ τοὺς ἑκατόν : 'about a hundred.' The article is used because the number was approximate, not exact. H. 664, c.

34. 3. ἦν = 'took place.' **σχεδόν κ.τ.λ.** : see p. 403, and N. to p. 74, 20. **4. ὤν** : G. 277, 2; H. 969, b. **6. αὐτοῖς** : 'ourselves.' **7. ὅπως . . . ἀγαθόν** : cf. p. 92, 27, and N. **9. ἅπερ καί** : sc. *ἔλεξας*.

35. 12. οὓς . . . ἡμῶν : for *τούτους ἡμῶν συνειλήφασαν, οὓς ἐδυνήθησαν συλλαβεῖν*. As the sentence stands, *ἡμῶν* is a partitive gen. dependent on *οὕς*. G. 152; H. 996. **13. δῆλον ὅτι** : cf. p. 123, 7, and N. **14. ἡμῖν** : G. 281, 1 and 2; H. 991, 989. **15. ἐπί** : cf. p. 122, 26, and N. **16. ἐκεῖνοι** : in full, *ὡς ἐκεῖνοι ἐφ' ἡμῖν γένωνται*.

36. **16.** **τοσοῦτοι** : freely, 'in so great numbers.' **17.** **μέγιστον καιρόν** : 'a very great opportunity.' **21.** **παρακαλῆτε** : sc. *παρασκευάζεσθαι*.

37. **23.** **ὑμᾶς διαφέρειν τι τούτων** : 'for you in a measure to excel the rest.' G. 160, 2, and 175, 2; H. 719, b, and 749. **25.** **χρήμασι** : i.e. through higher pay; read p. 33. G. 188, 1, N. 1; H. 780. **26.** **τούτων** : construed as in l. 24. **27.** **ἀξιοῦν κ.τ.λ.** : 'it is proper to demand that you yourselves both be,' etc. **28.** **τούτων** : G. 177; H. 751.

38. **30.** **μέγα** : 'greatly.' What case? **ἂν ὠφελῆσαι** : in the direct form, *ὠφελήσαιτε ἄν*.

Page 127. **2** **ἀντικατασταθῶσιν** : used in place of what tense? G. 217, N. 1; H. 885, b. **3.** **ἄνευ ἀρχόντων** : takes the place of a condition. G. 226; H. 902. **4.** **ὡς συνελόντι εἰπεῖν** : see IDIOMS. G. 268; H. 956. **συνελόντι** : sc. *τινί*. G. 184, 3, N. 5; H. 771, b, end. **5.** **δὲ δὴ παντάπασιν** : 'and, you see, *especially*.'

39. **7** **καταστήσησθε** : 'shall have appointed.' Where formed? **8.** **δεῖ** : sc. *καταστῆσαι*. **9** **ἐν καιρῷ** : 'opportunely.' **ποιῆσαι** : what form in dir. disc.?

40. **11.** **ἐπὶ τὰ ὅπλα** : see p. 120, 21, and N. **12.** **οὕτω γ' ἐχόντων** : sc. *αὐτῶν*, 'at least so long as they are in this state.' **ὅ,τι** : = 'for what purpose.' G. 159, N. 2, end; H. 777, a, end. **ἂν χρήσαιτο** : 'could make use of.' **13.** **νυκτός** : why not acc. here? **δέοι τι** : 'there should be any need,' i.e. to make use of them (lit. 'should be need in any respect').

41. **13.** **αὐτῶν** : dependent on *γνώμας*. **14.** **ὡς . . . ἔσονται** : reveals Xenophon's keen insight into human nature, which became manifest on many occasions during the retreat. Xenophon had also enjoyed the advantages of an Athenian training, which had given him experience in popular assemblies and the ways of handling masses of men. **15.** **πείσονται** : *not* from *πείθω*.

42. **18.** **ἡ . . . ποιοῦσα** : for *τὸ ποιοῦν*, being attracted to the gender of the nearest substantive; trans. idiomatically, 'what brings victory in war is neither numbers nor strength.' **19.** **σὺν τοῖς θεοῖς** :

without the help of the gods, numbers and strength are vain. **20. ὡς ἐπὶ τὸ πολύ**: see IDIOMS.

43. 22. ἐκ παντὸς τρόπου: see IDIOMS. **24. θάνατον, πᾶσι**: both emphatic by position. **25. ἐγνώκασι**: 'have recognized the fact that.' **27. τούτους**: antecedent of what? **28. διάγοντας**: sc. *τὸν βίον*.

44. 28. ἃ . . . καταμαθόντας: freely, 'in full knowledge of these things, we ought now.' **30. τοὺς ἄλλους παρακαλεῖν**: i. e. *τοὺς ἄλλους παρακαλεῖν ἀγαθοὺς ἄνδρας εἶναι.*

Page 128. **45. 1. Χειρίσοφος**: he would naturally speak first after Xenophon; cf. N. to p. 122, 30. **2. τοσοῦτον μόνον — ὅσον ἤκουον**: freely, 'only so far as this, that I heard.' **3. εἶναι** sc. *δέ*. See N. to p. 110, 24. **4. ἐφ' οἷς**: = *ἐπὶ τούτοις ἅ*; like our idiom, 'for what you say,' instead of 'for that which you say.'

46. 7. οἱ δεόμενοι: sc. *ἀρχόντων*, '(you) who lack (generals).' **9. ἐκεῖ συγκαλοῦμεν**: for *ἐκεῖ ὄντες* (i. e. *ἐν τῷ μέσῳ τοῦ στρατοπέδου*), *συγκαλοῦμεν ἐκεῖσε.*

47. 12. ἅμα ταῦτ' εἰπών: 'as soon as he had said this.' G. 277, 6, N. 1; H. 976. **μὴ μέλλοιτο** 'might not be delayed.' **15. Κλεάνωρ** although not among the generals at the beginning of the Up-march, Cleanor is mentioned as one of them, p. 114, 14; so here he was simply chosen by the officers of Agias to command their division in addition to his own.

CHAPTER II.

ADDRESSES TO THE SOLDIERS. A PLAN AGREED ON.

1. 18. ᾕρηντο : i. e. *ἄρχοντες*. **19. τὸ μέσον** : i. e. *τὸ μέσον τοῦ στρατοπέδου*, the place appointed (see l. 8 above); the captains of the several divisions without generals had apparently retired by themselves to elect officers. **20. καταστήσαντας** : the dat. might have been expected. Cf. p. 54, 9, and N.

2. 24. ἄνδρες : see N. to p. 60, 12. **τὰ παρόντα** : 'our present circumstances.' **25. ὁπότ'** : 'now that,' 'now when.' **ἀνδρῶν** : G. 174; H. 748, a. **26. πρός** : here *not* a prep. **οἱ ἀμφ' Ἀριαῖον** : 'Ariaeus and his men.'

3. 28. ἐκ τῶν παρόντων : 'under the circumstances.' **εἶναι** : sc. *ἡμᾶς*.

Page 129. 1. σωζώμεθα : 'may save ourselves.' **εἰ δὲ μή** : 'but if otherwise;' in full, *εἰ δὲ μὴ σώζεσθαι δυνησόμεθα.* **ἀλλά γε** : 'yet at all events.' **ἀποθνήσκωμεν, γενώμεθα** : sc. *ὅπως*; construed by some, however, as independent hortatory subjunctives. **3. τοιαῦτα παθεῖν κ.τ.λ.** : 'should undergo such sufferings as may the gods inflict upon our foes.' G. 159, N. 2; H. 716, b. **ἐχθρούς** : forcible change from *πολεμίοις*, — our *personal* as well as public enemies. See N. to p. 62, 3. For the construction see G. 165; H. 725. **4. ποιήσειαν** : G. 251, 1; H. 870.

4. 5. Ἐπὶ τούτῳ : 'Next after him;' asyndeton in rapid narrative. **9. ὅστις** : characteristic, 'a man who.' **ὡς γείτων κ.τ.λ.** : in dir. disc., *γείτων εἰμὶ τῆς Ἑλλάδος, καὶ περὶ πλείστου ἂν ποιησαίμι (εἰ δυναίμην) ὑμᾶς σῶσαι.* See p. 101, 28, *et seq.* **περὶ πλείστου** : see IDIOMS. **10. ἐπί** : 'in confirmation of.' **11. αὐτός, αὐτός** : forceful anaphora. Cf. N. to p. 110, 4. **12. Δία ξένιον** : cf. N. to p. 53, 12. **14. αὐτοῖς τούτοις** = *ipsis his rebus*, 'by these very means,' oaths, pledges, hospitality. Cf. N to p. 112, 27.

5. 15. βασιλέα καθιστάναι : see p. 92, 1–3. **16. ἐδώκαμεν καὶ ἐλάβομεν** : for *ᾧ ἐδώκαμεν καὶ παρ' οὗ ἐλάβομεν.* See p. 97, 2–7.

17. καὶ οὗτος : 'even he;' emphatic repetition of the subject. **Κῦρον τεθνηκότα** : contrasted with Κύρου ζῶντος and τοὺς Κύρου φίλους, all emphasized by the repetition of the name. **18. τιμώμενος** : 'although he was honored.' G. 277, 5; H. 969, e. **19. τοὺς ἐκείνου ἐχθίστους** : 'his bitterest enemies.'

6. 21. ἀποτίσαιντο : G. 251, 1; H. 870. **23. ὡς ἂν δυνώμεθα κράτιστα** : 'as stoutly as we possibly can.' **τοῦτο ὅ,τι** : = 'whatsoever.' **δοκῇ** : i. e. ἡμᾶς πάσχειν; it is safer to fight bravely and trust to the care of the gods than to rely on pledges of oath-breaking men.

7. 25. ἐσταλμένος : 'having arrayed himself.' **εἰς** : for ὡς εἰς. **26 ὡς ἐδύνατο κάλλιστα** · see IDIOMS. **27. νικῶντι** : render by a noun. **28 ὀρθῶς ἔχειν κ.τ.λ.** : 'that it was right for him who thought himself worthy of the most splendid outfit (τῶν καλλίστων = τοῦ καλλίστου κόσμου), to meet his end (arrayed) in this.' The Greek character was particularly sensitive to the influence of fine appearance in form and dress, and Xenophon's course at this time was well calculated to produce a deep impression upon the soldiers. **29. τούτοις** : i. e. τούτοις τοῖς καλλίστοις, for τούτῳ τῷ καλλίστῳ κόσμῳ. **τελευτῆς** G. 171, 1; H. 739. **τοῦ λόγου ἤρχετο** : for ἤρχετο λέγειν. Reason for the gen.?

8-32. XENOPHON'S ADDRESS TO THE ARMY.

The following address of Xenophon to the army (sections 8–32) shows such power and adaptation to the end proposed that it merits special examination as an example of oratorical skill.

The aim of the oration is twofold: first, to inspire the demoralized and despondent soldiers with courage to face the apparently insurmountable difficulties which beset them on all sides; secondly, to induce them to enter at once upon a definite course of action which should enable them the better to cope with the enemy. Xenophon arouses the courage of the men, first by bringing forward plain reasons why their circumstances were far from desperate; then by taking up and refuting various objections that might be urged on the score of present troubles. Having thus wrought upon the thought and feelings of the army till all

are ready for action, he suggests the immediate doing of several things which would both occupy the attention of the soldiers, forcing them to cease brooding over their difficulties, and would make them ready to meet the enemy at any moment.

Accordingly the speech falls naturally into two principal divisions, with an orderly unfolding of the thought as follows: —

INTRODUCTORY:

	SECTION
To yield to the Persians means hopeless despair, — To rely on ourselves offers hope of safety	8

I. REASONS FOR HOPE OF SAFETY: —

a. Positive Reasons:

	SECTION
1. The favor of the gods on our side	10
2. Defeat of the Persians by our ancestors	11–13
3. Our own defeat of the Persians at Cunaxa . . .	14, 15
4. Our greater familiarity with Persian tactics . . .	16

b. Negative Reasons — Refutation of possible objections:

	SECTION
1. The desertion of Ariaeus and his men is no loss to us	17
2. Lack of cavalry is no disadvantage to us	18, 19
3. We are better off without Tissaphernes as guide .	20
4. We are better off without the king's market . .	21
5. Impassable streams present no insuperable obstacle	22
6. In last resort we can even settle here and maintain ourselves, as the Mysians and others do .	23–25

II. COURSE TO BE PURSUED: —

a. General course:

	SECTION
We must make our way back to Greece	26

b. Specific measures recommended ·

	SECTION
1. Burning of wagons and tents	27
2. Riddance of superfluous articles	28
3. Maintenance of high standard of discipline . . .	29, 30
4. Coöperation of all in enforcing discipline . . .	31
5. Prompt carrying out of plan proposed	32

Page 130. **8.** **2.** **ὑμεῖς**: emphatic, — '*you*' soldiers, as well as we officers. **3.** **διὰ φιλίας**: see IDIOMS. **4.** **πολλὴν ἀθυμίαν ἔχειν**: see IDIOMS. **τοὺς στρατηγούς** · proleptic; trans. as if *οἱ στρατηγοί*, subject of **πεπόνθασιν.** H. 878. **5.** **διὰ πίστεως**:

'in good faith.' **7.** **ὧν** : 'for what,' = τούτων (dependent on δίκην) ἅ. **τὸ λοιπόν** : see N. to p. 96, 15. **8.** **διὰ παντός κ.τ.λ.** : see IDIOMS. **9.** **ἡμῖν** : *not* 'to us.' Why? **καί** : omit in trans.

9. **10.** **αὐτοῦ** : i.e. Ξενοφῶντος. **πτάρνυται** : sneezing was considered of good omen, especially when accompanying words of favorable import. **11.** **προσεκύνησαν** : they threw kisses with their hands to the god, probably crying out 'with one impulse' Ζεῦ σῶσον. **τὸν θεόν** : i.e. Δία σωτῆρα, as shown by l. 13. On Xenophon's ready acceptance of the omen cf. p. 44. **13.** **ἡμῶν λεγόντων** : trans. by a clause with 'when.' **15.** **συνεπεύξασθαι** : force of συν- and επ-? **17.** **ἀνατεινάτω** : sc. οὗτος, 'let him,' etc. **18.** **ἀνέτειναν** : sc. τὰς χεῖρας. The army was practically a migratory state, where the will of the majority was law, and voting was conducted in the simplest manner. **19.** **ἐπεὶ τὰ τῶν θεῶν καλῶς εἶχεν** : = 'after what was due the gods had been properly performed.'

10. **21.** **Ἐτύγχανον λέγων** : 'I just happened to be saying.' **23.** **τῶν θεῶν** : See N. to p. 109, 23. **25.** **οὕτως ἐχόντων** : sc. πραγμάτων, = *cum res ita se habeant*, or *cum res ita sint*, 'since matters stand thus.' **εἰκός** : sc. ἐστι. **28.** **κἄν** : = καὶ ἐάν, 'even if.' **ἐν δεινοτάτοις** : 'in most desperate straits.' **ὅσι** : i.e. οἱ μικροί, while the implied subject of the following βούλωνται is οἱ θεοί. With the sentiment cf. Luke i. 52, 'He hath put down the mighty from their seats, and exalted them of low degree.'

11. **30.** **Ἔπειτα δέ** : correlative with πρῶτον μέν in l. 22, and introducing the second reason for good courage. The natural form of the following statement would have been, —

Ἔπειτα δέ (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους), ἴστε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σῴζονταί τε σὺν τοῖς θεοῖς καὶ ('even') *ἐκ πάνυ δεινῶν οἱ ἀγαθοί.*

After the parenthetical clause, however, the rest of the sentence is made subordinate to it, instead of being independent. **ὑμᾶς, κινδύνους** : G. 164; H. 724. **31.** **ἀγαθοῖς** : why not ἀγαθούς? G. 138, N. 8, (*a*); H. 941. **32.** **σῴζονται** : co-ordinate with προσήκει, after ὡς.

Page 131. **1.** **ἐλθόντων Περσῶν** : in the expedition under Datis and Artaphernes; see p. 10. **2.** **ὡς ἀφανιούντων** : 'intending to annihilate.' G. 277, 6, N. 2; H. 978. **3.** **Ἀθηναῖοι** : here more forcible than *οἱ Ἀθηναῖοι*. Why? **4.** **ἐνίκησαν** : at the battle of Marathon. When?

12. **4.** **εὐξάμενοι** : nom. pl. as if the principal verb were *ἐψηφίσαντο*; but as this by *anacoluthon* is replaced by the impersonal *ἔδοξεν*, *εὐξάμενοι* is left independent, or may be taken with the subject of *εἶχον*. **Ἀρτέμιδι** : at the battle of Marathon the polemarch Callimachus vowed to sacrifice to Artemis, who as goddess of the hunt was worshipped in Attica. as manv heifers as there should be men of the enemy killed. But so great was the difficulty experienced in obtaining heifers in sufficient numbers that goats were sacrificed instead.

6. **οὐκ εἶχον** : 'they were not able.' **ἱκανάς** : i. e. 'in sufficient numbers.'. According to Herodotus 6400 men on the side of the Persians fell in the battle. **7.** **κατ' ἐνιαυτόν** : 'yearly,' 'each year.' **ἔτι καὶ νῦν** : the number vowed had long since been offered up; the yearly sacrifice was kept up in national commemoration of the victory. **ἀποθύουσιν** : why not *θύουσιν*?

13. **9.** **ὕστερον** : in 480 B.C. See pp. 10, 11. **τήν** : almost demonstrative, 'that,' = 'that (well-known).' **10.** **καὶ τότε** : 'even then,' against such overwhelming odds **12.** **κατὰ γῆν** : at Plataea. See IDIOMS. **κατὰ θάλατταν** : at Salamis and Mycale. **ὧν ἔστι τεκμήρια ὁρᾶν** : 'as proofs of this one may see.' How lit.? **ἔστι** : why accented? G. 28, N. 1, end; H. 480, 1.

13. **τρόπαια** : see p. 38. The trophies have disappeared, but the high mound of earth raised by the Athenians over their dead on the plain of Marathon still remains, — a striking object in the landscape. **ἡ ἐλευθερία** : sc. *ἐστί*. **14.** **ἐγένεσθε, ἐτράφητε** : trans. as if in the pf. tense. **15.** **τοὺς θεούς** : sc. *μόνους*. **προσκυνεῖτε** : suggests the oriental ceremony of prostration before superiors, especially distasteful to the freedom-loving Greek. **16.** **ἐστέ** : 'are ye (sprung).' **προγόνων** : G. 169, 1; H. 732.

14. **17.** **Οὐ . . . ἐρῶ** : 'I am *not*, you see, going to say this at least,' = 'I do not, you see, mean to imply this at any rate.' **18.** **οὔπω πολλαὶ ἡμέραι [εἰσὶν] ἀφ' οὗ** : sc. *χρόνου*, 'it is not yet many days since.' **19.** **ὑμῶν αὐτῶν** : 'than yourselves.' G. 175, 1, N. 1;

H. 755, a. **20.** **σὺν τοῖς θεοῖς** : the frequent repetition of this phrase is noteworthy.

15. **20.** *τότε* : i.e. at the battle of Cunaxa. **22.** **αὐτῶν** : G 147, N. 4; H. 692, 2. **πολύ** : with *ἀμείνονας* and *προθυμοτέρους*.

16. **24.** **εἶναι** : sc. *ὑμᾶς* or *ὑμῖν*. **25.** **ὄντες, ὁρῶντες** : concessive; contrasted with the statement introduced by *ὅμως*. **αὐτῶν** . G. 180, N. 1; H. 753, d. **26.** **ἄμετρον** : pred., sc. *ὄν*, 'without limit.' **28.** **πεῖραν ἔχετε** : see IDIOMS. **ἐθέλουσι μὴ δέχεσθαι** : more emphatic than *οὐκ ἐθέλουσι δέχεσθαι*, implying not merely a disinclination but a determination *not* to face the Greeks in battle. **καὶ — ὄντες** : 'even though they are.'

17. **31.** **μεῖον ἔχειν** : sc. *ὑμᾶς*, 'that you are at a disadvantage.' **δόξητε** : G. 254; H. 874. **οἱ Κύρειοι** : i. e. Ariaeus and his forces. **32.** **ἔτι** : with *κακίονες*, emphatic by position.

Page 132. **2.** **γοῦν** : 'at any rate.' **τοὺς δ' ἐθέλοντας** *κ.τ.λ.* : order, *πολὺ δὲ κρεῖττόν (ἐστιν) ὁρᾶν τοὺς ἐθέλοντας φυγῆς ἄρχειν ταττομένους σὺν τοῖς πολεμίοις ἢ ἐν τῇ ἡμετέρᾳ τάξει.* **3.** **φυγῆς** : *not* dependent on *ἐθέλοντας*. G. 171, 1; H. 738.

18. **5.** **Εἰ δέ τις** *κ.τ.λ.* : the reasoning here and in the following section is striking but somewhat sophistical. Cf. N. to p. 127, 14. **10.** **ὅ,τι ἂν γίγνηται** : = *quicquid fit*, 'whatever is done.'

19. **11.** **ἱππέων** : G. 175, 1; H. 755. **πολύ** : with *ἀσφαλεστέρου*; emphatic by position. **ὀχήματος** : i. e. the ground. **12.** **κρέμανται** : 'are poised.' **13.** **καταπεσεῖν** : force of *κατα-*? **14.** **βεβηκότες** : see *βαίνω* in Vocab. **15.** **πολὺ . . . τευξόμεθα** : i. e. *πολὺ μᾶλλον τούτου, ὅτου ἂν τυχεῖν ἐθέλωμεν, τευξόμεθα.* **16.** **ἕν** : 'in one respect,' but construed as direct object of the verb. **ἡμῶν** : G. 177; H. 751.

20. **18.** **θαρρεῖτε** : here transitive, 'have courage for.' G. 158, N. 2; H. 712, b. **19.** **ἡμῖν** : 'for us.' Why not gen.? **ἀγορὰν παρέξει** : cf. p. 33, and p. 103, 9–15. **20.** **τοῦτ'** : 'with reference to this;' refers to the clause *ὅτι . . . παρέξει*. G. 160, 2; H. 719, c. **κρεῖττον** : sc. what? **22.** **ἢ οὓς** *κ.τ.λ.* : i. e. *ἢ ἡγεμόνας* ('as guides')

ἔχειν τοὺς ἄνδρας οὓς ἂν ἡμεῖς λαβόντες κελεύωμεν ἡγεῖσθαι, οἳ εἴσονται κ.τ.λ. **23.** **τι — ἁμαρτάνωσι** : 'do anything wrong.' G. 159, N. 2; H. 716, b. **24.** **ψυχὰς καὶ σώματα** : in our idiom, 'life and limb,' the former subject to death, the latter to torture.

21. **25.** **ἐπιτήδεια** : object of *ὠνεῖσθαι*, but put at the beginning of the clause as introducing a new topic. **πότερον** : i. e. *σκέψασθε, πότερον κρεῖττόν ἐστιν*. **26.** **ἧς** : for *ἥν*. G. 153; H. 994. **μικρὰ . . . ἀργυρίου** : ironical. **μέτρα** : in loose apposition with *ἐπιτήδεια*. **ἀργυρίου** : G. 178; H. 746. **μηδὲ τοῦτ' ἔτι ἔχοντας** : 'though we (sc. *ἡμᾶς* with *ὠνεῖσθαι*) no longer have that,' the means to buy with. **27.** **αὐτούς** : sc. *ἡμᾶς*, 'ourselves.' **λαμβάνειν** : sc. what? **28.** **βούληται** : sc. *χρῆσθαι*.

22. **29.** **Εἰ . . . κρείττονα** : for *Εἰ δὲ γιγνώσκετε, ὅτι ταῦτα κρείττονά (ἐστιν)*. H. 878. **30.** **ποταμούς** : Euphrates and Tigris. **ἄπορον** : trans. as if *ἄπορόν τι*, 'something insuperable,' 'an insuperable difficulty.' G. 138, N. 2, (*c*); H. 617.

Page 133. **1.** **διαβάντες** : 'in crossing (the Tigris).' See p. 107, 23–27. G. 277, 2; H. 969, c. **εἰ** : in our idiom = 'whether or not,' as an affirmative answer is expected. G. 282, 4; H. 1016. **ἄρα τοῦτο καὶ μωρότατον** : 'as a matter of fact, in this — even a most stupid thing;' i. e. in leading the Greeks to the east of the Tigris, whence they must necessarily take a more circuitous route back to Greece, and hence remain longer in the Persian domains, doing greater damage by plundering and devastating. How lit.? G. 166; H. 726. **3.** **πηγῶν** : G. 182, 2; H. 757. **προϊοῦσι** : 'as people go up.' What case? G. 184, 3, N. 5; H. 771. **4.** **οὐδὲ βρέχοντες** : 'without even wetting.'

23. **6.** **μήθ' — τε** : 'both not — and.' **διήσουσιν** : sc. *ἡμᾶς*. **7.** **οὐδ' ὥς** : see IDIOMS. **8.** **Μυσούς** : proleptic, but trans. 'of the Mysians,' to avoid the transposition of the clause *οὓς . . . εἶναι*, which would be necessary if **Μυσούς** were treated as if **Μυσοί**, subject of *οἰκοῦσι*. See N. to p. 73, 14. **ἡμῶν** : G. 175, 1; H. 755. **9.** **ἄκοντος** : see IDIOMS. **βασιλέως** : emphatic repetition. **11.** **Πισίδας ὡσαύτως** : i. e. *Πισίδας ὡσαύτως ἐν τῇ βασιλέως χώρᾳ πολλὰς πόλεις οἰκοῦντας*, or *ὅτι ἐν τῇ βασιλέως χώρᾳ πολλὰς πόλεις οἰκοῦσιν*; but trans. freely, 'that the same thing is true of the Pisidians.' See N. to p. 53, 22.

Λυκάονας : trans. as if subject of *καρποῦνται*. Among the Lycaonians, long after this time, Paul and Barnabas labored; see Acts, chap. xiv. **12.** **εἴδομεν** : on the Up-march. **13.** **τούτων** : sc. *τῶν Περσῶν*.

24. **13.** **ἂν φαίην κ.τ.λ.** : 'I for my part should say that we ought not yet to have openly started for home.' G. 226, 2, (*b*); H. 872. **15.** **κατασκευάζεσθαι** : sc. *ἡμᾶς χρῆναι*. **ὡς — οἰκήσοντας** : 'as if intending to settle.' G. 277, 6, N. 2; H. 978. **18.** **ὁδοποιήσειε** : 'would make chariot roads.' **19.** **ἂν ἐποίει — εἰ ἑώρα** : = *faceret — si videret*.

25. **21.** **ἀλλὰ γάρ** : 'But (I do not urge this course) for.' **μάθωμεν** : 'learn how,' 'become accustomed.' **22.** **βιοτεύειν** : how different from *ζῆν*? **23.** **γυναιξί** : G. 186; H. 772. **24.** **μή** : = 'that.' Why?

λωτοφάγοι : see Vocab. In the Odyssey (ix. 84 *et seq.*) Ulysses is represented as coming to the land of the lotus-eaters and sending three of his companions to treat with the natives, who gave them the lotus to eat. 'Now whosoever of them did eat the honey-sweet fruit of the lotus had no more wish to bring back tidings nor to come back, but chose rather to abide there with the lotus-eating men, ever feeding on the lotus, and forgetful of returning' (see Butcher and Lang's translation, p. 137). The idea is beautifully wrought out in Tennyson's *Lotus-eaters*.

25. **ἰδού** : G. 171, 2; H. 742.

26. **29.** **ἐξὸν . . . ὁρᾶν** : 'when it is in their power to bring hither those now passing their lives in straits at home (i.e. in Greece) and see them rich.' Xenophon thinks of planting armed colonies in the midst of the Persian dominions. Cf. pp. 25, 26. **ἐξόν** : G. 278, 2; H. 973. **30.** **κομισαμένους** : for *κομισαμένοις*. Why? **ἀλλὰ γάρ** : 'But (enough on this point) for.' **31.** **δῆλον ὅτι** : cf. p. 123, 7, and N. **τῶν κρατούντων** : cf. p. 92, 3, and N.

27. **32.** **πορευοίμεθα** : potential optative in indirect question.

Page 134. **1.** **ὡς ἀσφαλέστατα** : see IDIOMS. **4.** **στρατηγῇ** : 'direct our movements;' for the Greeks might often be prevented from making a rapid march or following a desirable route because the baggage-animals would be unable to keep up with the men or go where men could. **5.** **συμφέρῃ** : sc. *πορεύεσθαι*. **6.** **ὄχλον παρέχουσιν** : see IDIOMS. **8.** **εἰς** : 'in relation to.'

28. **9.** **τὰ περιττά** : 'the superfluous (articles).' **ἀπαλλάξωμεν** : G. 253; H. 866, 1. **πλὴν ὅσα** : for *πλὴν τοσούτων ὅσα*. So we say 'except what' for 'except that which.' **10.** **ἕνεκεν** : with *σίτων* and *ποτῶν* as well as *πολέμου*. **ὡς πλεῖστοι ἡμῶν** : 'as many of us as possible.' **12.** **κρατουμένων** : 'when men are defeated,' 'in case of defeat;' gen. abs., properly with *ἡμῶν*, which Xenophon omits from desire to avoid an ill-omened statement. **13.** **πάντα** : sc. *ἐστίν*; the thought is, everything falls into the hands of the enemy. **καί** : 'also,' as well as those of our own number acting as baggage-carriers. **14.** **σκευοφόρους** : G. 166; H. 726.

29. **15.** **Λοιπόν** : sc. *ἐστιν*, 'It remains.' **16.** **τοὺς πολεμίους** : forcible prolepsis; trans. as if in the nom. case, subject of *ἐτόλμησαν*. **ἐξενεγκεῖν** : cf. *ἐξέφηναν*, p. 123, 8. **18.** **ὄντων τῶν ἀρχόντων** : = 'so long as our leaders were living.' **19.** **ἡμᾶς** : subject of *εἶναι*, which represents *ἐσμέν* of the dir. disc. **περιγενέσθαι** : sc. *αὐτῶν*, i. e. the enemy. **20.** **ἂν — ἀπολέσθαι** : in dir. disc. *ἀπολοίμεθα ἄν*.

30. **21.** **πολύ** : with *ἐπιμελεστέρους*, made emphatic by separation. **22.** **τοὺς νῦν τῶν πρόσθεν** : a graceful and forcible juxtaposition; sc. *ἀρχόντων ὄντων*, G. 175, 1; H. 755. **24.** **ἢ πρόσθεν** : sc. *γενέσθαι*.

31. **25.** **Ἐάν** : 'in case that.' **τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα** : = *ὃς ὑμῶν ἀεὶ* ('in each case') *ἐντυγχάνει* (*τῷ ἀπειθοῦντι*). **27.** **πλεῖστον** : 'to the fullest extent.' G. 160, 2; H. 719, b. **ἐψευσμένοι ἔσονται** : periphrastic fut. pf.; lit. 'will have been deceived,' but here = emphatic fut., 'will be deceived,' 'will be disappointed.' G. 200, N. 9; H. 467, a, end, and 850, a.

32. **28.** **ἑνός** : sc. *Κλεάρχου*. **Κλεάρχους** : 'Clearchuses,' men as stern and brave as he. **τοὺς οὐδενὶ ἐπιτρέψοντας** : 'who will not allow any one.' **29.** **κακῷ** : G. 138, N. 8; H. 941. **ἀλλὰ γάρ** : 'But (enough said), for.' **περαίνειν** : G. 261, 1; H. 952. **30.** **ὥρα** : sc. *ἐστίν*.

Page 135. **1.** **ὅτῳ** : = *ᾧτινι*. **2.** **τι ἄλλο** : sc. *δοκεῖ*. **3.** **ταύτῃ** : 'in this way.' *ταῦτα* might have been expected. **ἰδιώτης** : here 'private soldier.'

33. **5.** **Χειρίσοφος**: cf. N. to p. 128, 1. **6.** **πρός**: 'in addition to.' **οἷς**: = ἅ. Why? **καὶ αὐτίκα**: 'even later on,' 'by and by.' **7.** **ποιεῖν**: 'to attend to (that).' **ἃ κ.τ.λ.**: order, *δοκεῖ δέ μοι ἄριστον εἶναι* (*ταῦτα*), *ἃ νῦν εἴρηκε, ὡς τάχιστα ψηφίσασθαι.*

34. **9.** **ἀνέτειναν**: cf. p. 130, 18, and N. **11.** **ὧν**: = *ταῦτα ὧν*. G. 172, 1; H. 743. **12.** **ὅπου**: for *ἐκεῖσε ὅπου*. **13.** **εἶναι**: 'that there are.' **εἴκοσι σταδίων**: how many miles? G. 175, 1; H. 755.

35. **14.** **ἂν θαυμάζοιμι**: the verb of the protasis is *ἐπακολουθοῖεν*. G. 224; H. 900. **15.** **τοὺς παριόντας**: 'the passers by.' **16.** **ἐὰν δύνωνται**: G. 226, 4, N. 1; H. 907. **17.** **αὐτοί**: emphatic; also recalling the subject, *πολέμιοι*, separated from the verb by the intervening clause.

36. **18.** **ἀσφαλέστερον**: sc. *ἔσται*. **πλαίσιον**: study pp. 35, 36. **19.** **ποιησαμένους**: might have been dat.; why? **ὅπλων**: = *ὁπλιτῶν*, by metonymy. **ὁ πολὺς ὄχλος**: = 'the numerous camp-followers.' Cf. p. 29. **20.** **ἐν ἀσφαλεστέρῳ**: i.e. in the centre of the hollow square. **ἀποδειχθείη κ.τ.λ.**: 'it should be settled who is to lead.' **21.** **τὰ πρόσθεν**: 'the van.' **23.** **ἂν — δέοι**: where is the protasis? **ἔλθοιεν**: iterative optative; less definite than *ὁπόταν — ἔλθωσι*, which might have been used. **24.** **τοῖς τεταγμένοις**: masculine; Xenophon thinks of the organization as already effected.

37. **26.** **ἄλλο βέλτιον**: i.e. *ἄλλο τι βέλτιον ἢ ταῦτα*. **ἄλλως ἐχέτω**: 'let it be otherwise.' **27.** **εἰ δὲ μή**; sc. what? **ἡγοῖτο**: 'should lead,' 'let Chirisophus lead;' less forcible and hence more polite than the imp. G. 251, 1: H. 870. **ἐπειδὴ καί ἐστι**: 'since (in addition to other qualifications) he is also.' Why should the command of the van, the post of honor, fall naturally to a Lacedaemonian? **28.** **πλευρῶν**: G. 171, 2; H. 742. **30.** **τὸ νῦν εἶναι**: 'for the present.' The rear was the post of hardship and danger. Why?

Page 136. **38.** **1.** **πειρώμενοι**: 'making trial of.' G. 171, 1; H. 738. **2.** **ἀεί**: 'from time to time.' **5.** **ἔδοξε ταῦτα**: see N. to p. 63, 22.

39. **6.** **ἀπιόντας**: sc. *ὑμᾶς*. **τὰ δεδογμένα**: 'what has been resolved upon.' **7.** **ἀγαθός**: *not* 'good.' **8.** **εἶναι**: why not *ὤν* here? **ἔστιν**: G. 28, 3, N. 1; H. 480, 1. **τούτου**: i.e. *τοῦ τοὺς οἰκείους ἰδεῖν*. **9.** **τῶν νικώντων κ.τ.λ.**: cf. p. 92, 3, and N. **11.** **χρημάτων**: G. 171, 2; H. 742.

CHAPTER III.

MARCHING, SKIRMISHING. ENROLLING OF HORSEMEN AND SLINGERS.

1. **14.** **Τούτων λεχθέντων**: trans. by a clause with 'after' and verb in plupf. **ἀνέστησαν**: i.e. in the assembly. **15.** **κατέκαον**: 'set about burning.' **16.** **ὅτου . . . ἀλλήλοις**: i.e. *μετεδίδοσαν ἀλλήλοις ἐκεῖνο ὅτου τις δέοιτο*; those who had, shared with those who had not. **18.** **Μιθριδάτης**: cf. p. 114, 7.

2. **22.** **νῦν**: sc. *εἰμι*. **καὶ ἐνθάδε δ'**: 'and besides here.' **23.** **εἰμὶ διάγων**: 'I am passing (my life),' more emphatic than simple *διάγω*. Why *σὺν πολλῷ φόβῳ*? **24.** **καὶ — ἔχων**: 'together with.' How lit.? **27.** **τὸν στόλον**: i.e. back to Asia Minor.

3. **29.** **ἔλεγε**: see N. to p. 102, 18. **Ἡμῖν δοκεῖ**: 'it is our resolve.' **τις**: hints at Tissaphernes, the mention of whom by name is avoided.

Page 137. **4.** **2.** **ὁδοῦ**: G. 174; H. 748. **3.** **διαπολεμεῖν**: lit. 'to fight through,'—in our idiom, 'to fight it out' to the bitter end; sc. *ἡμῖν δοκεῖ*. **7**. **ὑπόπεμπτος**: notice the force of *ὑπό*, 'insidiously,' = 'under false pretences.' Mithridates had been sent as a spy to find out the intentions of the Greeks. **καὶ γάρ**: 'and (with even further evidence) for.' **8.** **πίστεως ἕνεκα**: = *fidei causâ*, 'to secure his good faith.' As Mithridates had lately come over from the side of Cyrus he was not fully trusted by Tissaphernes, who sent an attendant to watch him.

5. **9.** **δόγμα**: see IDIOMS. **10.** **τὸν πόλεμον ἀκήρυκτον εἶναι**: 'that the war should be without heralds,' 'that the war should

be truceless;' the enemy had so often masked treacherous designs under a flag of truce. **πολεμίᾳ**: sc. *χώρᾳ*. **11. διέφθειρον**: 'kept trying to corrupt.' G. 200, N. 2; H. 832. Sc. *οἱ πολέμιοι*. **12. διέφθειραν**: 'they did corrupt,' expressive change of tense from *διέφθειρον*. **ᾤχετο**: supply the subject from the preceding acc. **13. ἀπιών**: G. 279, 4, N.; H. 985.

6. 14. Ζαπάταν: the three days spent near the south bank of the greater Zab (see p. 108, 27, and N.) were full of tragic interest. Here, in that brief time, had happened the events related in Book II., chap. v., vi., and Book III., chap. i., ii. It was now late in October, perhaps the 23d. At what point the Greeks crossed the Zab is uncertain. Some think they made use of the principal ford of the river now known in that region, about twenty-five miles from the junction with the Tigris; others locate the passage lower down, or even near the confluence of the rivers.

15. ἐπορεύοντο: i. e. in a northerly direction, probably with an idea of getting away from the enemy as rapidly as possible, and also of following the Tigris towards its source till a fordable point could be found. It is surprising that the Persians did not attack the Greeks while fording the Zab. **τεταγμένοι**: i. e. *ἐν πλαισίῳ*, as agreed in chap. ii. 36. **16. προεληλυθότων**: sc. *αὐτῶν*. **17. ἔχων**: *not* 'having.' H. 968, b.

7. 19. ὡς φίλος ὤν: 'as if he were a friend.' G. 277, 6, N. 2; H. 978. **23. ἀντεποίουν**: sc. *κακῶς*. See IDIOMS. **24. Κρῆτες**: enlisted under whom? Cf. p. 55, 28–30. **βραχύτερον**: 'at shorter range.' **τῶν Περσῶν**: = *ἢ οἱ Πέρσαι*. The Persian bows were very large; see p. 142, 6. **25. τῶν ὅπλων**: = *τῶν ὁπλιτῶν*. The bowmen, being without armor (see p. 32), were placed on the inside of the hollow square. Thus, in addition to the disadvantage of having bows of less size, they were obliged to shoot over the heads of the hoplites. **26. βραχύτερον ἢ ὡς** [= *ὥστε*] **ἐξικνεῖσθαι**: 'too short a distance to reach' (lit. 'a shorter distance than so as to reach'). G. 266, N. 4, (*a*), H. 954. **27. σφενδονητῶν**: G. 171, 1; H. 739.

8. 28. διωκτέον εἶναι: sc. *αὐτοῖς*, 'that they ought to pursue (the enemy).' Notice the forcible *anaphora* in *διωκτέον, ἐδίωκον, διώκοντες*. **29. ὁπλιτῶν, πελταστῶν**: partitive gen. with *οἵ*; trans. as if *ἐκεῖνοι τῶν ὁπλιτῶν καὶ τῶν πελταστῶν, οἵ*.

9. 32. ἐκ πολλοῦ φεύγοντας: 'since they (the infantry of the enemy) fled with a long start,' or 'at a good distance off.' G. 277, 2; H. 969, b.

Page 138. 1. ἐν ὀλίγῳ χωρίῳ: = 'on a short stretch,' implying that if the Greeks had thought best to continue the pursuit far enough, they could have caught up with the fleeing Persians. **2. οὐχ οἷον ἦν**: the thought is that it was inexpedient rather than impossible. **ἀπὸ τοῦ ἄλλου στρατεύματος**: 'away from the rest of the army,' here contrasted with the division in pursuit. **διώκειν**: 'to follow up the pursuit.'

10. 3. καὶ φεύγοντες: 'even while they fled.' **ἐτίτρωσκον**: sc. *τοὺς Ἕλληνας*. **4. εἰς τοὔπισθεν τοξεύοντες**: 'by shooting arrows behind them,' as did the Parthians of later time, — a tactic which the better disciplined but more heavily equipped forces of the Greeks and Romans found it difficult to meet. **5. ὁπόσον**: 'so far as.' G. 160, 2; H. 719, b.

11. 6. τῆς ἡμέρας ὅλης: 'in the course of the entire day,' advancing as they could. *τὴν ἡμέραν ὅλην* would have implied that they marched all day continuously. G. 179, 1; H. 759. **7. σταδίων**: why gen.? **δείλης**: here = *δείλης ὀψίας*, as shown by *τῆς ἡμέρας ὅλης* above. See N. to p. 78, 1. **8. κώμας**: referred to p. 135, 13. **10. ᾐτιῶντο**: 'began to find fault with.'

12. 14. ἔργον: 'fact,' = 'result.' **16. ἐν τῷ μένειν**: = 'while we remained stationary,' in order to receive the attack. **ἀντιποιεῖν**: see N. to p. 137, 23. **17. οὐδέν**: G. 160, 2; H. 719, b.

13. 17. ἐπειδή: 'when once.' **ἀληθῆ**: = 'what is true,' 'what was really the case.' The thought in full is, **ἐπειδὴ δ' ἐδιώκομεν**, *ἐγένετο ταῦτα ἅπερ ὑμεῖς, ἀληθῆ λέγοντες, αἰτιᾶσθε.*

14. 20. χάρις: sc. *ἔστω*. **ῥώμη**: = 'force' in numbers. **21. ὥστε βλάψαι μὴ μεγάλα**: '(in such a way) as not to do (us) great harm.' G. 159, N. 2; H. 716, b. **22. δηλῶσαι ὧν**: i.e. *δηλῶσαι ἡμῖν ταῦτα, ὧν*; with *δεόμεθα* = 'to show us our deficiencies.'

15. 24. ὅσον: i.e. *τοσοῦτον, ὅσον*; cf. N. to l. 5 above. **οἱ ἐκ χειρὸς βάλλοντες**: = *οἱ ἀκοντισταί*, for which see p. 32. **26. πολύ**: with *χωρίον*, 'a long distance,' 'far.' Cf. N. to l. 2 above. G. 161; H. 720. **27. ὀλίγῳ**: sc. *χωρίῳ*; see N. to. l. 1 above. **28. ἐκ τόξου ῥύματος**, 'from the distance of a bow-shot,' = 'with a bow-shot the start', 'in case he (the foot-soldier of the enemy) has a bow-shot the start.'

16. 29. τούτους: i.e. *τοὺς πολεμίους*. **δύνασθαι**: sc. *αὐτούς*. **30. σφενδονητῶν**: G. 172, 2; H. 743. **τὴν ταχίστην**: sc. *ὁδόν*, = 'most quickly,' 'in the quickest way.' G. 160, 2; H. 719, a.

Page 139. 1. εἶναι: 'that there are.' See N. to p. 110, 24. **2. τοὺς πολλούς**: how different from *πολλούς*? **ἐπίστασθαι**: 'know how.' **καὶ τὸ βέλος αὐτῶν**: for *καὶ ὧν τὸ βέλος*. G. 156; H. 1005. **3. καί**: 'even.' **διπλάσιον**: G. 161; H. 720. **σφενδονῶν**: 'slings;' put by metonymy for that which is thrown by means of slings. G. 175, N. 1; H. 755, a.

17. 4. ἐκεῖναι: 'the latter.' **σφενδονᾶν** as subject sc. *τοὺς Πέρσας*. **5. καί**: 'also,' as well as stones.

18. 6. αὐτῶν: dep. on *τίνες*, put first for emphasis; order of translation, *ἐὰν οὖν ἐπισκεψώμεθα, τίνες αὐτῶν πέπανται*. **7. τούτῳ**: i.e. *τῷ πεπαμένῳ*, the man who has a sling. **αὐτῶν**: 'for them,' the slings. Kind of gen.? **8. ἄλλας**: i.e. *ἄλλας σφενδόνας*. **ἄλλο ἀργύριον**: we should say 'more money.' **9. τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι**: = 'for him who of his own free will (i.e. without compulsion) has enrolled himself as slinger.' **ἄλλην**: 'besides.' **10. ἀτέλειαν**: such as relief from duty as sentry, and the like.

19. 12. τοὺς μέν, τοὺς δέ: G. 137, N. 2; H. 624, d. **13. τινάς**: adds to the indefiniteness of the statement. **παρ' ἐμοί**: Xenophon had probably more than one horse of his own, and those of Proxenus also. **τοὺς τῶν Κλεάρχου καταλελειμμένους**: 'those of Clearchus's (horsemen) left behind,' when the horsemen themselves deserted to the enemy. Cf. p. 96, 24–27. **16. σκευοφόρα [ζῷα] ἀντιδῶμεν**: 'we substitute baggage-animals,' mules and asses. **εἰς ἱππέας**: 'for (the use of) riders.' **17. κατασκευάσωμεν**: involves the idea of training as well as furnishing with equipment. **οὗτοι**: *οἱ ἱππεῖς*.

20. **19.** **Ἔδοξε ταῦτα**: see IDIOMS. **ταύτης τῆς νυκτός**: cf. N. to p. 138, 6. **20.** **ἐδοκιμάσθησαν**: 'were (examined and) approved.' At Athens, *δοκιμάζειν* was the regular term for the approval of cavalry at the annual muster. **23.** **ὁ Πολυστράτου**: sc. *υἱός*.

CHAPTER IV.

MARCH UP THE TIGRIS TO THE MOUNTAINS OF THE CARDUCHI.

1. **24.** **ταύτην τὴν ἡμέραν**: the day on which the horsemen were enrolled; probably Oct. 24. **τῇ ἄλλῃ** : = *τῇ ὑστεραίᾳ* (*ἡμέρᾳ*). **25.** **πρῳαίτερον**: 'earlier' than usual, = 'very early.' **χαράδραν**: probably the dry bed of a winter torrent; identified by Layard with the Ghazis, or Bumadus, three parasangs from Larissa. See Layard's *Nineveh and Babylon*, p. 60.

2. **27.** **διαβεβηκόσι**: = 'after they had crossed over.' It is surprising that the Persians did not attack the Greeks while crossing, in accordance with the boast of Tissaphernes, p. 111, 19–21. **αὐτοῖς**: G. 187; H. 775. **30.** **ἤτησε, ἔλαβεν**: trans. as if plupf. Cf. N. to p. 103, 27.

Page 140. **1.** **λάβῃ**: G. 247, N. 1; H. 933. **παραδώσειν**: G. 203, N. 2; H. 948, a. **καταφρονήσας**: sc. *αὐτῶν*, i. e. *τῶν Ἑλλήνων*.

3. **5.** **χαράδρας**: G. 174; H. 748. **διέβαινε**: sc *τὴν χαράδραν*. **6.** **πελταστῶν, ὁπλιτῶν**: partitive gen. with *οὓς*; in full, 'word had been passed (to those) of the peltasts and heavy-armed men who were to pursue.' **8.** **θαρροῦσι**: 'boldly.' How lit.? **ὡς**: why used here? G. 277, 6, N. 2; H. 978.

4. **9.** **κατειλήφει**: 'had overtaken;' sc. *τοὺς Ἕλληνας*. **10.** **ἐσήμηνε**: sc. *ὁ σαλπιγκτής*. G. 134, 3, N. 1, (*d*); H. 602, c. **11.** **ἔθεον ὁμόσε**: = 'rushed to the attack.' *ὁμόσε* implies fighting at close quarters. **οἷς**: for *ἐκεῖνοι οἷς*. **12.** **οἱ δ'**: for *οἱ δὲ πολέμιοι*.

5. **14.** **Ἐν** *κ.τ.λ.*: reason for the asyndeton? **βαρβάροις**: 'on the side of the barbarians.' G. 184, 3; H. 767. **16.** **αὐτο-**

κέλευστοι : i.e. without orders from their officers. **17. ᾐκίσαντο** : 'mutilated.' **ὅτι** : cf. IDIOMS. **18. ὁρᾶν** : sc. *αὐτούς*; trans., 'the sight of them.'

6. 19. οὕτω πράξαντες, 'having fared thus.' **20. τὸ λοιπὸν τῆς ἡμέρας** : about three hours' march, according to Layard; see N. to p. 139, 25. G. 161; H. 720. The Greeks were now marching down the right bank of the Zab toward the Tigris. How far they had gone up the Zab in search of a ford is uncertain. Cf. N. to p. 137, 14.

7. 22. Λάρισσα : the ruins known to Xenophon by this name were those of Calah, which once stood second only to Nineveh among the Assyrian cities. They are still extensive and imposing, called Nimroud by the natives because of a legend connecting them with Nimrod. The remains of several palaces of the Assyrian kings have here been excavated, with the discovery of many works of art and important inscriptions in the cuneiform character. The name *Larissa* is thought by some to be a corrupt form of *Resen* (Gen. x. 12), through the form with the article, *Al Resen*. See Rawlinson's *Ancient Monarchies*, vol. i. pp. 200–203, vol. ii. p. 57 *et seq.*; Smith's *Assyrian Discoveries*, chap. 5; Layard's *Nineveh and its Remains*, vol. i. p. 27; Perrot and Chipiez, *History of Art in Chaldaea and Assyria*, see NIMROUD in Index.

23. Μῆδοι : certainly not 'Medes' in the ordinary sense of the term; but cf. N. to p. 108, 15. **τείχους** : the line of this wall can still be traced on two sides of the ancient city. **26. πλίνθοις κεραμίναις** : see notes to p. 105, 25. Several of the measurements here given by Xenophon have been confirmed by modern excavations.

8. 27. ταύτην : i.e. *ταύτην τὴν πόλιν*. **βασιλεὺς ὁ Περσῶν** : Cyrus the elder; cf. pp. 7, 8. **παρὰ Μήδων ἐλάμβανον** : = *Μήδων ἀφῃροῦντο*. For the tense see G. 200, N. 2; H. 832.

29. ἥλιον : why without article? **προκαλύψασα** : = 'covered over and.' The reference is probably to a heavy fog, such as rise at times along the courses of all large rivers. The meaning may be that the fog so obscured the movements of the enemy that they were enabled to gain the advantage and drive the inhabitants out. But as the Sun-god was one of the deities most worshipped in this region, it is not unlikely that the inhabitants at the time of the siege regarded a continued fog, shutting out the sun, as a sign of the withdrawal of divine favor, and hence left the city in a panic. Though the tradition mentioned by

Xenophon is not confirmed by other authorities, it probably reflects in a distorted way some historical fact. At the same time it should be noted that in Oriental imagery the darkening of the heavens was often associated with the downfall of cities or nations; and some have explained the reference in the text by connecting it with an eclipse of the sun which took place B. C. 556. **30.** **ἐξέλιπον**: sc. *αὐτήν*.

9. 31. **πυραμὶς λιθίνη**: this still remains; but as Xenophon doubtless had no time to take exact measurements, in this case his figures are somewhat at fault. The structure originally, as excavations have shown, consisted of successive stages, or platforms, rising one above the other, but each smaller than the one below it. As it fell into ruins the general appearance was naturally that of a pyramid. The material was of brick, but the lowest stage was faced with stone to the height of nearly 24 feet. The present height of the ruin is 141 feet, the length of the sides at the base 150 feet. The purpose of the structure is not well understood; probably at the top there was the shrine of a deity. Cf. Layard, *Nineveh and Babylon*, p. 123; Perrot and Chipiez, *History of Art in Chaldaea and Assyria*, vol. i. p. 386.

Page 141. 2. **καταπεφευγότες**: = 'who had fled.'

10. 4. **τεῖχος ἔρημον**: 'a deserted fortress,' doubtless still to be seen among the numerous ruins about the site of ancient Nineveh.

5. **Μέσπιλα**: name given to the ruins marking the site of Nineveh, for several centuries the principal city of the Assyrians and of the Euphrates valley; now Koyunjik. Excavations here have brought to light the remains of splendid palaces, among which are those of Sennacherib and Assur-bani-pal (see pp. 6, 7), adorned with many interesting bas-reliefs cut in soft limestone, and other objects of art of great value. In the palace of Assur-bani-pal was found an extensive library of clay cylinders with cuneiform inscriptions, many of which have been deciphered. The name *Mespila* is by some traced to a Semitic word meaning 'desolated;' by others considered identical with **Μεσό-πυλαι**, 'Middle-gates,' supposed to refer to a crossing over the Tigris at this point. Cf. Smith's *Assyrian Discoveries*; Ragozin's *Story of Chaldaea*.

Μῆδοι: here evidently the Assyrians are meant. The confusion of names is not surprising under the circumstances. **6.** **ξεστοῦ κογχυλιάτου**: this fossiliferous stone is still the common material used for building at Mosul, just across the Tigris from ancient Nineveh.

7. **εὖρος** *κ.τ.λ.*: regarding these dimensions of the wall — width

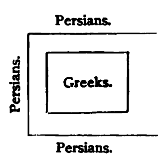
50 feet, total height 150 feet — Rawlinson remarks (*Ancient Monarchies*, vol. i. p. 257, N.), "The excavations have not yet tested this statement of Xenophon's; but as his estimate of 20 feet is exactly correct for the stone basement of the walls of Nimroud (Larissa), we may fairly assume that he did not much miscalculate here."

11. **8.** **ταύτῃ**: sc. *κρηπῖδι*, 'this foundation.' **10.** **περίοδος** *κ.τ.λ.*: Xenophon's estimate here seems too great. The actual circumference of the walls of Nineveh, as indicated by the present remains, is barely eight miles. **λέγεται**: i.e. by the natives, who informed Xenophon of the legend. **11.** **βασιλέως**: Astyages; cf. pp. 7, 8. **καταφυγεῖν**: = 'fled for refuge.' **12.** **ὑπό**: 'at the hands of.'

12. **13.** **ὁ Περσῶν βασιλεύς**: see N. to p. 140, 27. **χρόνῳ**: i.e. by starving the inhabitants out. **14.** **ἐμβροντήτους ποιεῖ**: to what this statement has reference cannot be determined with certainty. The siege of Nineveh is said to have been brought to an end by the Tigris leaving its bed and making a breach in the wall, through which the besiegers entered the city. This may have caused the panic alluded to in the text; but the legend as related is hopelessly obscure.

13. **16.** **Ἐντεῦθεν**: i.e. from Mespila. It was now about Oct. 26. **17.** **κατά**: 'in the course of.' **18.** **τούς τε** *κ.τ.λ.*: = *ἔχων τούς τε ἱππέας, οὓς ἔχων αὐτὸς ἦλθεν.* See p. 54, 25–28. **Ὁρῶντα**: G. 39, 3; H. 149. See p. 105, 8–10, and notes. **19.** **ἔχοντος**: sc. *γυναῖκα.* **οὓς — βαρβάρους**: = *τοὺς βαρβάρους οὓς.* G. 154; H. 995. **20.** **οὓς**: i.e. *τοὺς βαρβάρους οὓς.* See p. 108, 4–8. **21.** **ὅσους**: for *τοὺς βαρβάρους ὅσους.*

14. **24.** **τὰς μέν** *κ.τ.λ*: the Greeks were marching in hollow square. Tissaphernes arranged his troops in three divisions so as to annoy three sides of the square at once — the rear and both flanks — by marching parallel and constantly discharging missiles. The design no doubt was, to force the Greeks to make an attack on one side or the other, and then close in all about them so as to let none escape. The relation of the forces was probably as shown in the accompanying figure.



25. **εἰς τὰ πλάγια παραγαγών**: = 'having led alongside and against the flanks.'

15. **27.** **διαταχθέντες**: 'posted at intervals.' **28.** **Ῥόδιοι**: see p. 139, 4–6. **Κρῆτες**: most MSS. and editions here have *Σκύθαι*, an unlikely reading. **29.** **ἀνδρός**: G. 171, 1; H. 739. **30.** **ῥᾴδιον ἦν**: i. e. *ἀνδρὸς ἁμαρτάνειν*. The Persian ranks were very close.

Page 142. **16.** **2.** **οἱ μέν, οἱ δ'**: the one (force),' 'the other.' **3.** **τῇ τότε ἀκροβολίσει**: i. e. with the kind of skirmishing which they had practiced before, 'with their previous skirmishing.' **4.** **Περσῶν**: G. 175, 1; H. 755.

17. **6.** **καί**: 'also,' as well as the bows made by the Cretans. **7.** **ἁλίσκοιτο**: G. 233; H. 932, B, (2). **8.** **Κρησί**: G. 184, 3; H. 767. **διετέλουν χρώμενοι**: 'made constant use of.' G. 279, 4, N.; H. 985. **9.** **ἱέντες**: sc. *τοξεύματα*. The Cretans 'practiced shooting arrows by sending them high up' into the air, so as not to lose them, having of course only a limited supply. **11.** **μόλυβδος**: sc. *πολύς*, from preceding *πολλά*. **ὥστε χρῆσθαι**: i.e. *ὥστε αὐτοὺς τούτοις χρῆσθαι*, 'so that they could make use of these.'

18. **14.** **μεῖον ἔχοντες**: see IDIOMS. **16.** **πολὺς σῖτος**: the region north of ancient Nineveh is still very fertile, though poorly cultivated. **17.** **πεδίου**: not flat, like a prairie, but undulating and intersected by ravines and streams running toward the Tigris.

19. **19.** **πλαίσιον ἰσόπλευρον**: cf. p. 135, 18 *et seq.* **20.** **πολεμίων ἑπομένων**: trans. by a clause with 'when.' **21.** **συγκύπτῃ**: = are squeezed together. **τὰ κέρατα**: here = *αἱ πλευραί*, 'the sides' of the hollow square. **ὁδοῦ στενωτέρας οὔσης**: 'because (the) road was narrower (than usual).' G. 278, 1, and 277, 2; H. 971, a.

23. **ἐκθλίβεσθαι τοὺς ὁπλίτας**: sc. *ἐκ τῆς τάξεως*, 'that the heavy-armed troops be forced from (their positions in the ranks).' From the figure (Plate IV. 3) and the explanation on pages 35 and 36 it will be seen that the defiling of a hollow square over a narrow place was a somewhat complicated movement. With a large force of cavalry to beat off the enemy, it could be accomplished with very little disorder. But the Ten Thousand had only a few horsemen, and were assailed on every side by a persistent foe. Thus every change of form on the march exposed them to confusion and danger.

If we assume the usual formation of the Greek line, eight ranks deep (see p. 36), then the four sides of the square were composed of four

oblong masses of heavy infantry, each having a depth of eight men and a length of about 300 men marching in line; for if there were 9,600 men fit for this service, there would be 2,400 on each side. Supposing that a bridge were to be crossed wide enough to allow 30 men to march abreast, the two flanks would simply draw near to each other and pass over, with the light-armed troops and non-combatants in narrow masses between. But the front and the rear lines would be obliged to reduce their breadth from 300 men abreast to 30 men abreast. Under the galling fire of the enemy the change of form would be made hastily, without perfect discipline. As the men naturally would crowd together, some would be forced out of the ranks entirely, others pressed into the wrong places, others perhaps, belonging to the front and rear lines, would find themselves crowded into the flanks. In like manner, after passing the narrow place the ranks would assume their proper form with even greater confusion and delay.

25. **εἶναι**: sc. *αὐτούς*. **ἀνάγκη**: sc. *ἐστίν*. **ἀτάκτους**: i.e. out of their proper places in the ranks.

20. **27.** **τὸ μέσον τῶν κεράτων**: i.e. particularly the space between the ends of the flanks, left unprotected while the front and rear were changing form, and thus exposing the light-armed troops and non-combatants to immediate danger. **30.** **φθάσαι πρῶτος**: condensed, though pleonastic, for *φθάσαι τοὺς ἄλλους ὥστε πρῶτος εἶναι*. On the discipline of the Greek force see p. 30.

Page 143. **21.** **1.** **ἀνὰ ἑκατὸν ἄνδρας**: distributive, 'with a hundred men each.' **2.** **ἄλλους**: 'others (as).' **πεντηκοντῆρας**: see p. 28. **3.** **οὗτοι**: 'these' officers and the six special companies. **4.** **ὕστεροι**: G. 138, N. 7; H. 619, a.

ἐνοχλεῖν τοῖς κέρασι: 'to be in the way of the flanks.' There is some difference of opinion regarding the movement here described. The explanation offered by Taylor is the simplest. "These six companies," he remarks, "formed a sort of elastic plug, which, when the companies were marching upon open ground, filled up the space betwixt the flanks and the baggage. When they came to a narrow road or a bridge, the six companies halted and the rest of the square marched on." When this had passed, the six companies, now outside the square (*ἔξωθεν τῶν κεράτων*, l. 5), also passed on, and when they came to open ground, resumed their former position inside the square. Thus according to the thickness of the column that they formed they could narrow or widen the main column of march.

22. **6.** **ἐξεπίμπλασαν**: sc. *οἱ ἕξ λόχοι*; for the iterative impf. see H. 835. **7.** **κατὰ λόχους**: 'company deep;' i. e. if the flanks were marching fifteen or twenty feet apart, the 600 men would close up that space at the rear by forming in a column having a front of 6 men and the depth of a company in line, 100 men. **8.** **κατὰ πεντηκοστῦς**: by pentecostyes; i. e. by a column with a front of 12 men and the depth of a pentecostys in line, 50 men. **κατ' ἐνωμοτίας**: i. e. with a front of 24 men, and a depth of 25. **9.** **τὸ μέσον**: see N. to p. 142, 27.

23. **10.** **διάβασιν**: *not* a cognate acc. **11.** **ἐν τῷ μέρει**: 'in turn,' 'each in turn,' without haste or confusion. **οἱ λοχαγοί**: i. e. *σὺν τοῖς λόχοις*, 'with their companies.' **12.** **εἴ τί που δέοι τῆς φάλαγγος**: = 'if there was any need of help in any part of the column (of march).' **τι**: G. 160, 2; H. 719, b. **φάλαγγος**: dep. on *που*. G. 182, 2; H. 757. **13.** **σταθμοὺς τέτταρας**: i. e. 'four stages' without anything of importance happening; for the same order of march was retained in the following stages.

24. **14.** **τὸν πέμπτον**: it was now probably Nov. 3. **βασίλειόν τι**: situated on a height of the White Mountains (Tscha Spi), so named from the appearance of the calcareous rock of which they are largely composed. In this region, some think on the same eminence, the Bey of Zakhu has a summer residence. **15.** **τὴν δ' ὁδὸν — γιγνομένην**: trans. as if *ἡ δ' ὁδὸς — γίγνεται*, or *ἡ δ' ὁδὸς ἐγίγνετο*, 'and the road — led.' Why? **17.** **τοῦ ὄρους**: the range of the White Mountains. **ὑφ'**: 'at the foot of.' **κώμη**: i. e. in which or above which the palace lay; visible above the ranges of intervening hills. **18.** **ἄσμενοι**: cf. IDIOMS. **19.** **εἰκός**: sc. *ἦν*. **τῶν πολεμίων κ.τ.λ.**: contains the reason of *εἶδον . . . ἄσμενοι*. The Greeks thought that the enemy's cavalry would not be able to move about so easily among the mountains as in the open country.

25. **19.** **δέ**: 'but.' The condition of the Greeks was no better than before, owing to the agility and persistence of the Persian light-armed troops. **20.** **ἀνέβησαν — κατέβαινον**: notice the difference in tense, — 'had gone up,' 'were going down' into the valley between the first and second ridges, or ranges, of hills. **21.** **ὡς** = *ὥστε*, here expressing purpose. G. 266, N. 1; H. 953, and 953, a. **ἕτερον**: 'next;' *δεύτερον* might have been expected. **23.** **εἰς τὸ πρανές**: see IDIOMS. **ἔβαλλον κ.τ.λ.**: the vividness of the description is height-

ened by the asyndeton. **ὑπὸ μαστίγων**: 'under the lash.' Thus cowardly and spiritless subjects were forced to fight! No wonder that the Persian forces were no match for the aggressive and free-spirited Greeks.

26. 25. γυμνήτων: cf. p. 32. G. 171, 3; H. 741. **τῶν ὅπλων**: for *τῶν ὁπλιτῶν*. G. 182, 2; H. 757. The light-armed troops took refuge inside the hollow square, which in its modified form was still the marching order. **26. ὥστε — ἦσαν**: how different from *ὥστε — εἶναι*? G. 237, and R.; H. 927, and a. **27. ὄντες**: G. 277, 2; H. 969, b. **σφενδονῆται, τοξόται**: emphatic by position.

27. 28. σχολῇ: 'slowly,' hence 'with difficulty.' **29. ὄντες**: 'because they were.' **30. ἀπεπήδων**: how different in force from *ἀπεδίδρασκον*? Notice the forceful and elegant order of words from *σχολῇ* to *ἀπεπήδων*.

Page 144. 28. 1. ὁπότ': 'as often as.' **2. ταὐτά**: i. e. as often as the pursuing hoplites went back to the rest of the army, the light-armed troops of the enemy rushed forward and renewed the attack as before. **ἀπὸ τοῦ τρίτου γηλόφου**: after *κινεῖν*. **3. αὐτοῖς**: i. e. *τοῖς στρατηγοῖς*. **4. ἀνήγαγον**: used instead of *ἀναγάγοιεν*, as if *οὐκ ἐκίνησαν* stood instead of *ἔδοξε μὴ κινεῖν*.

5. τὸ ὄρος: the road that the Greeks were following seems here to have run parallel with a mountain, from which jutted out the ridges or spurs which they were crossing. They sent a body of peltasts up the side of the mountain. These made their way along in a line parallel with the main force, but so high up that the enemy could not get a position above them, and did not dare to attack the main force on that side from fear of being between two fires. Perhaps the other side of the road was protected by a sharp descent or by ravines; but in any case the fact that the peltasts had the advantage of position and could charge in a moment to the relief of any part of the line of march, checked the aggressiveness of the enemy.

29. 7. ἀποτμηθεῖεν: for subject refer back to *πολέμιοι* in l. 6. **8. οἱ πολέμιοι**: here 'the enemy' from the Persian standpoint; hence referring to the Greeks.

30. 9. οἱ μέν: the main force. **κατά**: 'over.' **οἱ δέ**: the peltasts. **10. κατά**: 'along.' See N. to l. 5 above. **τὰς κώμας**:

mentioned as in sight, p. 143, 15. **11. ἰατρούς**: probably soldiers who had had experience in caring for the wounded, now detailed for this special work. Up to this time few of the Greeks had been wounded,— a surprising fact, considering the circumstances.

31. 13. Ἐνταῦθ': i.e. *ἐν ταῖς κώμαις*. **τῶν τετρωμένων**: G. 182, 2, N.; H. 758. **14. καί**: connects the causal phrase with a causal clause. **15. ἵπποις συμβεβλημένας**: 'thrown in heaps before the horses.' **16. τῷ σατραπεύοντι**: G. 188, 3; H. 769. Or, G. 184, 3; H. 767. **χώρας**: G. 171, 3; H. 741.

32. 17. πεδίον: north of the White Mountains. **19. κατασκηνῆσαι**: = 'to take quarters;' for the tents had been burnt. Cf. p. 134, 6. **οὗ**: for *ἐνταῦθα οὗ*. **22. τῶν φερόντων**: sc. *τοὺς τετρωμένους*.

33. 23. κατεσκήνησαν: sc. *οἱ Ἕλληνες*; trans. as if plupf. **αὐτοῖς**: dat. because of the idea of *μάχεσθαι* involved in *ἀκροβολίζεσθαι*. **25. διέφερεν**: see Vocab. **ἐκ χώρας**: 'from a position.' **26. ᾗ**: used because of the comparative force in *διέφερεν*. **ἐπιοῦσι**: 'when charging against (them).'

34. 28. δείλη: cf. N. to p. 78, 1. **ἀπιέναι**: G. 261, 1; H. 952. **30. Ἑλληνικοῦ**: G. 177; H. 751. **ἑξήκοντα σταδίων**: = *ἢ ἑξήκοντα σταδίους*. **τῆς νυκτός**: why not *τὴν νύκτα*? **31. ἐπίθωνται**: the subj. here is more forcible than the opt., implying the constant presence of the fear. G. 216, 2; H. 881, a.

35. 31. πονηρόν: 'a troublesome thing,' = 'in bad condition.' **32. αὐτοῖς**: = 'their.' G. 184, 3; H. 767.

Page **145. 1. ὡς ἐπὶ τὸ πολύ**: see IDIOMS. **τοῦ μὴ φεύγειν ἕνεκα**: sc. *αὐτούς*, = 'that they may not get away.' G. 182, 2, N.; H. 758. The horses were both tethered and hobbled. **2. εἰ λυθείεν**: the thought in full is, *ὅπερ ἂν ποιήσειαν, εἰ λυθεῖεν*. **3. Πέρσῃ ἀνδρί**: for *Πέρσην ἄνδρα*. **5. καί**: connects an adv. and a gen. abs. **θορύβου ὄντος**: freely, 'in case of a panic.' **6. Ἑλλήνων**: G. 182, 2; H. 757.

36. 8. διαγγελλομένους: 'were passing the word through (the ranks).' G. 280; H. 982. **ἐκήρυξε**: sc. *ὁ κῆρυξ*. **9. ἀκουόντων τῶν πολεμίων**: = 'in the hearing of the enemy.' The Persians of

course understood the Greek signals; cf. p. 96, 9–13, and notes. The object of the proceeding was to see what the Persians would do in case they thought the Greeks intended to make an advance by night. **10.** **πορείας**: G. 174; H. 748. **11.** **αὐτοὺς . . . στρατόπεδον**: 'for them to be marching and getting back to their camp by night.' **12.** **στρατόπεδον**: already prepared by the non-combatants while the troops were still following the Greeks.

37. **15.** καί: 'also,' as well as the enemy. **ἀναζεύξαντες**: 'broke camp and.' Early in the day the Greeks had quartered in a village; see p. 144, 19–25. **16.** **τὸ μεταξύ**: 'the (distance) between.' **17.** **οὐκ ἐφάνησαν**: 'did not come in sight.' **20.** **ἀκρωνυχίαν**: in apposition with *χωρίον*. A spur from the mountains on the right jutted out across the line of their advance. The Tigris prevented a detour to the left. The Greeks must either force a passage over the ridge, or retreat. **ὑφ'**: 'near the foot of.' **21.** **πεδίον**: another stretch of gently rolling country, north of the mountainous region through which they were passing.

38. **23.** **ἀπὸ τῆς οὐρᾶς**: cf. p. 135, 29–30. **24.** **εἰς τὸ πρόσθεν**: see IDIOMS.

39. **25.** **ἐπιφαινόμενον**: 'was showing himself,' i.e. 'was coming into view' in the rear. Only a detachment of the Persian troops had been sent forward to hold the pass. **27.** **αὐτός**: 'himself' alone, without taking the peltasts as directed. **Τί**: 'why.' Sc. *ἐμέ*. G. 160, 2; H. 719, b. **28.** **Ἔξεστιν ὁρᾶν**: sc. *σοι*; 'you can see for yourself.' **ἡμῖν**: 'against us.' G. 184, 3: H. 767. **29.** **λόφος**: 'height.' **ἔστι**: = *potest*. G. 28, 3, N. 1, end; H. 480, 1.

Page 146. **40.** **3.** **ἔρημα**: i.e. without the peltasts, who were acting as rear-guard. **τὰ ὄπισθεν**: = *τὴν οὐράν*. **4.** **Ἀλλ' κ.τ.λ.**: transition to dir. disc. **5.** **ἔφη**: sc. *ὁ Χειρίσοφος*. **τις**: here = French *on* or German *man*; trans. 'we.' **ἀπελᾷ**: G. 110, II., 2, N. 1, (*b*); H. 424.

41. **7.** **ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος**: 'directly above their own army.' How lit.? The summit of the mountain on their right was higher than that of 'the spur, or ridge, over which their road ran,' which was held by the enemy. Cf. p. 145, 19–21, and N.

8. **ἔφοδον** : sc. *οὖσαν*, 'that (there was) a way of approach.' 9. **Κράτιστον** : sc. *ἐστιν.* 10. **τὸ ἄκρον** : i.e. *τὴν κορυφὴν τοῦ ὄρους.* 11. **ἀλλ'** : see N. to p. 91, 21. 12. **ἐθέλω** : why not *βούλομαι?*

42. 14. **'Αλλά** : 'But (instead of making a choice myself).' 15. **ἑλέσθαι** : object of *δίδωμι*; in our idiom, 'I leave it with you to choose.' 16. **Εἰπών** : = 'with the remark.' 17. **οἱ** : refers to Xenophon. G. 187; H. 775. **στόματος** : here = *primi agminis*, 'van.' 18. **μακρὸν ἦν** : *longum erat*, = 'it was too far,' 'it would take too long.' How lit.?

43. 19. **συμπέμπει** : sc. *αὐτῷ.* 20. **τοὺς κατὰ μέσον τοῦ πλαισίου** : 'the (peltasts stationed) at the middle of the square;' these Chirisophus drew from inside the square to take the place of those sent with Xenophon. 21. **αὐτῷ** : i. e. *Ξενοφῶντι.* The three hundred men, hoplites no doubt, were to follow as best they could after the peltasts. 22. **τῶν ἐπιλέκτων** : partitive gen.; probably refers to the 600 picked men enrolled a few days previously to guard the front and rear; by some, however, thought to refer to a special body-guard which Chirisophus perhaps had, according to the Spartan custom.

44. 23. **'Εντεῦθεν** : 'Thereupon.' Reason for the asyndeton? 24. **αὐτῶν** : i.e. *τῶν 'Ελλήνων.* 25. **ὥρμησαν ἁμιλλᾶσθαι** : 'rushed forward to make a race.' **ἐπὶ τὸ ἄκρον** : why repeated?

45. 27. **διακελευομένων** : pl. because *τοῦ 'Ελληνικοῦ στρατεύματος* is thought of as *τῶν 'Ελλήνων στρατιωτῶν.* G. 138, N. 3; H. 633. Notice the forcible and graceful *anaphora* and *chiasmus* in this section.

46. 31. ἁμιλλᾶσθαι sc. *ἡμᾶς.* 32. **παῖδας, γυναῖκας** : in such expressions we usually put the 'wives' first.

Page 147 1. **τὴν λοιπὴν** . sc. *ὁδόν*, 'our future march,' = 'our march for the future.' G. 159; H. 715 b.

47. 2. **ἐξ ἴσου** : 'on equal footing.' 3. **ἐφ' ἵππου** : see IDIOMS. 4. **φέρων** : G. 277, 2; H. 969, b.

48. 4. **καὶ ὃς** : = *καὶ οὗτος*, 'and he.' 7. **ἔχων** : 'with (it).' **θώρακα τὸν ἱππικόν** : heavier than that of the infantry. 9. **ὑπό-**

γειν: 'to lead on step by step,' without waiting for Xenophon. παριέναι: i.e. not to wait for him. Struggling along on foot with his double weight of armor, Xenophon could hardly keep up with the rest.

49. **12.** **λαβόντα**: 'to take — and.' **13.** **ὁ δ'**: sc. *Ξενοφῶν.* **ἀναβάς**: sc. *ἐφ' ἵππον.* Xenophon had taught a salutary lesson. **βάσιμα ἦν**: i.e. *τὰ χωρία ἵπποις βάσιμα ἦν.* **15.** **φθάνουσιν κ.τ.λ.**: 'they reached the summit before the enemy.' How lit.?

CHAPTER V.

CIRCUMSTANCES LEADING TO A DECISION TO ENTER ARMENIA.

1. **17.** **Ἔνθα κ.τ.λ.**: properly a part of the preceding chapter; such bad divisions are sufficient evidence that the work as originally written was not divided into chapters, at least as at present. **18.** **οἱ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον**: 'Tissaphernes and Ariaeus and their men,' who had been following in the rear of the Greeks. See p. 145, 25, 26. **20.** **ὁδόν**: with *ἀποτραπόμενοι.* **21.** **πεδίον**: previously seen from the heights; cf. p. 145, 21. It lies southwest of the mountains of the Carduchi. See Map.

2. **26.** **καὶ γάρ**: 'and (they were scattered about getting booty) for.' **27.** **διαβιβαζόμεναι εἰς τὸ πέραν**: 'while being taken over to the further side.'

Page 148. **3.** **1.** **Τισσαφέρνης . . . τινες**: chiasmus. **3.** **ἐννοούμενοι μή**: involves a conception of fearing; 'being apprehensive that.' G. 215, N. 1; H. 887. **εἰ κάοιεν**: i.e. *εἰ οἱ πολέμιοι τὰς κώμας κάοιεν.* **4.** **ὁπόθεν**: see N. to p. 104, 24.

4. **5.** **ἐκ τῆς βοηθείας**: = 'from rendering assistance' to the soldiers attacked while taking booty, to the relief of whom Chirisophus and his men had gone; cf. p. 147, 24–26. **κατέβη**: i.e. from the summit of the mountain (cf. p. 147, 15), where Xenophon and his detachment had kept guard till the rest of the troops had passed safely by;

hence he reached the villages when Chirisophus had already repulsed the enemy and was returning. **7. οἱ Ἕλληνες**: for *οἱ ἀμφὶ Χειρίσοφον.*

5. 8. ὑφιέντας: sc. *αὐτούς* (i. e. *τοὺς πολεμίους*), 'that they are conceding that the country is already ours.' **ἣν**: sc. *χώραν*, = 'the country which.' **9. κάειν**: sc. *ἡμᾶς*; see p. 103, 10–17. **10. ἀλλ'**: 'but (in vain for).' **11. ἐνταῦθα**: for *ἐνταυθοῖ.*

6. 12. βοηθεῖν ἐπί: 'to go to the rescue against.' **13. τῆς ἡμετέρας**: sc. *χώρας.* **14. Οὔκουν ἔμοιγε δοκεῖ**: 'I at least don't think so.' **15. κάωμεν**: G. 253; H. 866, 1.

7. 16. τὰς σκηνάς: 'their quarters;' cf. N. to p. 144, 19. **περί**: '(busied) about.' **19. ὄρη**: in the country of the Carduchi, where the Tigris breaks through the mountain-chain. The appearance of the mountains is most formidable from the south, where the Greeks now were. **ποταμός**: what river? **20. ὡς**: for *ὥστε.* **ὑπερέχειν**: 'reached above (the surface of the water).' **πειρωμένοις**: 'where they tried.' G. 184, 5, end; H. 771, a and b. **21. βάθους**: G. 171, 1; H. 738.

8. 22. αὐτοῖς: G. 187; H. 775. **23. κατὰ τετρακισχιλίους ὁπλίτας**: 'four thousand hoplites at a time.' **24. ὧν**: = *ταῦτα ὧν.*

9. 25. ὅτου, Ἀσκῶν: why not acc.? **26. δισχιλίων**: a skin for every two men; see p. 149, 2. **27. ἃ**: includes the different animals previously mentioned. G. 151, N. 2, and 138, N. 2; H. 628, and 615, (2). **28. φυσηθέντα**: agrees with ἅ, but refers to the skins taken off, from the idea of *δέρματα* involved in *ἃ ἀποδαρέντα*; brief expression for *φυσηθέντων τῶν δερμάτων.* **ἂν παρέχοι**: the condition is involved in *ἀποδαρέντα*, = *εἰ ἀποδαρείη.* G. 277, 4; H. 969, d. The Rhodian no doubt got his idea from the floats and rafts of inflated skins used by the natives. Cf. N. to p. 70, 20, and p. 108, 25.

10. 31. ὁρμίσας . . . ἀφείς: = 'after I have made each float secure by hanging stones (from it) and letting (them) down.' **32. διαγαγὼν καὶ ἀμφοτέρωθεν δήσας**: 'when I have extended (them) across and made (them) fast (to the banks) on both sides (of the river).

Page 149. **11.** **1.** **ἐπιβαλῶ . . . ἐπιφορήσω**: chiasmus. **3.** **ἕξει τὸ μὴ καταδῦναι**: 'will keep – from sinking.' G. 263, 2: H. 961, a. **ὥστε μὴ ὀλισθάνειν**: noticeable change of construction from the preceding clause. **4.** **σχήσει**: why not dual or plural?

12. **7.** **κωλύσοντες**: why not *κωλύοντες*? **οἱ . . . ποιεῖν**: order of translation, *οἱ εὐθὺς* ('at the outset') **ἂν** *ἐπέτρεπον τοῖς πρώτοις* (= 'those first making the attempt') *ποιεῖν οὐδὲν τούτων*. **8.** **ἂν ἐπέτρεπον**: sc. *εἰ ἐπεχείρουν*. G. 226, 2 (*b*); H. 903.

13. **9** **τὴν ὑστεραίαν**: sc. *ἡμέραν*, probably Nov. 11. **εἰς τοὔμπαλιν**: in what direction? Cf. Map. **11.** **τὰς ἔνθεν**: = *ταύτας* (*τὰς κώμας*) *ἐξ ὧν*; refers to the villages in which the Greeks had spent the night. **12.** **θαυμάζουσιν**: dat.; the thought is, 'like men waiting in amazement to see.' G. 186; H. 773. **13.** **τρέψονται**: more vivid than *τρέψοιντο*. G. 247, N. 1; H. 933.

14. **17.** **τὴν πᾶσαν χώραν**: trans. as if nom. with *τίς*, = 'what sort of country all that was around (them), (in) each part.' H. 878.

15. **18.** **τὰ μέν**: sc. *χωρία*, 'the (parts).' **19.** **τῆς [ὁδοῦ] ἐπί**: with *εἴη*, 'were on the (road) toward.' G. 169, 1; H. 732. **20.** **ἡ δέ**: sc. *ὁδός*. **Σοῦσα**: see N. to p. 108, 6. We learn from Xenophon's *Cyropaedia* (cf. p. 45) that Persian kings used to pass the winter season, seven months, in Babylon; the spring, three months, in Susa; and the hot season, two months, in Ecbatana. **22.** **διαβάντι**: 'if you cross,' 'if one crosses.' How lit.? G. 184, 5, end; H. 771, a and b. **23.** **φέροι**: 'led.' **24.** **τετραμμένη**: = 'lying.' **ὅτι**: repeated for emphasis, marking the route finally decided on. **εἰς**: = 'into the country of.' See N. to p. 53, 22.

16. **25.** **Τούτους**: i. e. *τοὺς Καρδούχους*. **ἔφασαν**: i. e. the captains 'said.' **26.** **βασιλέως**: see N. to p. 52, 3. **ἀκούειν**: in the sense of *ὑπακούειν*. **ἐμβαλεῖν εἰς αὐτούς**: = 'invaded their country.' No mention of this expedition has been found elsewhere. **27.** **δώδεκα μυριάδας**: trans. as if gen.; sc. *ἀνδρῶν*. **29.** **πρός**: 'with.'

Page 150. **1.** **καί** *κ.τ.λ.*: = *καὶ σφῶν τινάς τε* (*ἔφασαν*) *ἐπιμιγνύναι πρὸς ἐκείνους καί τινας ἐκείνων ἐπιμιγνύναι πρὸς ἑαυτούς*; trans., 'and some of them (they said) had dealings with the Carduchi, and some of

the Carduchi had dealings with them.' H. 734. **ἐπιμιγνύναι**: represents what mode and tense? G. 233, and 260, 2; H. 914 and 946. **σφῶν**: = *ἑαυτῶν*.

17. **3.** **τοὺς . . . εἰδέναι**: 'those who said that they knew (the route leading) in each direction.' **4.** **οὐδέν**: *not* obj. of *ποιήσαντες*. G. 160, 2; H. 719, b. **δῆλον**: agrees with the clause *ὅποι πορεύεσθαι ἔμελλον*, which stands as obj. of the part., 'making (it) clear,' = 'disclosing.' **7.** **τούτους**: i.e. *Καρδούχους*, = 'this country,' 'this people.' H. 712, c. **διελθόντας**: sc. *αὐτούς*, = *τοὺς Ἕλληνας*. **9.** **εὔπορον**: sc. *πορεύεσθαι*. **ἔφασαν**: i.e. *οἱ ἑαλωκότες ἔφασαν*.

18. **10.** **ἐπὶ τούτοις**: 'in view of these things.' **ἐθύσαντο**: 'they offered sacrifice,' as was customary in starting out upon a new undertaking. **11.** **τὴν ὑπερβολὴν — μὴ προκαταληφθείη**: = *μὴ ἡ ὑπερβολὴ — προκαταληφθείη*. What is this species of attraction called? **13.** **συσκευασαμένους**: 'pack up their baggage and.' **14.** **τις παραγγέλλῃ**: 'any one should pass the word along.' The usual signals were not to be given; the order to march was to be passed from one to another.

BOOK IV.

ΛΟΓΟΣ : cf. title on p. 51, and notes.
Δ' : = τέταρτος.

CHAPTER I.

MARCH AMONG THE CARDUCHIAN MOUNTAINS.

Page 151. 1–4. 1–20. Ὅσα μὲν . . . τὰ ἄκρα : contains a summary of the preceding books. Section 1 presents a general view of the whole narrative up to this point, similar to that at the beginning of Books II. and III. Sections 2, 3, and 4 summarize the latter part of Book III., and the beginning of section 5 connects naturally with the closing words of Book III. Three good manuscripts omit sections 2, 3, and 4. Cf. p. 91, 1–6, and notes.

1. 1. ἀνάβασις : 'Up-march,' from Sardis to Cunaxa. **2. μάχης** : see Book I. chap. viii. **ὅσα** : sc. *ἐγένετο*; refers to the narrative from I. x. to II. v. **ἐν** : 'during.' **4. ὅσα — ἐπολεμήθη πρός** : 'all the attacks that were made upon.' **παραβάντος . . . Τισσαφέρνους** : trans. by a clause, 'after the king and Tissaphernes,' etc.

2. 8. ἔνθα : '(to the point) where.' G. 152, N. 1; H. 996. **9. πάροδος** : 'passage' along the river. **10. τὰ Καρδούχια ὄρη** : rising from hills and precipices a few hundred feet high at the river to heights of ten thousand feet further back. **ἀπότομα — ἐκρέματο** : 'hung sheer,' 'hung right' over. **αὐτοῦ τοῦ ποταμοῦ** : why not *τοῦ αὐτοῦ ποταμοῦ*?

11. διὰ τῶν ὀρέων : i.e. taking a course away from the Tigris, the general direction of which the Greeks were following. There are now two roads across the mountains in this region (about Finik): one over

the heights along the river, and traversed with extreme difficulty in winter; the other, generally regarded as following the route taken by the Greeks, bending eastward from the Tigris through the Mar-Yuhannah valley.

3. 12. τῶν ἁλισκομένων : = 'from the captives.' **13. διέλθοιεν** : = *peragrassent*. **15. διαβήσονται** : stands as apodosis to two conditions of different classes. H. 901, c. **περιίασι** : sc. *τὰς πηγάς*. For the tense see G. 200, N. 3, (*b*); H. 828, a, end. **16. ἐλέγετο** : G. 134, N. 2; H. 602, R. **πρόσω τοῦ Τίγρητος** : for *πρόσω τῶν* [*πηγῶν*] *τοῦ Τίγρητος*. General Von Moltke, who has travelled in this region, has stated that the sources of the Tigris are hardly more than 1,000 or 1,500 paces from the Euphrates. **17. ἔστιν οὕτως ἔχον** : emphatic; trans. as if *οὕτως ἔχει*. The Greeks established the truth of the statement later.

4. 18. εἰς Καρδούχους : cf. N. to p. 53, 22. **ὧδε** : explained by *πειρώμενοι κ.τ.λ.* **19. ἅμα** : G. 277, 6, N. 1; H. 976. **φθάσαι** : sc. *πειρώμενοι*. **20. καταλαβεῖν** : G. 240, 1; H. 924, a, and 955.

5. 20. ἦν : G. 134, 3, (*c*); H. 602, d. It was now about Nov. 12. **21. φυλακήν** : how many watches did the Greeks have? Cf. p. 35. How many did the Romans have? **ὅσον** : 'enough' or 'sufficient' for them to cross the plain in the dark. The expression in full would be, *τοσοῦτον τῆς νυκτὸς ἐλείπετο ὅσον ἦν ἱκανὸν αὐτοὺς σκοταίους διελθεῖν τὸ πεδίον*, or something similar. Cf. G. 261, 1; H. 952. **σκοταίους** : G. 138, N. 7; H. 619, a. **22. τὸ πεδίον** : in which the Greeks were encamped; see p. 147, 21 *et seq.* **ἀπὸ παραγγέλσεως** : instead of the usual signal with the trumpet, the order to march was passed from mouth to mouth, that the enemy might not hear.

Page 152. 6. 2. λαβὼν τὸ ἀμφ' αὑτόν : 'with his own corps,' 'with his own division,' consisting of hoplites only. **3. ὀπισθοφύλαξιν** : here used attributively; trans., 'of the rear-guard.' **4. μή** : 'that,' used because of the idea of fearing in *κίνδυνος*. **5. ἄνω πορευομένων** : sc. *αὐτῶν*, 'while they were going up' the mountain. **ἐπίσποιτο** : see *ἐφέπομαι*. So soon as the Greeks had entered the Carduchian Mountains, Tissaphernes and Ariaeus, giving the Greeks

up as lost, went with their forces back to Asia Minor, Orontas and Tiribazus to Armenia.

7. **6.** **ἀναβαίνει** : historical present, inserted in a series of past tenses, to make the narrative more vivid. **7.** **ὑφηγεῖτο** : = 'led slowly.' **ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος** : 'each time the part of the army crossing over.' **8.** **κώμας** : the defiles of these mountains now contain many villages, inhabited mainly by Koords.

8. **10.** **ἐκλιπόντες** : trans. by a finite verb. **12.** **ἦν** : cf. p. 64, 29, and N. **χαλκώμασι** : the Koords to-day, says Ainsworth, "take great pride in their copper utensils." **13.** **κατεσκευασμέναι** : refers to permanent equipment or furnishing, while **παρασκευάζω** implies that which is temporary. **15.** **ὑποφειδόμενοι, εἰ** : 'sparing (them) purposely, on the chance that.' G. 226, 4, N. 1; H. 907. **16.** **ὡς διὰ φιλίας τῆς χώρας** : i.e. *διὰ τῆς* ('their') *χώρας ὡς διὰ φιλίας (χώρας)*. The Greeks expected to meet with friendly treatment at the hands of the Carduchi, on the ground of both being enemies of the king.

9. **17.** **ἐπιτυγχάνοι** : 'might come upon (any).' **19.** **καλούντων** : sc. *αὐτῶν*, 'when they (the Greeks) called.' **ἄλλο φιλικὸν οὐδέν** : 'anything else (that was) friendly.'

10. **21.** **ἤδη σκοταῖοι** : = 'when it was already dark.' **διὰ τό** : 'on account of the fact that,' etc. **22.** **ὅλην τὴν ἡμέραν — αὐτοῖς ἐγένετο** : in our idiom, 'had taken them the whole day.' How lit.? **23.** **αὐτοῖς** : G. 184, 4; H. 768, and a. **26.** **ὀλίγοι ὄντες** : = 'although but few.' **ἐξ ἀπροσδοκήτου** : = *ex improviso*. **γάρ** : introduces the reason why the Carduchi had not collected in greater numbers. The modern Koords fight in scattered bands, never being united in one government, and often attack by night.

11. **27.** **εἰ — συνελέγησαν** : = *si collecti fuissent*. G. 222; H. 895. **πλείους** : nom., 'in greater numbers.' **28.** **ἐκινδύνευσεν ἂν διαφθαρῆναι** : 'would have been in danger of being destroyed.' **29.** **οὕτως** : 'as they were.' **30.** **πυρά** : 'watch-fires,' 'signal-fires,' such as often made use of by the Swiss and other inhabitants of mountainous countries. **31.** **συνεώρων ἀλλήλους** : 'were keeping one another in sight' by means of the signal-fires.

12. **32.** **συνελθοῦσι — ἔδοξε** : = 'came together and voted that.' Cf. N. to p. 63, 22.

Page 153. **1.** **τὰ ἀναγκαῖα** : i.e. those that could not be spared. **2.** **ἔχοντας, καταλιπόντας** : might have been in the dat. Why? G. 138, N. 8; H. 941.

13. **4.** **σχολαίαν** : 'slowly.' G. 138, N. 7; H. 619. **ἐποίουν** : pl. out of regard to the meaning rather than the number of the neuter subjects. **5.** **πολλὰ ὄντα** : = 'on account of their number.' G. 277, 2; H. 969, b. **6.** **ἐπὶ τούτοις ὄντες** : = 'who were in charge of these.' **8.** **ἀνθρώπων** : including both soldiers, non-combatants, and captives. Render in a clause commencing with 'since.' H. 971, a. **δόξαν ταῦτα** : acc. abs., instead of *ἔδοξε ταῦτα καί*. G. 278, 2; H. 973, and 974, a.

14. **10.** **ὑποστάντες** *κ.τ.λ.* : the generals stood in a pass where the soldiers could march through only in a narrow column. **11.** **εἴ τι** : 'whatever.' G. 225; H. 894, 2. **τῶν εἰρημένων** : i.e. *τούτων, ἃ εἴρητο ἀφεῖναι*. **12.** **πλὴν εἴ τίς τι** : 'except whatever any one.'

13. **ἔκλεψεν** : = 'smuggled through.' **οἷον** *κ.τ.λ.* : condensed expression for *οἷον ἢ παῖδα ἢ γυναῖκα τῶν εὐπρεπῶν* (part. gen.) *ἐπιθυμήσας* (causal) *αὐτῶν*. **παιδός, γυναικός** : attracted to the case required by *ἐπιθυμήσας*. G. 171, 2; H. 742. **15.** **τὰ μὲν — τὰ δέ** : 'now — now,' 'sometimes — sometimes.' **τι μαχόμενοι** : 'fighting somewhat,' = 'doing some skirmishing.' G. 159, N. 2; H. 716, b. **ἀναπαυόμενοι** : i.e. *ἀναπαυόμενοι τοῦ μάχεσθαι*.

15. **16.** **Εἰς τὴν ὑστεραίαν** [*ἡμέραν*] : 'by the next day,' probably Nov. 13. It was time for the beginning of winter in the highlands of this region. **γίγνεται** : freely, 'had arisen.'

16. **20.** **τῶν χωρίων** : i.e. through which they were going; used instead of *ὁδοῦ*. **21.** **ἐπιδιώκοντες** : expresses manner, cause, or means? **22.** **παρήγγελλεν** : 'passed the word along' to Chirisophus and his division at the front. **23.** **ὅτε** : 'as often as.' **24.** **ἐπικέοιντο** : involves the idea of *ἐπιτίθοιντο*; cf. Lat. *instare*. G. 233; H. 914, B, (2).

17. **25.** **παρεγγυῷτο** : why opt.? **26.** **τότε δ'** : 'but in this instance;' as opposed to the general practice of Chirisophus

expressed by **ἄλλοτε ὑπέμενε.** **27.** **παρηγγύα** : i.e. to Xenophon as well as to the rest. **ὅτι πρᾶγμά τι εἴη** : 'that there was some difficulty,' 'that there was something the matter.' **28.** **σχολή κ.τ.λ.**: sc. *αὐτῷ*, 'he (i.e. Xenophon) had no time to go forward and see.' **29.** **τοῖς ὀπισθοφύλαξιν** : trans. as if gen. G. 184, 4; H. 768. The rear-guard found it difficult to fight and at the same time retreat rapidly enough to keep up with the front of the column.

Page 154. **18.** **2.** **διαμπερὲς τὴν κεφαλήν** : sc. *τοξευθείς*, 'shot with an arrow right through his head.' G. 160, 1; H. 718.

19. **4.** **ὥσπερ εἶχεν** : 'just as he was,' i.e. without any delay. **6.** **ἠναγκάζοντο** : i.e. Xenophon and the rear-guard; abrupt change of subject from *ὑπέμενεν*. **φεύγοντες ἅμα μάχεσθαι** : 'to flee and fight at the same time.' G. 277, 6, N. 1, (*a*); H. 976. **7.** **καὶ νῦν κ.τ.λ.** : sc. *ἔφη*; the sudden change to dir. disc. suggests the excitement of the speaker. **8.** **ἀνελέσθαι** : 'to take up' the bodies. To leave the dead unburied under any circumstances was considered by the Greeks an impious and unpardonable neglect of duty. After the naval battle of Arginusae, five years before this time, six of the admirals were condemned to death because of the failure to gather up the bodies of the dead, and rescue those still living from the wrecks.

20. **8.** **ἀποκρίνεται** : asyndeton of quick reply. **11.** **μία αὕτη ὁδὸς κ.τ.λ.** : sc. *ἐστιν*, 'the only road is this' (with a gesture of the hand) 'which you see, a steep one.' **12.** **ἔξεστι** : cf. p. 145, 28, and N. **τοσοῦτον** : accompanied by a gesture pointing out the enemy's forces. **13.** **κατειληφότες** : trans. as if *κατειλήφασι καί*. **ἔκβασιν** : 'egress,' 'way out,' from the narrow defiles through which they had been passing to more open ground, — perhaps a plateau of limited area marking the commencement of a still higher range.

21. **13.** **ταῦτ' ἐγὼ ἔσπευδον** : = 'I made haste thus,' 'this was my haste.' G. 159, N. 2; H. 716, b. **14.** **εἰ** : = 'to see if,' 'on the chance that.' G. 226, 4, N. 1; H. 907. **16.** **οὔ φασιν εἶναι** : = 'say that there is no.' See N. to p. 60, 2.

22. **17.** **'Αλλ'** : 'But (even if they do say so).' **18.** **πράγματα παρεῖχον** : sc. *οἱ Καρδοῦχοι*. See IDIOMS. **ὅπερ** : i.e. *τὸ ἐνεδρεύειν*. **19.** **ἡμᾶς ἀναπνεῦσαι ἐποίησε** : 'gave us a chance to

catch our breath.' **20. αὐτοῦ τούτου** : 'this very (purpose).' **21. ἡγεμόσιν** : sc. *αὐτοῖς*, 'them as guides.'

23. 23. εἰ : G. 282, 4; H. 1016. **24. οὐκ ἔφη** : for *ἔφη οὐκ εἰδέναι*. **φόβων** : = 'threats and tortures;' render in a clause beginning with 'although.' H. 971, c. **25. ὁρῶντος** : we should say 'in the sight of,' 'before the eyes of.'

24. 26. οὗτος : the captive that had just been killed. **27. αὐτῷ ἐτύγχανε θυγάτηρ** : sc. *οὖσα*, 'he happened to have a daughter.' G. 279, 4; H. 984. **28. παρ' ἀνδρὶ ἐκδεδομένη** : 'married (and living) with her husband.' *ἀνδρὶ ἐκδεδομένη* would mean simply 'married'; hence the prep. **αὐτός** : trans. as if subject acc. with *ἡγήσεσθαι*, with which also *αὐτούς* or *ἐκείνους* should be supplied as object. **29. πορεύεσθαι** : G. 261, 2; H. 952. **ὁδόν** : G. 160, 2; H. 719, a.

25. 30. εἰ : as in l. 23. **31. ὃ** : trans. as if *καὶ τοῦτο*, 'and unless some one should seize this in advance.' **τις** : refers to the Greeks.

Page 155. 26. 1. συγκαλέσαντας : sc. *αὐτούς*, i. e. Chirisophus and Xenophon. **3. τὰ παρόντα** : sc. *πράγματα*, 'the present crisis.' **εἰ** : G. 282, 4; H. 1016, and b. **ἀνήρ** : in pred.; why not acc.? **4. ὑποστὰς ἐθελοντής** : 'by undertaking as a volunteer.'

27. 5. ὑφίστανται : i. e. *ὑφίστανται ἐθελονταί*. **10. ἐμοῦ ἡγουμένου** : render by a conditional clause. H. 971, b.

28. 11. τῶν γυμνήτων : light infantry would be especially needed in scaling the height if the enemy should interfere. **13. πολλαχοῦ πολλοῦ** : cf. N. to p. 94, 16. **πολλοῦ** : G. 178, N.; H. 753, f.

CHAPTER II.

STRUGGLE WITH THE CARDUCHI AT A PASS.

1. **15.** **οἱ δ᾽**: i. e. Chirisophus and Xenophon. **αὐτούς**: the volunteers. **ἐμφαγόντας**: 'to eat quickly and.' **17.** **συντίθενται**: 'they arranged with (the volunteers).' **τὴν νύκτα**: with *φυλάττειν*. **18.** **λάβωσι**: i. e. *οἱ ἐθελονταί*. **τὸ ἄκρον**: see p. 154, 30–32. The location of this summit, as well as of the pass, is uncertain. But the military movements described in this chapter were no doubt somewhat as indicated in Plan IV., facing p. 156. **19.** **τοὺς ἄνω ὄντας**: i. e. the volunteers on the summit. **20.** **τοὺς κατέχοντας**: the Carduchi at D on the Plan. **21.** **συμβοηθήσειν**: G. 203, N. 2; H. 948, a. **ἐκβαίνοντες**: i. e. out of the ravine or valley, on the other side of which the steep 'egress' leading up to the plateau was held by the enemy. **δύνωνται**: G. 232; H. 916. The apodosis is in *συμβοηθήσειν*.

2. **22.** **ταῦτα συνθέμενοι**: 'in accordance with this agreement,' we should say. **οἱ μέν**: i. e. *οἱ μὲν ἐθελονταί*. **πλῆθος**: why acc.? **23.** **ὕδωρ πολύ κ.τ.λ.**: in our idiom, 'a heavy rain fell.' **25.** **οἱ πολέμιοι προσέχοιεν — λάθοιεν οἱ περιιόντες**: chiasmus. Xenophon led forward to the edge of the ravine at B, in view of the enemy at D. **26.** **οἱ περιιόντες**: the volunteers on the circuitous road **a b d e′**.

3. **28.** **πρὸς τὸ ὄρθιον**: i.e. up the steep 'way out,' C E. Trans. the clause freely, 'which (they) must cross in order to make the ascent.'

Page 156. **1.** **φερόμενοι**: = 'in their course.' How lit.? The rocks were rolled down into the ravine from the opposite side. **2.** **διεσφενδονῶντο**: i. e. were dashed to pieces and the fragments scattered as if thrown from a sling.

4. **3.** **τῇ εἰσόδῳ**: 'the entrance' to the ascent. G. 186; H. 772. **δύναιντο**: G. 225; H. 894, 2. Sc. *πελάσαι*. **5.** **ἐγένετο**: why not opt.? G. 239, 1; H. 922. **ἀφανεῖς ἂν εἶναι ἀπιόντες**: = 'that they could go away without being seen.' **6.** **ἀπῆλθον**: while the

volunteers had been following the road **a b c d**, Xenophon and the rear-guard had advanced to the ravine at B, and drawn the attention of the enemy at D so that the flank movement might not be noticed. When it became dark Xenophon and his men 'went back' to A, where the main body of the Greeks was, for supper. **ἀνάριστοι**: for the reason why the men of the rear-guard had been without breakfast see p. 153, 16–24. **8. δι' ὅλης τῆς νυκτός**: 'at intervals throughout the night.' How different in force from *ὅλην τὴν νύκτα*? **κυλίνδοντες**: G. 279, 1; H. 981. **9. ψόφῳ**: G. 188, 1; H. 776.

5. 10. κύκλῳ: i.e. by the circuitous road. Xenophon now relates the deeds of the volunteers. **11. τοὺς φύλακας**: i.e. *τοὺς φύλακας τῶν Καρδούχων*, at **c** in the Plan. **12. καταδιώξαντες**: 'pursuing down (the hill).' Apparently the outpost was stationed on an elevation not far from the foot of the main summit; cf. p. 157, 26, 27. **13. ὡς τὸ ἄκρον κατέχοντες**: 'supposing that they were holding the summit,' marked **h** in the Plan, which they had set out to gain. See p. 155, 17–21. G. 277, N. 2, (*a*); H. 978.

6. 13. οἱ δ': emphatic repetition of the subject of *καταλαμβάνουσι*.' **14. κατεῖχον**: sc. *τὸ ἄκρον*. **μαστός**: doubtless the very height which they had been sent to occupy. **15. ἡ στενή**: emphasized by separation from *ὁδός*, 'this *narrow* way,' referring to the bypath **d D**. G. 142, 4, N. 1; H. 673, c. **ἔφοδος**: not a road, but a place where it was possible for the men to make their way. **16. αὐτόθεν**: i.e. from the place where the volunteers now were. **ἐπὶ τῇ φανερᾷ ὁδῷ**: at **D** in the Plan.

7. 19. ὑπέφαινεν: 'began to dawn.' Force of *ὑπ-*? **ἐπορεύοντο**: from the place where they had spent the night, **c**, toward **D**. **20. ἔλαθον ἐγγὺς προσελθόντες**: 'they came close up without being observed.' G. 279, 4; H. 984. **22. ἵεντο**: notice the change of number and of subject from *ἐφθέγξατο*. **ἀνθρώπους**: for *πολεμίους*, as often. **23. ἐδέξαντο**: sc. *αὐτούς*. **λιπόντες, φεύγοντες**: forceful change of tense, *λιπόντες* expressing momentary, *φεύγοντες* continuous, action. How translated idiomatically? **24. ὀλίγοι**: '(only) a few.' **γάρ**: introduces the reason why only a *few* of the enemy fell.

8. **25.** **Οἱ ἀμφὶ Χειρίσοφον** : 'Chirisophus and his men;' the main body of the Greeks, who had spent the night at the place marked **A** in the Plan. **ἀκούσαντες** : = 'as soon as they heard.' **τῆς σάλπιγγος** : i. e. of the volunteers, who were attacking the enemy on the right, according to the plan agreed on the previous afternoon. Cf. p. 155, 17–21. **26.** **ἵεντο ἄνω** : 'made a dash up (the ascent).' As the attention of the enemy was taken up by the attack of the volunteers, they offered no opposition to the approach by the direct road. **27.** **ἔτυχον ἕκαστοι ὄντες** : 'they severally happened to be.' They had seemingly spread along the bottom of the ravine on the side near the enemy. **29.** **τοῖς προκαταλαβοῦσι** : i. e. the volunteers. **30.** **τὸ χωρίον** : what place?

9. **31.** **τοὺς ἡμίσεις** : trans. as if *τὸ ἥμισυ.* While the volunteers were clearing the direct road and Chirisophus with the main force was making the ascent out of the ravine, Xenophon started with the baggage-animals along the circuitous road, by which alone they could go. Half of the rear-guard went in front of the baggage, half behind.

Page 157. **1.** **ἦν** : sc. *ἡ ὁδός.* Cf. p. 154, 28, 29. **ὑποζυγίων** : G. 182, 2; H. 757.

10. **2.** **λόφῳ ὑπὲρ τῆς ὁδοῦ** : marked **1** on the Plan. **4.** **διεζεῦχθαι** : = *disiunctos esse,* 'find themselves separated.' The pf. here looks at the action as already completed. G. 202, 2, N. 2. If Xenophon should leave the enemy on the hill unmolested and pass on, they could command the road in his rear and shut him off from communicating with the main force. **5.** **ἂν ἐπορεύθησαν ᾗπερ οἱ ἄλλοι** : 'would have gone the same way as the rest,' i. e. the main force with Chirisophus. **6.** **οὐκ ἦν** : = 'could not.' How lit.? A conditional clause with some such meaning as 'if it had not been for the baggage-animals,' would have been more regular, but less forcible.

11. **8.** **ὀρθίοις τοῖς λόχοις** : 'in company columns' (how lit.?), each company forming a column by itself, of course with greater depth than front. Cf. Plan VI., facing p. 163. In ascending a hill the usual line of battle would be liable to be broken by reason of the inequalities of the ground. A force advancing up-hill with several columns at stated intervals could pick its way better, present a firmer front to the enemy, and embarrass him by presenting several points of attack at once.

κύκλῳ : i.e. on all sides of the hill. **9. ἄφοδον** : 'a way of escape.' Xenophon had no desire to endanger the lives of his men by forcing the enemy to close quarters. **εἰ** : G. 226, 4, N. 1; H. 907.

12. 10. αὐτοὺς ἀναβαίνοντας : trans. as if *ἕως ἀνέβαινον*. **11. ἐγγύς** : = 'to close quarters.' **12. τὸ χωρίον** : i.e. *τὸν λόφον*. **13. καί** : trans. as if temporal, 'when.' **ἕτερον λόφον** : marked **2** in the Plan.

13. 16. Ἐννοήσας : see N. to p. 148, 3. **17. λαβόντες** : trans. as if *λάβοιεν (αὐτὸν) καί*. **18. παριοῦσιν** : 'as they passed by.' **ἐπὶ πολὺ . . . πορευόμενα** : parenthetical. **ἐπὶ πολὺ ἦν** : freely, 'extended a long distance.' **19. ἅτε** : G. 277, 6, N. 2, (*b*); H. 977. **στενῆς** : G. 142, 3; H. 670, a. The whole expression = *ἅτε στενῆς οὔσης τῆς ὁδοῦ δι' ἧς ἐπορεύοντο*. **20. Κηφισοφῶντος** : i.e. *υἱὸν Κηφισοφῶντος*. H. 730, a. In Athenian names especially the name of the father was often given with that of the son.

14. 25. τρίτος μαστός : same as *μαστός* of p. 156, 14, and *ἄκρον* of p. 154, 31, and p. 158, 4. See Plan IV. **26. ὁ . . . νυκτός** : 'the one that overlooked the outpost, surprised at the fire in the night.' See p. 156, 10–15. **27. ἐθελοντῶν** : how different from *ἐθελόντων*?

15. 27. ἐγγὺς ἐγένοντο : 'came near.' **29. δείσαντας αὐτοὺς** *κ.τ.λ.* : 'that they (the Carduchi) had left (the summit) from the fear that,' etc.

Page 158. 1. ἄρα : 'as it turned out;' for Xenophon found later that the Carduchi, seeing what was going on, had left the summit in order to fall upon the rear.

16. 4. ὑπάγειν : 'to move on slowly.' Xenophon started to ascend the eminence in order to reconnoitre. **6. ἐν τῷ ὁμαλῷ** : on reaching the plateau the men were to halt. **εἶπεν** : = *ἐκέλευσεν*. H. 946, b, end.

17. 8. ἀπεκόπησαν : forcible use of the indicative in indir. disc. **10. ἄλλοι ὅσοι μὴ ἁλόμενοι** : = 'all the rest who did not leap — and.' G. 283, 4; H. 1025, a. **τοὺς ὀπισθοφύλακας** : passing by at the foot of the hill.

18. **12.** **ταῦτα διαπραξάμενοι** : the barbarians had driven the guard of the Greeks from the first hill, but apparently did not dare to remain there, knowing that they could not hold it. **ἀντίπορον λόφον τῷ μαστῷ** : marked **3** in the Plan. **14.** **τοὺς νεκροὺς ἀπῄτει** : see N. to p. 154, 8.

19. **15.** **ἀποδώσειν** . i. e. *αὐτοὺς ἀποδώσειν τοὺς νεκρούς.* **ἐφ' ᾧ μὴ κάειν** : 'on condition that they (the Greeks) should not burn;' used instead of the full form *ἐπὶ τούτῳ ὥστε μὴ κάειν.* **17.** **τὸ ἄλλο στράτευμα** : on the direct road. **οἱ δέ** : Xenophon and the rear-guard. **18.** **πάντες οἱ ἐκ τούτου τοῦ τόπου** : 'all the (natives) from this region;' in full, *πάντες οἱ ἐν τούτῳ τῷ τόπῳ συνερρύησαν ἐκ τούτου τοῦ τόπου.* **συνερρύησαν** : trans. as if plupf. act. **19.** **ἐνταῦθα** : temporal.

20. **19.** **ἤρξαντο** : i. e. the detachment of young men with Xenophon; see l. 3 above. **20.** **τοὺς ἄλλους** : here 'the rest' of the rearguard, who had halted as directed; see l. 6 above. **21.** **ἔκειτο** : trans. as if passive of *τίθημι*, 'were grounded.' **22.** **ἐγένοντο ἐπὶ τῆς κορυφῆς** : as Xenophon went down one side of the height, the enemy rushed up the other. **25.** **ἀπέλιπεν** : '(had) left in the lurch,' as we say. Perhaps the man through fright rushed down ahead of Xenophon; or for some reason he may not have made the ascent at all.

21. **26.** **ἀμφοῖν** : 'both' Xenophon and himself. **προβεβλημένος** : sc. *τὴν ἀσπίδα.* **28.** **ἀπῆλθον** : 'got back (in safety).'

22. **30.** **αὐτοῦ** : on the plateau. Cf. Plan IV. **32.** **λάκκοις κονιατοῖς** : similar cisterns for the storage of wine and other things are still common in Armenia. According to Ainsworth, they are "in the form of a pear, and the mouth of them closed with a single great stone." The use of casks is almost unknown in these regions; wine is carried about in skins.

Page 159. **23.** **1.** **διεπράξαντο** : 'made an arrangement' by means of renewed negotiations. **2.** **τοῖς ἀποθανοῦσιν** : G. 184, 3; H. 767. **ἐκ τῶν δυνατῶν** : 'so far as possible.' How lit.? **3.** **νομίζεται** : *not* 'are thought.' See Vocab.

24. **4.** **ἄνευ ἡγεμόνος** : they had given up their only guide in return for the bodies of the dead,—sufficient evidence of the importance attached to proper burial. Cf. p. 37, and N. to p. 154, 8. **6.** **ἐκώλυον** : 'were trying to prevent.' G. 200, N. 2; H. 832. **τὰς παρόδους** : refers to the act rather than the place; pl. because the attempt was made at different times and points.

25. **7.** **ἐκβαίνων πρὸς τὰ ὄρη** : 'leaving (the road) for the heights,' which rose on both sides of the way. **9.** **ἀνωτέρω πειρώμενος γίγνεσθαι** : 'by trying to get above.' **τῶν κωλυόντων** : sc. *τὴν πάροδον* as object. G. 175, 1; H. 755.

26. **9.** **ὁπότε κ.τ.λ.** : notice the similarity in the arrangement of words to the preceding clause. **12.** **ἀπόφραξιν** : not used again by Xenophon nor by any other classical Greek writer. **ἀεί** : 'continually.'

27. **14.** **Ἦν δ' ὁπότε καί** : 'and sometimes too.' **πράγματα παρεῖχον** : see IDIOMS. **15.** **καταβαίνουσιν** : 'as they were coming down.' **16.** **φεύγοντες ἀποφεύγειν** ; paronomasia.

28. **18.** **ἐγγύς** : 'nearly.' **20.** **πρὸς τὸ κάτω κ.τ.λ.** : 'by planting the left foot against the lower end of the bow.' How lit.? These Carduchian bows differed from the common sort only in size. They were so large that in stretching them they could be rested on the ground, with the lower end brought against the left foot as a kind of fulcrum. **23.** **ἀκοντίοις ἐναγκυλῶντες** : 'as darts, by furnishing (them) with thongs.' Cf. p. 32.

CHAPTER III.

CROSSING OF THE CENTRITES.

1. **26.** **Ταύτην τὴν ἡμέραν** : probably Nov. 18. **ηὐλίσθησαν** : why not *ἐσκήνησαν*? Cf. p. 136, 15. **27.** **τοῦ παρά** : = 'which lies along.' **Κεντρίτην** : see Vocab. and Map. **28.** **ὡς** : 'about.' **30.** **ἄσμενοι** : cf. IDIOMS. G. 138, N. 7; H. 619, and a.

Page 160. **1.** **ὀρέων** : G. 174; H. 748. **Καρδούχων** : adj.; depends upon *ὀρέων*, added perhaps as an afterthought. The moun-

tains slope down towards the river, which is itself 2,500 feet above the level of the sea.

2. **3.** **μάλ' ἡδέως** : the reason is given in the causal participles *ἔχοντες* and *μνημονεύοντες*. When harassed by the Persian cavalry the Greeks had gladly entered the mountains (cf. p. 143, 18, 19); but the agile and courageous mountaineers were more formidable to contend with even than the hosts of the plain had been. **4.** **πολλὰ μνημονεύοντες** : 'having many recollections.' G. 159, N. 2; H. 716, b. **πόνων** : G. 171, 2; H. 742. **5.** **ἑπτὰ ἡμέρας** : only five days have been referred to in chapters i. and ii.; the other two days were probably spent in making the descent into the valley of the Centrites. **6.** **τῶν Καρδούχων** : for *τῆς χώρας τῶν Καρδούχων*. Cf. N. to p. 53, 22.

7. **ὅσα οὐδέ** *κ.τ.λ.* : sc. *ἔπαθον*; trans. freely, 'more than all the sufferings which they underwent at the hands of the king and Tissaphernes taken together.' The thought in full would be, *ἔπαθον κακά, ὅσα οὐδὲ ἦν τὰ σύμπαντα (κακά), ἃ ὑπὸ βασιλέως καὶ Τισσαφέρνους ἔπαθον*, but as the text stands, **τὰ σύμπαντα** may be taken in loose apposition with *ὅσα*. **ὑπό** : see N. to p. 60, 22. Yet had the Greeks not reached a mountainous country, little doubt that in time the persistent attacks of the Persian cavalry would little by little have worn them out, increased the difficulty of obtaining supplies, and thus finally accomplished their destruction.

3. **10.** **πέραν τοῦ ποταμοῦ** : i. e. on the north side, in Armenia. G. 182, 2; H. 757. **11.** **ὡς κωλύσοντας** : 'as if with the intention of hindering.' Cf. N. to p. 51, 14. **12.** **ἄνω** : 'above,' i. e. on elevated ground back from the river, above and behind the horsemen stationed on the lower ground along the bank.

4. **14.** **'Ορόντα** : cf. N. to p. 105, 9. For the form see G. 39, 3; H. 149. For the construction see G. 169, 1; H. 732. **'Αρμένιοι** : the modern Armenians are among the most intelligent and enterprising of the Oriental peoples. They are the direct descendants of those of Xenophon's time. The ancient Armenian language, still extant in an abundant literature, bears about the same relation to the modern as ancient to modern Greek. It belongs to the Indo-European family, and thus has a remote kinship with the Greek and the Latin. The political history of Armenia has been turbulent and unfortunate, in

some respects resembling that of Poland. The Armenian territory is now partly under Persian, partly under Turkish, and partly under Russian rule.

Μάρδοι : both the name and the location of this people are uncertain. Many editions have *Μαρδόνιοι* here.

Χαλδαῖοι : doubtless a branch of the Chaldaei, or Chalybes, of northern Armenia; perhaps these had wandered south and settled near the Centrites. The name is thought to survive in that of a mountain in this region, — the Chaldi Dagh.

15. ἐλεύθεροι : here not 'free,' but 'freedom-loving;' they were still under the rule of Persia. **16. ὅπλα** : G. 137, N. 4; H. 624, b.

5. 19. πλέθρα : G. 161; H. 720, b. **20. ὁδὸς** *κ.τ.λ.* : 'but there was (only) one road to be seen leading up.'

ὥσπερ χειροποίητος : at what point the Greeks crossed the Centrites has not been settled; but some miles from the junction of the Buhtan-Tschai with the Tigris, where it is "still hemmed in among hills that rise eight or nine hundred feet above the stream, the valley being somewhat wide," Ainsworth found "an artificial causeway carried up the face of the rock (limestone), partly by steps cut in the rock itself, and partly by a causeway carried circuitously up the hill-side, and paved with large blocks of stone." (*Travels in the Track of the Ten Thousand*, p. 170.) As this causeway is on the north side of the river, "and may be of remote antiquity," it corresponds very well with the allusion in the text.

21. ταύτῃ : 'at this point.'

6. 22. πειρωμένοις : sc. *αὐτοῖς*; cf. p. 148, 20, and N. **23. τραχὺς** : this description is confirmed by Layard, who rode across the Buhtan-Tschai. **λίθοις** : G. 188; H. 776. **24. ἔχειν** : i. e. 'to hold fast' so that the stream would not carry them away. **εἰ δὲ μή** : sc. *εἴχετο*. H. 906, b. **25. ὁ ποταμός** : 'the current.' **τὰ ὅπλα** : the shield in particular is referred to. **26. γυμνοὶ ἐγίγνοντο** : pl. because of the collective force of *τις* in the protasis; but in our idiom, 'he became exposed,' 'he exposed himself.' G. 135, 3; H. 609, a. **27. αὐτοῦ** : 'on the spot,' 'where they were.'

7. 29. Ἔνθα : '(there) where.' **ἦσαν** : trans. as if plupf. **30. πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις** : 'assembled in great

numbers, under arms.' **31.** **τοῖς Ἕλλησιν** : '(among) the Greeks.'

Page 161. **1.** **ὁρῶσι, ὁρῶσι** : forceful anaphora. **τοῖς διαβαίνουσιν** : G. 187; H. 775.

8. **4.** **ὄναρ εἶδεν** : cf. p. 122, 12, and N. **ἔδοξεν** : note the asyndeton and personal construction. **5.** **αὗται** : i.e. *αὗται πέδαι ἔδοξαν.* **αὐτῷ** : 'about him,' 'around him.' G. 187; H. 775. **6.** **ὥστε λυθῆναι** : sc. *αὐτόν*, 'so that he was released.' **διαβαίνειν** : a word especially appropriate here, as meaning either 'stride' or 'cross over;' *περιμένειν* might have been used. **8.** **καλῶς ἔσεσθαι** : in our idiom, 'that all would be well.'

9. **9.** **ὡς τάχιστα** : = *ut primum*, 'as soon as.' **11.** **ἐπὶ τοῦ πρώτου** : sc. *ἱερείου*, 'from the very first victim.'

10. **15.** **ἐξείη** : in dir. disc., *ἐξῆν.* **αὐτῷ** : after *προσελθεῖν.* **16.** **ἐπεγείραντα εἰπεῖν** : sc. *τινα*, 'for any one to wake him up and say (it).' **17.** **τι τῶν πρὸς τὸν πόλεμον** : = 'anything (to say) bearing upon the war.'

11. **18.** **ἔλεγον** : pl., though the implied subject is *τὼ δύο νεανίσκω.* **19.** **ὡς ἐπὶ πῦρ** : = 'to make a fire.' How lit.? **20.** **καθηκούσαις** : 'extending down,' without intervening valley or open space; hence precipitous at the water's edge. **21.** **ὥσπερ μαρσίπους** : = 'what looked like bags.' The natives were perhaps hiding their property, not fearing the Greeks so much as their own lawless troops. Their presence encouraged the young men to think that, although the cliff was inaccessible for cavalry, there must be a passage thence back into the country beyond. Some infer that the natives were simply laying aside their clothes with the intention of swimming across, and that this led the young men to attempt the passage. **22.** **κατατιθεμένους** : G. 138, N. 2, (*a*); H. 615, (1).

12. **23.** **δόξαι** : sc. *ἔλεγον.* Notice the change from the construction with *ὅτι* to the infin. G. 260, 2, N. 1; H. 946, b. **24.** **κατὰ τοῦτο** : 'at that place.' **25.** **διαβαίνειν** : for *διέβαινον* of dir. disc.; 'that they were starting to cross with the expectation of swimming.' G. 203, N. 1; H. 853, a. **26.** **πρόσθεν — πρίν** : here 'before,' in the sense of 'without.'

13. **29.** **νεανίσκοις** : *not* after *ἐκέλευε*. **ἐγχεῖν** : sc. *οἶνον*; for what purpose? **ἐκέλευε** : i.e. 'bade' the attendants. **φήνασι** : 'who had showed,' 'who had given.' **30.** **ὀνείρατα** : 'visions;' pl. because the dream presented two distinct scenes, the binding with fetters and the falling off of the fetters. **καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι** : after *εὔχεσθαι*; freely, 'also to complete whatever was lacking to success.' Used instead of the usual formula, *τἀγαθὰ διδόναι*, 'to give whatever is good,' 'to give success,' because one good thing, one part of the success, had been the discovery of the ford.

Page 162. **14.** **1.** **σπονδὰς ἐποίει** : how different from *σπονδὰς ἐποιεῖτο*? **2.** **παρήγγελλον** : i.e. *Ξενοφῶν καὶ Χειρίσοφος*. **4.** **ἄν** : to be taken also with *νικῷεν* and *πάσχοιεν*. G. 212, 4. **διαβαίνειν** : G. 226, 2, (*b*); H. 903. **τοὺς ἔμπροσθεν** : the Armenians, etc. **5.** **ὑπό** : see N. to p. 60, 22. **τῶν ὄπισθεν** : the Carduchi.

15. **6.** **ἔδοξεν αὐτοῖς** : cf. N. to p. 63, 22. **9.** **ἐν μέσῳ τούτων** : 'between these,' with half of the fighting men under Chirisophus in front and the other half under Xenophon at the rear.

16. **9.** **καλῶς ταῦτα εἶχεν** : 'this was well settled.' **10.** **οἱ νεανίσκοι** : i.e. *δύο νεανίσκω* of p. 161, 14. **ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν** : in this case going up-stream. See Plan V. **12.** **στάδιοι** : cf. p. 77, 6, and N. **ἀντιπαρῆσαν** : 'were moving along parallel (with them) on the opposite side (of the river).' Cf. p. 160, 10–13.

17. **14.** **κατά** : 'over against,' 'opposite.' **ὄχθας** : see p. 160, 12. **15.** **ἔθεντο** : cf. N. to *θέμενοι*, p. 96, 30.
16. **στεφανωσάμενος** : according to the Spartan custom. Just before entering battle the Spartans used to offer sacrifice. At this moment the king or general and the army laid aside their weapons, the flute-players played war-melodies, and all placed fillets or crowns about their heads. In this case the crowns were probably withes of twisted grass from the river-bank. The sacrifice was usually offered to Artemis Agrotera (cf. N. to p. 131, 4); but the Muses and Eros were also honored,—the former as giving skill in battle, the latter as inspiring loyalty among the troops to their officers and their cause.
ἀποδύς : 'laying off (his cloak).' **17.** **παρήγγελλε** : sc. *στεφανωσαμένους καὶ ἀποδύντας λαμβάνειν τὰ ὅπλα*; but trans. 'to do the same.'

18. **ὀρθίους**: 'in company columns.' See N. to p. 157, 8, and Plan VI.

18. **20.** **εἰς τὸν ποταμόν**: '(so that the blood flowed) into the river.' Cf. p. 97, 5, and N. Doubtless in this way it was thought that the river-god might be propitiated, and thus allow a favorable crossing; for according to the Greek conception all streams had their protecting deities, whose favor or resentment might be affected by men's actions. **21.** **οὔπω ἐξικνοῦντο**: 'they failed as yet to reach' the Greeks with their missiles.

19. **22.** **ἐπαιάνιζον**: see p. 37. **23.** **ἀνηλάλαζον, συνωλόλυζον**: how different in meaning? Force of the prepositions? The men cried *ἀλαλά*, the women *ὀλυλύ*. **24.** **πολλαί**: cf. p. 153, 10–14.

20. **25.** **ἐνέβαινε**: i.e. *εἰς τὸν ποταμόν*. **27.** **ἀνὰ κράτος**: see IDIOMS. **πάλιν . . . ὄρη**: 'back to the ford that faced the pass leading up into the Armenian mountains,' where the Greeks had first attempted to cross. Cf. p. 160, 18–28; Plan V.

28. **προσποιούμενος ταύτῃ διαβάς**: = 'pretending that he was going to cross over at this point and.' The object of the feint was to draw the attention of the enemy from the main body of the army, already crossing the river above.

Page 163. **21.** **1.** **Οἱ πολέμιοι**: i.e. on the other side of the river. **τοὺς ἀμφὶ Χειρίσοφον**: see N. to p. 147, 20. **2.** **ὁρῶντες**: cf. p. 161, 1, and N.

3. **εἰς τοὔμπαλιν**: as described p. 162, 26–30. **4.** **ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν**: 'apparently making for the pass above the river,' i.e. leading into the hills extending back from the river. Cf. p. 160, 20, and N. **5.** **κατὰ τὴν ὁδὸν ἐγένοντο**: = 'had reached the road.'

22. **7.** **τάξιν τῶν ἱππέων**: cf. p. 139, 20–23. **9.** **φεύγοντας**: sc. *τοὺς πολεμίους*. The detachments under Lucius and Aeschines reached the other bank of the river first. **οἱ στρατιῶται**: here = *οἱ ὁπλῖται*. **10.** **ἐβόων κ.τ.λ.**: 'were clamoring not to be left behind, but to go out with (the horsemen and peltasts) upon the height,' joining them in the pursuit. **μή**: G. 283, 2; H. 1019. In dir. disc., *ἀπολείπεσθαι* would be imperative.

23. **12.** **προσηκούσας ἐπὶ τὸν ποταμόν**: see p. 161, 20, and N. **13.** **ἄνω**: i.e. on the precipitous rocks at the water's edge; the cavalry were on less elevated ground further down stream. Chirisophus showed excellent generalship in restraining the hoplites from going against the part of the enemy already in flight, and directing them against those on the cliff, who if left unmolested might have attacked them in the rear.

24. **17.** **τὰ πέραν καλῶς γιγνόμενα**: 'that matters on the other side were turning out prosperously.' **18.** **τὴν ταχίστην**: cf. N. to p. 62, 19. As his feint (see N. to p. 162, 28) had been successful, Xenophon hastens back from the lower to the upper ford, where the rest of the army was still crossing. **19.** **καὶ γάρ**: 'and (well he might) for.' **20.** **τοῖς τελευταίοις**: sc. *τῶν διαβαινόντων*.

25. **21.** **τὰ ἄνω**: sc. *χωρία*. **κατεῖχε**: impf. of continued action. **22.** **τῶν σκευοφόρων**: i.e. of the enemy. **τὰ ὑπολειπόμενα**: 'such as from time to time fell behind.' How different from *ὑπολιπόμενα* and *ὑπολελειμμένα*? **23.** **ἐσθῆτα**: collective.

26. **26.** **ἀκμὴν**: see *ἀκμή* in Vocab. **στρέψας . . . ἔθετο**: 'wheeled about to face the Carduchi and halted.' How lit.? As Xenophon was marching rapidly back to the upper ford, his right flank was exposed to the Carduchi, who were ready at any moment to rush down from the heights to attack.

28. **κατ' ἐνωμοτίας** *κ.τ.λ.*: 'that each should draw up his own company in enomoties, bringing up each enomoty on the left into line.' In what order the troops were marching at first is not indicated. But as the companies were formed in enomoties, they stood facing away from the river, towards the Carduchi, probably in some such order as indicated for three companies in Plan VI. II. Then, the first enomoty in each company remaining stationary, the other three took their places at the left, forming thus a deep and firm battle-line; cf. Plan VI. IV., and p. 28. **29.** **παρ' ἀσπίδα**: = 'to the left,' because on the left side the shield was carried. **31.** **πρός**: 'on the side toward.'

οὐραγούς: the 'rear-men' were trained to lead; for at any moment by a change of front they might be placed at the head of a column. So here, whether the line should be ordered to charge up the heights or dash into the river, officers were in position on both sides to lead in carrying out either order.

Page 164. 27. 2. τοῦ ὄχλου ἐψιλωμένους: 'separated from the baggage-train,' which had already crossed over. **3. ἐπῇσαν**: inceptive impf., 'began to advance.' **ᾠδάς τινας**: 'a kind of song,' 'something like songs.' H. 702. To the cultivated ear of a Greek these war-songs of the barbarians seemed unworthy of the name. **4. τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε**: = 'when he and his division were safe.' How lit.? **5. σφενδονήτας, τοξότας**: sc. *τούς*, from *τοὺς πελταστάς*. H. 662. **6. κελεύει**: sc. *αὐτούς*. **παραγγέλλῃ**: sc. *ὁ Ξενοφῶν*.

28. 7. διαβαίνοντας: 'starting to cross' back to the south side of the river, where Xenophon was. **8. κελεύει**: sc. *αὐτούς*, i.e. the light-armed troops sent by Chirisophus. **αὐτοῦ ἐπὶ τοῦ ποταμοῦ**: 'there (where they were) upon the (bank of the) river.' **μὴ διαβάντας**: 'without crossing.' G. 283, 4; H. 1025. **9. αὐτοί**: 'they themselves,' i.e. Xenophon and the rear-guard. **ἐναντίους κ.τ.λ.**: sc. *κελεύει αὐτούς*, 'he directs them, on the opposite side, above and below themselves (Xenophon and his men), to enter (the stream), as if with the intention of crossing over.'

10. ἔνθεν καὶ ἔνθεν σφῶν: 'on both sides of them' here means above and below where they purposed to cross over. In regard to the purpose of the movement Taylor well remarks: "The rear-guard, literally having a race for it, would be glad not only of the protection which they (the light-armed troops) could give, but of the presence of those above to break the force of the stream, and of those below to save any one who might be carried off his feet by it." **διηγκυλωμένους**: see Vocab. **11. ἐπιβεβλημένους**: mid., sc. *τὰ τοξεύματα ἐπὶ ταῖς νευραῖς*; see Vocab. **12. πρόσω**: 'further into.' G. 182, 2; H. 757.

29. 13. παρήγγειλεν: why not *ἐκέλευσε*? Because while Xenophon sent orders to those on the other side of the river, he 'passed the word along' among his own men, from fear that the Carduchi might hear. **σφενδόνη**: here 'sling-shot' from the advancing Carduchi. **14. ἀσπὶς ψοφῇ**: 'a shield should rattle,' being struck by a sling-shot. **παιανίσαντας**: 'that they should sing a paean and.' **16. σημήνῃ τὸ πολεμικόν**: sc. *σημεῖον*, 'should sound the charge,' 'should give the signal for a charge.'

17. ἀναστρέψαντας κ.τ.λ.: '(they) should face around to the right, and the rear-men (now) lead' (see N. to p. 163, 31), while the enemy, having heard the usual signal for the charge, would suppose that the Greeks

were in hot pursuit, and thus flee the faster and farther. Xenophon's ruse was both clever and successful. **ἐπὶ δόρυ** : = 'to the right,' because the spear was carried in the right hand. By wheeling to the right, the side protected by the shield would be toward the enemy during the manœuvre. **18. θεῖν** : i.e. into the river. **ᾗ ἕκαστος κ.τ.λ.** : they should waste no time looking for a good place to cross, but each should dash into the river just where he came to it. **19. ὅτι κ.τ.λ.** : '(saying) that he would be the best fellow.' G. 202, 3; H. 855, a.

30. 22. ὀλίγους : sc. *ὄντας*, 'were few;' cf. ll. 1, 2 above. **23. τῶν μένειν τεταγμένων** : i.e. the rear-guard mentioned l. 1, above. **ᾤχοντο** : trans. as if plupf. **ἐπιμελησόμενοι** : why *future* part.? **25. ἐνταῦθα** : temporal. **δή** : 'you see,' resumes the narrative interrupted by the parenthetical clause **πολλοὶ . . . ἑταιρῶν**.

31. 27. οἱ δ' οὐκ ἐδέξαντο : i.e. *οἱ δὲ Καρδοῦχοι αὐτοὺς οὐκ ἐδέξαντο*. **28. ὡς ἐν τοῖς ὄρεσιν** : 'as (one would expect in the case of men living) among mountains,' and accustomed only to desultory or predatory warfare. **ἱκανῶς . . . ἱκανῶς** : forceful and elegant chiasmus. **29. πρὸς τὸ εἰς χεῖρας δέχεσθαι** : = 'to engage hand to hand.'

32. 31. Ἐν τούτῳ : 'at this juncture;' asyndeton of vivid narrative. **32. θᾶττον** : i.e. than before, inferring from the signal to charge that the Greeks had quickened their pace. **εἰς τἀναντία** : 'in the opposite direction; instead of facing the Carduchi they turned about facing the river.

Page 165. **33. 1. ἔφευγον** : the Greeks were not 'fleeing' in the sense that the Carduchi were; but the repetition of the word with the implied contrast makes the description more spirited. **2. οἱ μέν τινες** : = 'some few.' **αἰσθόμενοι** : 'perceiving' what the Greeks were doing. **3. οἱ πολλοί** : i.e. *τῶν πολεμίων*.

34. 5. οἱ ὑπαντήσαντες : the light infantry sent by Chirisophus to help Xenophon, and by him ordered at the sound of the trumpet to advance into the water as if to cross over to his side; see p. 164, 7–12. **6. προσωτέρω τοῦ καιροῦ** : = 'further than was expedient.' They went clear over to the south side of the river, as shown by *διέβησαν πάλιν*, 'they crossed back again' to the side where Chirisophus was. **ὕστερον κ.τ.λ.** : refers to time, *post eos qui cum Xenophonte erant*. **7. καί** : 'also,' as well as some of Xenophon's men.

CHAPTER IV.

MARCH IN ARMENIA.

1. 9. διέβησαν : 'had crossed (the Centrites).' H. 837. **συνταξάμενοι** : i.e. they resumed their marching order, interrupted by the passage of the river. **10. διὰ τῆς Ἀρμενίας** : cf. p. 159, 27–29. The Buhtan-Tschai now separates Armenia from Kurdistan. **πεδίον ἅπαν** : 'over an unbroken plain;' loose use of the acc. of extent. **11. λείους** : 'gently sloping,' 'of gentle ascent.' In this region there is "a large undulating plain (more properly plateau), without a single tree, surrounded at a considerable distance by high mountains," in the midst of which lies the modern town of Sert. **12. διά κ.τ.λ.** : villages near the river would be too much exposed to predatory incursions of the Carduchi.

2. 13. εἰς ἣν ἀφίκοντο κώμην : i.e. *ἡ κώμη, εἰς ἣν ἀφίκοντο, μεγάλη κ.τ.λ.* G. 154; H. 995. The town is usually identified with Sert, which by many is thought to occupy the site of Tigranocerta. **14. τῷ σατράπῃ** : kind of dat.? Trans. as if gen. The satrap of Armenia was Orontas; Tiribazus was his deputy, or lieutenant-governor, for the western part of the province (see l. 24 below).

15. τύρσεις : owing to the unsettled state of society, the houses in this region to-day are usually fortified by a wall thick enough to turn bullets, and frequently surmounted by a square room or turret built above the flat roof as a kind of look-out. Not unlikely the style of architecture is the same as in the time of Xenophon.

3. 18. μέχρι οὗ : cf. p. 75, 25, and N. It was now about Nov. 22. **τὰς πηγὰς τοῦ Τίγρητος** : certainly not 'the sources of the Tigris' proper, which lay some distance west of the region traversed by the Greeks, but of some smaller eastern tributary, such as the Bitlis-soo, which the Greeks mistook for the main stream. Cf. N. to p. 151, 16. **21. Τηλεβόαν** : probably the Kara-soo, an arm of the eastern Euphrates. See Map.

4. 23. τόπος : 'region.' **24. ἡ πρὸς ἑσπέραν** : = 'Western.' **Τιρίβαζος** : see N. to l. 14 above. An account of Tiribazus is given in Smith's *Dictionary of Greek and Roman Biography and Mythology*, vol. iii.

ὁ γενόμενος : 'who had proved himself.' When the king thought of fleeing before the advance of Cyrus, Tiribazus encouraged him to make a stand and face his brother. **26. ἀνέβαλλεν** : 'would help to mount.'

5. 29. εἰς ἐπήκοον : cf. p. 114, 19. The Greek officers evidently did not purpose to lose their lives in a conference like that fatal one with Tissaphernes. **30. ἠρώτων** : why not *ἠρώτησαν* ?

Page 166. 6. 1. ἐφ' ᾧ : followed by same construction as *ὥστε*. Cf. p. 158, 15, and N. **αὐτός** : trans. as if *αὐτόν* ; attracted to the nom. to agree with the subject of *βούλοιτο*. **μήτ', μήτ', τε** : 'both — not, and — not, and.' **2. λαμβάνειν** : sc. *ἐκείνους*. **3. ἔδοξε ταῦτα** : cf. N. to p. 63, 22. **ἐπὶ τούτοις** : 'on these terms.'

7. 4. διὰ πεδίου : the Greeks were advancing up the valley of Kara-soo, in the plain of Mush, the average elevation of which, according to Ainsworth, is 4,200 feet above the sea. This elevation, together with the season of the year, is sufficient to account for the bitter cold and deep snow which caused the Greeks intense sufferings in the course of the later marches in this region. The inclemency of the climate was made still harder to endure by the comparatively sudden change from the hot and arid plains of Mesopotamia. **5. παρηκολούθει** : apparently in order to see whether the Greeks observed the terms of the compact, but in reality doubtless awaiting an opportunity to attack. **7. βασίλεια** : cf. N. to p. 55, 12. The location of this 'palace' is not known. **8. πολλῶν** : predicative, = 'in quantities.'

8. 9. γίγνεται χιὼν πολλή : 'a heavy snow fell.' **τῆς νυκτός** : why not *τὴν νύκτα* ? Cf. p. 138, 6, and N. **10. διασκηνῆσαι κ.τ.λ.** : i. e. for the generals with their divisions to take quarters in different villages. This would be an unsafe experiment under most circumstances, but the Greeks thought that during the inclement weather there would be no danger of attack. **12. ἐδόκει** : i. e. *ἐδόκει διασκηνῆσαι*.

9. 13. ὅσα ἐστὶν ἀγαθά : explanatory of *πάντα τἀπιτήδεια* ; they found not simply provisions to sustain life, but 'all' that might either minister to need or gratify the taste for luxuries. **14. ἱερεῖα** :

the Greeks never slaughtered an animal for food without offering a portion of it to the gods; and when sacrifices were offered only a small portion of the flesh was burnt, the rest being used for food by the priests or by the person bringing the victim, or exposed for sale in the markets. Hence *ἱερεῖα* came to mean 'beef-cattle.'

οἴνους εὐώδεις: owing to the shortness of the summer in this elevated region, the grapes produce only a sour wine which is far from agreeable. Not unlikely the fine wines referred to by Xenophon had been brought up from Mesopotamia for the use of Tiribazus and his household.

16. τῶν ἀποσκεδαννυμένων ἀπό: 'of those who were dispersing themselves away from.' **17. ἔλεγον**: impf. because different persons were coming back and reporting at different times. **κατίδοιεν**: 'had clearly seen.' **φαίνοντα**: here = *λάμποντα*.

10. 18. διασκηνοῦν: from *διασκηνόω*, which here = *διασκηνάω*. **19. συναγαγεῖν**: sc. *ἐδόκει αὐτοῖς*, 'they thought best.' **20. συνῆλθον**: i. e. *οἱ στρατηγοὶ καὶ οἱ στρατιῶται*. **διαιθριάζειν**: see Vocab. Notice the force of **δι-**, suggesting the breaking *apart* of the clouds, and thus the end of the storm. G. 134, N. 1, (*d*); H. 602, c, end.

11. 21. Νυκτερευόντων: i. e. in the open air; they were without tents (cf. p. 136, 15), and no one village could furnish shelter for the whole army. **ἐπιπίπτει**: force of *ἐπι-*? **22. ἀπέκρυψε**: G. 237; H. 927. **23. κατακειμένους**: notice the force of *κατα-*, = 'as they lay on the ground.' **συνεπόδισεν**: the snow, packing about their feet as they tried to move, held them fast as if shackled. **24. ὄκνος ἀνίστασθαι**: 'reluctance in regard to getting up.' G. 261, 1; H. 952. **κατακειμένων**: sc. *αὐτῶν*, gen. abs.; trans. by a clause beginning with 'as.'

25. ἀλεεινόν: 'a thing imparting warmth.' G. 138, N. 2, (*c*); H. 617. Indians and trappers in the northern parts of our own country when bivouacking sometimes wrap themselves in their blankets and allow themselves to be covered with snow, which serves to keep them warm both by protecting them from the cold air and by preventing in some degree the radiation of heat from their own bodies. **ὅτῳ μὴ περιρρυείη**: literal meaning? Trans. freely, 'except in the case of one from whom it might have drifted off on all sides,' i. e. any one from whom the snow had blown off.

12. **26.** **ἐτόλμησε** : 'ventured,' 'plucked up the courage.' **γυμνός** : i.e. without his mantle (*ἱμάτιον*), having on only the under-garment (*χιτών*). **27.** **ἐκείνου** : G. 174; H. 748, a. **ἐκείνου ἀφελόμενος** : = 'took (the work) from his hands and;' others render 'took (the axe) from him and.' A commanding officer would not be allowed to do menial work. **28.** **ἔσχιζεν** : inceptive, 'went to splitting.' Wood is now scarce in this region. "The Turks have cut down (the forests) without replanting," as in so many places under Turkish rule. **29.** **ἐχρίοντο** : they rubbed their limbs and joints with oil to lubricate them, to take away or prevent stiffness and rheumatism.

13. **29.** **χρῖμα** : 'unguent' of any kind; used here in distinction from 'olive-oil' (*ἔλαιον*) and 'fragrant oil' or 'balsam' (*μύρον*). **30.** **ἀντ' ἐλαίου** : the olive-tree does not grow so far north. **σύειον** [*χρῖμα*] : recommended by Pliny the Elder for the treatment of burns and frost-bites, as well as for rubbing on stiffened or wearied limbs. **σησάμινον** [*χρῖμα*] : mentioned by Curtius Rufus (*Alexandri Magni Gesta*, VII. xvii. 23) as a substitute for olive-oil. **31.** **ἐκ τῶν πικρῶν** : sc. *ἀμυγδαλῶν*, but trans. 'of the bitter kind.' **ἐκ τῶν αὐτῶν τούτων** : '(made) of these same elements.'

Page 167. **14.** **1.** **ἐδόκει διασκηνητέον εἶναι** : i.e. *ἐδόκει αὐτοῖς διασκηνητέον αὐτοῖς εἶναι*, 'they thought that they ought to take up quarters separately,' or 'it seemed necessary to take up quarters separately;' more forcible than *ἐδόκει διασκηνῆσαι*. Cf. p. 166, 10, and N. G. 281, 2; H. 990, 991. **2.** **εἰς** : we should say 'in.' **3.** **κραυγῇ καὶ ἡδονῇ** : = 'with shouts of joy,—an instance of hendiadys (from *ἓν διὰ δυοῖν*), the expressing of an idea by two nouns coördinated in construction when the dependence of one upon the other might have been expected. **5.** **δίκην ἔδοσαν** : see IDIOMS. **κακῶς σκηνοῦντες** : = 'by having bad quarters,' without even shelter.

15. **8.** **ἄνδρας** : i.e. *στρατιώτας*. **οἱ ἀποσκεδαννύμενοι** : see p. 166, 16, and N. **9.** **καθορᾶν** : G. 203, N. 1; H. 853, a. **10.** **ἀληθεῦσαι** : 'to have reported correctly.' **τὰ ὄντα** : = 'facts,' 'realities.' **11.** **τὰ μὴ ὄντα** : notice the hypothetical force of *μή*, as sharply distinguished from the unconditional force of *οὐκ*; trans., 'if anything was not real (he reported it) as not real.' G. 283, 4; H. 1025, a.

16. **12.** **πορευθεὶς** : = 'having gone and come back,' = 'after his return.' **οὐκ ἔφη ἰδεῖν** : for *ἔφη οὐκ ἰδεῖν*. Cf. N. to p. 60, 2. **13.** **ἧκεν ἄγων** : = 'he brought back with him.' **τόξον Περσικόν** : cf. p. 17.

14. **'Αμαζόνες** : a mythical race of women, supposed to dwell along the river Thermōdon, in the neighborhood of Trapezus. They were considered valiant warriors, and were prominent in several adventures current in Greek mythology. They were a favorite theme with ancient artists, being often represented in paintings and statuary. See Smith's *Dictionary of Greek and Roman Biography and Mythology*, vol. i. **ἔχουσιν** : i. e. in pictures and statues. Whether Xenophon believed in the real existence of the Amazons is more than doubtful.

17. **15.** **Πέρσης** : in pred.; why not acc.? G. 138, N. 8; H. 941. **16.** **ἀπό** : 'away from;' the man belonged to the army of Tiribazus. **17.** **τὸ στράτευμα ὁπόσον εἴη** : proleptic, for *ὁπόσον εἴη τὸ στράτευμα*. G. 149, 2; H. 700, and 878. **18.** **ἐπὶ τίνι** : 'for what purpose.' **συνειλεγμένον** : sc. *εἴη*.

18. **19.** **εἴη ἔχων** : = 'had with (him).' **20.** **παρεσκευάσθαι αὐτόν** : 'that he (Tiribazus) had prepared (it);' change from construction with *ὅτι* after *εἶπεν* to infinitive after *ἔφη*. **21.** **ὡς** : with *ἐπιθησόμενον*, 'apparently in order to attack;' used with the part. because a private soldier could not be supposed to know with perfect certainty the plans of his general. **22.** **εἴη** : = *esset*. **ἐνταῦθα** : points back to *ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους*, separated from *ἐπιθησόμενον* by the intervening clause. **23.** **τοῖς Ἕλλησιν** : i.e. *τοῖς Ἕλλησιν ὑπερβάλλουσι τὸ ὄρος*.

19. **24.** **'Ακούσασι** : 'on hearing.' Reason for the asyndeton? **26.** **μένουσι** : trans. 'who remained,' soldiers and non-combatants. **Σοφαίνετον** : the reason for his being left behind rather than any of the other generals may be inferred from V. iii. 1, where he and Philesius are mentioned as the oldest among them. **ἐπορεύοντο** : in the direction of Tiribazus's camp.

20. **28.** **τὰ ὄρη** : the Greeks could not have advanced far into the mountains in the time. Probably the camp, shut off from their view by the hills, was in reality not many miles away. **29.** **κατιδόντες τὸ στρατόπεδον** : 'having the camp (of the enemy) below

(them);' as they went over a ridge the camp lay in a valley or depression at their feet. **ἔμειναν** : = περιέμειναν.

21. **32.** **ὅμως δ'** : 'but (although they fled), yet.'

Page 168. **2.** **ἑάλω** : G. 104; H. 359. **κλῖναι** : 'divans,' doubtless similar to those found in the Orient to-day. Tiribazus was imitating the display and luxury of the Court. **3.** **οἱ — φάσκοντες εἶναι** : 'those who asserted that they were his bakers and cup-bearers.'

22. **4.** **ἐπύθοντο** : apparently the light-armed troops had gotten so far ahead of the hoplites that the latter did not even see the fray. **5.** **ἀπιέναι** : 'to go back.' **τὴν ταχίστην** : cf. p. 58, 7, and N. **τό** : 'their,' i. e. of the Greeks. **6.** **ἐπίθεσις** : i. e. by Tiribazus, who was evidently in the vicinity. **τοῖς καταλελειμμένοις** : after *ἐπι-* in *ἐπίθεσις*. G. 185; H. 765, a. **7.** **ἀνακαλεσάμενοι** : see Vocab. **8.** **αὐθημερόν** : cf. N. to p. 167, 28.

CHAPTER V.

MARCH THROUGH DEEP SNOW. QUARTERS IN ARMENIAN VILLAGES.

1. **9.** **τῇ ὑστεραίᾳ** : it was now about Dec. 2. **πορευτέον εἶναι** : cf. p. 167, 1, and N. **10.** **τὸ στράτευμα** sc. *τῶν πολεμίων* or *τοῦ Τιριβάζου*. **11.** **τὰ στενά** : see p. 167, 20–23. **12.** **ἡγεμόνας ἔχοντες** : probably those captured in the attack on the enemy's camp; see p. 167, 31 *et seq.* Without guides the Greeks could have advanced only slowly and with great difficulty on account of the snow, in regard to which cf. N. to p. 166, 4.

2. **15.** **'Εντεῦθεν** : i. e. from the camp on the other side of the pass. The exact course of the Greeks cannot be determined. **16.** **Εὐφράτην** : i. e. the eastern branch of the Euphrates, now the Moorad-soo. See Map. **18.** **οὐ πρόσω** : the Greeks appear to have crossed the Moorad-soo about fifty miles from its source.

3. **19.** **χιόνος πολλῆς καὶ πεδίου** : hendiadys, for which see N. to p. 167, 3; trans. 'a plain covered with deep snow.' **20.** **παρασάγγας πέντε** : a short distance for the time, on account of the difficulty of travelling. **τρίτος** : sc. *σταθμός*. **21.** **ἐναντίος** : 'in their faces.' **παντάπασιν, πάντα** : cf. p 109, 29, and N. **22.** **ἀποκάων** : 'parching' with cold; more expressive than simply 'freezing.'

4. **23.** **σφαγιάσασθαι** : for the infin. cf. H. 946, b, end. At Athens there was a temple dedicated to Boreas, and he was honored with festivals (called *Βορεασμοί*) at Athens, Megalopolis, and Thurii. **24.** **σφαγιάζεται** : sc. *ὁ μάντις*. **τὸ χαλεπόν** : 'the severity.' **27.** **ὡς τριάκοντα** : sc. *ἀπώλοντο*.

5. **28** **Διεγένοντο κάοντες** : 'they kept on burning.' **29.** **πολλά** : emphatic, 'in abundance.' Cf. N. to p. 166, 28. **30.** **οἱ πάλαι ἥκοντες** : = 'those who had been there for some time.'

Page 169. **1.** **εἰ μή** : 'unless.' **2.** **πυρούς** : the partitive gen. is usually found after *μεταδιδόναι*, specifying the whole of which a part is given; the acc. here emphasizes the *giving*, and points out the object, "not as a part of a whole, but simply as a thing given." Cf. *ὧν* in l. 3. **ἄλλο εἴ τι ἔχοιεν βρωτόν** : 'whatever else they had to eat.' Reason for the opt.?

6. **3.** **ὧν** : for *τούτων ἅ*. **ἕκαστοι** : 'severally.' **5.** **οὗ δή** : 'where, in fact.'

7. **8** **ἐβουλιμίασαν** : *βοῦς* compounded with other words added the idea of size or quantity, as *βούσυκον*, 'great fig;' *βούπαις*, 'big boy;' *βούλιμος* or *βουλιμία*, 'ravenous hunger;' *βοῶπις*, 'large-eyed.' In a similar way we use the word *horse* in *horse-laugh*, *horse-play*, *horse-mackerel*, *horse-muscle*, *horse-martin*, and the like. **9.** **τοὺς πίπτοντας τῶν ἀνθρώπων** : 'those of the men who were falling.' **10.** **ὅ,τι** : G. 149, 2; H. 700.

8. **12.** **ἀναστήσονται** : G. 247, N. 1; H. 933. **13.** **εἴ που** : 'wherever.' **διεδίδου** : 'he would distribute (it).' Force of *δι-*? **14.** **διδόντας** : more vivid than the fut. part. (expressing purpose), which would have been more regular. **τοὺς δυναμένους παρατρέχειν** : 'those who had strength to run along (the line of march).' **15.** **τοῖς βουλιμιῶσιν** : after *διδόντας*. **ἐμφάγοιεν** : G. 233; H. 914, B, (2).

9. **17.** **Πορευομένων** : sc. *αὐτῶν.* **κνέφας** : poetic word. Xenophon must have been fond of poetry; the percentage of poetic words he uses is large for an historical writer. **18.** **ἐκ τῆς κώμης** : with *γυναῖκας* and *κόρας.* **19.** **τῇ κρήνῃ, τοῦ ἐρύματος** : 'the (common) spring, the fortification.' The article is used because villages usually had a spring accessible, and some kind of fortification. H. 657, b.

10. **21.** **ὅτι . . . τὸν σατράπην**: a shrewd reply, which would lead the natives to treat the Greeks well. **23.** **ὅσον** : acc. sing. neut. used adverbially, = 'about.' **οἱ δ'** : i.e. Chirisophus and the van. **24.** **συνεισέρχονται** : notice the force of *συν-*, 'with (the water-carriers).'

11. **26.** **ἐδυνήθησαν** : 'had the strength' to reach the village. **τοῦ στρατεύματος** : for *τῶν στρατιωτῶν.* **28.** **οἱ μὴ δυνάμενοι** : how different from *οἱ οὐ δυνάμενοι?* G. 283, 3; H. 1025, a.

12. **30.** **τῶν πολεμίων συνειλεγμένοι τινές** : probably bands of robbers collected from the neighborhood, not a part of the army of Tiribazus; cf. l. 32. **31.** **τὰ μὴ δυνάμενα** *κ.τ.λ.* : the disabled animals.

Page 170. **1.** **'Ελείποντο** . 'kept falling behind.' **οἱ διεφθαρμένοι τοὺς ὀφθαλμούς** : = 'those who had lost the use of their eyes,' being troubled with (probably temporary) snow-blindness. **2.** **ὑπό**: 'by reason of' Travellers upon snow-covered mountains are obliged to protect their eyes against the intense glare of the sunlight reflected from snow and ice. **ὀφθαλμούς, δακτύλους** : G. 160, 1; H. 718. See Vocab. under *ἀποσήπομαι.*

13. **4.** **ὀφθαλμοῖς** : dat. of advantage, used instead of the gen. with *ἐπικούρημα.* **χιόνος** : 'against the snow.' G. 167, 3; H. 729, c. **μέλαν τι** : with some similar device Napoleon I. protected the eyes of his soldiers against the reflection of the sunlight in the marches across wastes of sand in the famous Egyptian campaign. **5.** **τῶν ποδῶν** : for *ἦν ἐπικούρημα τῶν ποδῶν*, i.e. against freezing. **6.** **κινοῖτο . . . ἔχοι** : in order to keep the blood circulating. **ἡσυχίαν ἔχοι** . see IDIOMS. **7.** **ὑπολύοιτο** : sc. *τὰ ὑποδήματα,* 'loosed his sandals,' 'should take off his shoes,' or ('brogues'), as indicated in l. 10.

14. **7.** **ὅσοι**: freely '(in the case of all) who.' **ὑποδεδεμένοι** := 'with their sandals on.' **8.** **ἱμάντες**: 'thongs,' 'straps' over the instep, by which the sandal was held in place. Shoes something like those of our day were in use at Sparta and other places; but as the sandals and shoes of the Ten Thousand had long since been worn out, they had been obliged to resort to rude brogues. **10.** **καρβατίναι**: each probably made of a single oval piece of untanned leather drawn up around the foot on all sides and held in place by straps or leather thongs. These 'brogues' were the common foot-wear of peasants and shepherds. **11.** **βοῶν**: 'cattle,' by metonymy for 'skins of cattle.'

15. **12.** **ὑπελείποντο**: cf. l. 1 above, and N. **14.** **ἐκλελοιπέναι**: 'had disappeared.' **τετηκέναι**: sc. *αὐτήν*, 'that it had melted.' G. 260, 2; H. 946. **15.** **ἀτμίζουσα**: 'sending up steam.' As there are at the least two hot springs in the region where the Greeks now were, their route cannot be settled from this indication. **16.** **ἐκτραπόμενοι**: notice the force of *ἐκ-*, 'turning out of' the road, 'turning off from' the road, to the place where the spring was. **17.** **πορεύσεσθαι**: G. 202, 3, (*a*); H. 855.

16. **18.** **ὡς**: render as if at the beginning of the clause. **ᾔσθετο**: sc. *αὐτοὺς ἐκτρεπομένους*. **πάσῃ τέχνῃ καὶ μηχανῇ**: see *μηχανή* in Vocab. **20.** **τελευτῶν**: 'at last,' 'finally.' G. 279, 1; H. 981. **σφάττειν κ.τ.λ.**: i.e. *ἐκεῖνον αὐτοὺς σφάττειν ἐκέλευον*; in dir. disc., *σφάττε ἡμᾶς, οὐ γὰρ ἂν δυναίμεθα πορευθῆναι.* Why is *σφάττειν* used here rather than *φονεύειν, ἀποκτείνειν*, or *διαφθείρειν?*

17. **22.** **πολεμίους**: object of *φοβῆσαι*; see p. 169, 30, and N. **23.** **εἰ**: G. 226, 4, N. 1; H. 907. **ἐπίοιεν**: i.e. in the absence of Xenophon and the rear-guard, who had to go on to join the rest of the army for the night. **24.** **οἱ δέ**: *οἱ δὲ πολέμιοι.* **25.** **ἀμφὶ ὧν**: for *ἀμφὶ τούτων ἅ*; they were 'quarrelling about' the division of the booty, the disabled baggage-animals and their loads left behind, mentioned p. 169, 31–32.

18. **27.** **ἀνακραγόντες ὅσον ἐδύναντο μέγιστον**: 'raised a shout as loud as they could and.' Even the exhausted men did what they could to add to the din and frighten off the enemy. **29.** **ἧκαν ἑαυτοὺς κατὰ τῆς χιόνος**: 'plunged down the snow,' i.e. down a snow-covered declivity. "Modern travellers," says Taylor, "note the ease with which

the people of the country will put spurs to their horses downhill, with the snow some feet deep, when the only track is the half-frozen holes made by previous comers in the snow."

Page 171. 19. 2. ἐπ' αὐτούς: 'after them,' i. e. to rescue them. **4. τοῖς στρατιώταις**: of the main division of the army. **5. ἐγκεκαλυμμένοις**: 'muffled up,' 'wrapped up,' in their cloaks or blankets. **6. ἀνίστασαν αὐτούς**: 'tried to rouse them,' apparently thinking that they were succumbing to the fatal drowsiness that precedes death by freezing. G. 200, N. 2; H. 832. **7. οὐχ ὑποχωροῖεν**: i.e. were blocking the way so that they could not advance.

20. 7. παριών: 'passing along' toward the front. **9. ὅλον** *κ.τ.λ.*: Chirisophus and those able to reach the village where they had found the water-carriers, had encamped there; the rest were obliged to bivouac as best they could on the snow along the road, exposed to the rigors of an Armenian winter night. Of the severity of the weather in this region Curzon says, "The cold was so severe that any one standing still for even a very short time was frozen to death." "It is common in the summer, on the melting of the snow, to find numerous corpses of men and bodies of horses who had perished in the preceding winter. So usual an event is this, that there is a custom, or law, in the mountains of Armenia, that every summer the villagers go out to the more dangerous passes, and bury the dead whom they are sure to find." No wonder that this night 'some of the soldiers perished' (p. 169, 29)!

21. 11. αὐτοῦ: 'on the spot.' **12. οἵας ἐδύναντο**: sc. *καταστήσασθαι*. So many of the men were faint from hunger, or disabled, that fewer watches than usual were set. **13. πρὸς ἡμέρᾳ ἦν**: = 'it was day-break.' How lit.? **14. τοὺς ἀσθενοῦντας**: at the hot spring, four stadia back; cf p. 170, 13–21. **ἀναστήσαντας**: 'to rouse (them) up and.'

22. 16. Ἐν τούτῳ: i.e. at daybreak, when Xenophon was sending back for the disabled. **τῶν ἐκ τῆς κώμης**: '(some) of those (who had passed the night) in the village.' *ἐκ* is used because the men started 'out from' the village. For the condensed expression cf. *τῶν παρὰ βασιλέως*, p. 52, 3, and N. **17. σκεψομένους**: G. 277, 3; H. 969, c. **οἱ δ'**: i.e. *οἱ δὲ νεώτατοι*, the relief party sent back by Xenophon to bring on the disabled. **ἄσμενοι**: see IDIOMS.

18. **ἰδόντες** : sc. *τούτους*, the party sent back by Chirisophus, who now took charge of the disabled men that had remained all night by the hot spring, leaving the relief party sent by Xenophon free to go forward to the village where Chirisophus had found quarters.

23. **21.** **συνεγένοντο** : i. e. Chirisophus and Xenophon. **22.** **τὰς τάξεις σκηνοῦν** : 'for the (different) divisions (of the army) to take up quarters.' No one village was large enough to provide accommodation for all. **23.** **αὐτοῦ** : = 'where he was,' in the village mentioned p. 169, 18. **οἱ ἄλλοι** : sc. *στρατηγοί*. **διαλαχόντες ἃς ἑώρων κώμας** : i. e. *διαλαχόντες τὰς κώμας, ἃς ἑώρων*. G. 154; H. 995. **24.** **ἕκαστοι** : i. e. each general to the village assigned him ; pl., to agree with the subject of *ἐπορεύοντο*. The Greeks remained a week quartered thus among the villages and recovering from the terrible sufferings of the past four days.

24. **26.** **ἐκέλευσεν ἀφιέναι ἑαυτόν** : 'bade Xenophon let him start off.' As Polycrates was a subordinate officer, *ἐκέλευσεν* is used to suggest the urgency with which he pressed his request. **27.** **τοὺς εὐζώνους** : sc. *ἄνδρας*. **29.** **πώλους εἰς δασμόν** : the satrap of Armenia each year sent to the king 20,000 horses. Even to-day the horses of this region are sought after and considered of excellent quality. **30.** **ἑπτακαίδεκα** : the number seems too small in view of the statement (p. 173, 24–26) that Xenophon gave a horse to each of the generals and captains. Still, he may have obtained other horses in the other villages.

Page 172. **1.** **ἐνάτην ἡμέραν** : = 'eight days before.' In expressions of this kind the Greeks reckoned in the day of the event itself, while we do not. H. 721. **2.** **ἀνήρ** : here *not* 'man.' **ἐν ταῖς κώμαις**: search was probably made for the man in the other villages. If not intercepted, being son-in-law of the chief man of the village, he might carry news of the incursion to influential friends and organize an attack upon the Greeks.

25. **4.** **κατάγειοι** : similar 'underground' habitations are still common in northern Armenia, built thus for protection against the cold. "Often," says a German tourist, "the traveller looks about for a village when he is already on its roofs, and finds this out only when his horse's forefeet plunge into some smoke-vent, and he himself, unexpected and unannounced, goes tumbling down through the roof into the midst of

the family circle." Mr. Curzon, in his *Armenia* (p. 45, *et seq.*), gives a detailed account of the construction of these houses. First a site is selected on the side of a gently sloping hill. Then a space as large as the proposed house is excavated. This is divided off into quarters for the stock and rooms for the family by walls and rows of wooden columns, eight or nine feet high. Over these large branches of trees are laid, with a thick layer of smaller branches and twigs on top. Then a large part of the earth taken out in the excavation is spread above, and a layer of turf completes the roof. At the present time many of the houses are entered from the lower side rather than from the roof.

τὸ στόμα ὥσπερ φρέατος: i.e. *τὸ στόμα* (acc. of specification) *ὥσπερ στόμα φρέατος*, = 'with an entrance like the mouth of a well.' **6. ὀρυκταί**: i.e. like a tunnel on an inclined plane from the surface of the ground, down to the floor of the house. **κατά**: here = 'on.' **7. ἐν ταῖς οἰκίαις κ.τ.λ.**: a similar state of things exists in Armenia to-day, though effort is being made to do away with it. **8. τὰ δὲ κτήνη . . . ἐτρέφετο**: mentioned to account for the maintenance of so large a number of animals in quarters, naturally a matter of interest to a Greek; for in Greece animals usually graze all winter, as in the western parts of our country.

26. 9. ὄσπρια: 'beans.' **10. οἶνος κρίθινος**: 'beer,' used as a beverage also by the ancient Egyptians, Thracians, and Germans. It seems now to have gone out of use in Armenia. **ἐνῆσαν δὲ καί**: 'and in (the beer) also there were.' The grains of barley from which the beer had been made were floating on the surface 'even with the brim' of the vessels in which it was kept. Hence the natives used jointless reeds to suck it up. **11. κάλαμοι**: many orientals to-day prefer sipping their drinks through reeds from large vessels to the use of drinking-cups.

27. 12. τούτους — λαβόντα: 'to take these and.' **13. διψῴη**: iterative opt. G. 233; H. 914, B, 2. **14. ἄκρατος**: 'strong;' taken literally the statement would be a truism. The Greeks usually mixed three parts of water to one of wine, sometimes two parts of water to one of wine. **ἦν**. i.e. *ὁ οἶνος κρίθινος*. **15. συμμαθόντι**: = 'to one who was used to it.' G. 184, 5, end; H. 771, a and b.

28. 16. σύνδειπνον: cf. N. to p. 112, 27. **17. οὔτε, τε**; '...th — not, and.' **18. τέκνων**: G. 174; H. 748. **στερήσοιτο**:

G 203, N. 3; H. 855, a. **τὴν . . . ἀπίασιν**: change to dir. disc.: trans. freely, 'and that before going away they would fill his house with provisions by way of recompense.' **19. ἐπιτηδείων**; G. 172, 2; H. 743. **ἀγαθόν κ.τ.λ.**: see Vocab. under *ἐργάζομαι*. **ἀγαθόν τι** (sc. *ἔργον*), **στράτευμα**: G. 165; H. 725. **20. γένωνται**: G. 239, 2; H 921.

29. 21. φιλοφρονούμενος: see N. to p. 112, 26. **οἶνον**: proleptic; trans. as if nom. in the following clause. **22. ἦν κατορωρυγμένος**: i. e. *ἐν λάκκοις κονιατοῖς*, as described p. 158, 31–32, and NN. **23. ἐν πᾶσιν ἀφθόνοις**: sc. *ὄντες*. **24. ἐν φυλακῇ . . . ἐν ὀφθαλμοῖς**: chiasmus. The comarch was strictly guarded, but his children were merely kept as we say 'under the eye' of the Greeks.

30. 28. πρὸς Χειρίσοφον: the different divisions of the Greeks had quarters in different villages; cf. p. 171, 21–25. **29. τοὺς ἐν ταῖς κώμαις**: i. e. the Greeks quartered in the villages. **κατελάμβανε**: sc. *αὐτούς*. **31. ἀφίεσαν**: i. e. *οἱ ἐν ταῖς κώμαις Ἕλληνες ἀφίεσαν Ξενοφῶντα καὶ τὸν κωμάρχην*. **παραθεῖεν**: G. 240, 2; H. 924, a.

31. 31. οὐκ ἦν δ' ὅπου οὐ: 'and there was no place where not' = 'and everywhere,' like the Latin *nusquam non*.

Page 173. 32. 3. φιλοφρονούμενός τῳ: 'showing kindness to any one,' 'courteously entertaining any one.' **προπιεῖν**: 'to drink to his health.' **4. εἷλκεν**: i. e. the person entertaining 'would draw' the person entertained. **ἐπικύψαντα**: render as if coördinate with *πίνειν*. **5. βοῦν**: attracted to the acc. by the proximity of *ῥοφοῦντα*; the nom. would be more natural, *ὥσπερ βοῦς* (*ῥοφεῖ*). This evidently refers to the drinking of the wine, not the beer. The natives seem to have had no cups to drink out of. **ἐδίδοσαν λαμβάνειν**: = *permittebant, ut sumerent*, 'gave (permission) to take.' **7. ἀεὶ ἐλάμβανεν**: the comarch wished to bring all his relatives under the pledge of security that had been given to him. Cf. p. 172, 16–20.

33. 8. ἐκείνους: i. e. Chirisophus and his men. **9. σκηνοῦντας**: = 'in (good) quarters,' suggestive of carousing. **στεφάνοις**: 'garlands,' 'wreaths,' like those ordinarily worn by the Greeks at banquets but made of hay as a substitute for the flowers commonly used. This merry picture stands in pleasing contrast with the distressing scenes of

the late marches through snow-covered passes. **10.** **βαρβαρικαῖς στολαῖς**: the Armenian dress seemed no doubt droll and incongruous, in connection with a drinking-bout in the Greek fashion. **11.** **ἐδείκνυσαν**: 'showed (by signs).' **ὥσπερ ἐνεοῖς**: 'as to deaf-mutes.' The boys did not understand Greek, nor the Greeks Armenian.

34. **13.** **ἀλλήλους ἐφιλοφρονήσαντο**: 'had greeted each other.' **15.** **περσίζοντος**: the comarch understood Persian, at that time the official language of Armenia, but not Greek. **16.** **'Αρμενία**: sc. *εἴη*. **οἱ ἵπποι** *κ.τ.λ.*: cf. p. 171, 29, and N. **17.** **δασμός**: in apposition with the subject of *τρέφοιντο* understood. **18.** **Χάλυβας**: '(the country of the) Chalybes.' **τὴν ὁδόν**: proleptic. Trans. with *ᾗ εἴη*, 'in what direction the road (thither) lay.'

35. **20.** **ᾤχετο ἄγων**: = 'went back with.' **21.** **ἑαυτοῦ**: i.e. *τοῦ κωμάρχου*. **παλαίτερον**: '(as) too old (for him); sc. *ὄντα*. **22.** **ἀναθρέψαντι**: 'to fatten up and.' **23.** **αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου**: 'that it was sacred to the Sun,' i.e. had been consecrated to the Sun, in the worship of whom as Mithras the Persians sacrificed horses. Cf. p. 15. The sun as an emblem still appears in the Persian national coat-of-arms. **εἶναι**: see N. to p. 110, 24. **24.** **τῶν πώλων**: trans. as if *τῶν πώλων τινάς*. G. 171, 1; H. 738. **25.** **λοχαγῶν**: perhaps only to the captains of his own division. Cf. p. 171, 30 and N.

36. **28.** **περὶ . . . περιειλεῖν**: a similar device is still made use of in the Caucasus Mountains. By tying on these little bags the feet were made to present a larger surface to the snow, and were thus prevented from sinking in, on the same principle as that utilized in the construction of the snow-shoe used in the northern parts of America and in Norway.

CHAPTER VI.

MARCH ALONG THE PHASIS RIVER.

Page 174. **1.** **1.** **ἡμέρα ὀγδόη**: i.e. 'the eighth day' after the Greeks had taken quarters in the villages. On the omission of the article see H. 661. It was now about Dec. 15. **τὸν μὲν ἡγεμόνα**:

'him (i.e. the comarch) as guide.' **2. παραδίδωσι**: sc. *Ξενοφῶν*. **καταλείπει**: i.e. at home, in the comarch's house. **3. κωμάρχῃ**: G. 184, 3; H. 767. **τοῦ ἄρτι ἡβάσκοντος**: the restrictive article implies that the comarch had other sons besides the one taken. The boy was fifteen or sixteen years old. **5. ἡγήσαιτο**: sc. *ὁ κωμάρχης*. **καί**: 'also;' if the comarch should prove a faithful guide he would have this son back *as well as* the rest of his household, who were left behind. **ἀπίοι**: 'he might go back' to his home. **6. ὡς** *κ.τ.λ.*: cf. IDIOMS.

2. 8. αὐτοῖς: cf. N. to p. 96, 27. **λελυμένος**: he was left 'unbound' doubtless because the Greeks thought that if confidence were placed in him he would lead the more efficiently. **9. ἦν**: sc. *ὁ κωμάρχης*, taking the place of *τὸ στράτευμα* or some similar expression. **καί**: trans. as if with temporal clause, 'when.' **11. οὐκ εἶεν**: sc. *κῶμαι*, 'there were no villages.' As the Greeks were now in a rocky and barren region, not unlikely the comarch told the truth. **12. οὗ**: G. 29, N. 1; H. 112, a.

3. 13. τῆς νυκτός: 'in the course of the night,' the fourth night after leaving the villages. **ἀποδρὰς ᾤχετο**: G. 279, 4, N.; H. 985. **τοῦτο** *κ.τ.λ.*: 'this, you see, was the only source of disagreement between Chirisophus and Xenophon.' **15. κάκωσις, ἀμέλεια**: in apposition with what? *κάκωσις* is explained by *ἔπαισε μέν*, *ἀμέλεια* by *ἔδησε δ' οὔ*. **16. παιδός**: G. 171, 2; H. 742. **17. ἐχρῆτο**: sc. *αὐτῷ*, 'found him.'

4. 18. ἑπτὰ σταθμούς: December 19–25 inclusive. **ἀνά**: 'at the rate of.' **19. τῆς ἡμέρας**: = 'each day,' 'a day.' Why not acc.? **Φᾶσιν ποταμόν**: see Vocab. and Map. The Greeks had now crossed the watershed between the Euphrates and the upper part of the Araxes (called Phasis, as if it were a different stream), doubtless through deep snow and with much hardship. This watershed forms a high plateau intersected by mountains, with an average height of about 6,000 feet above sea-level. It has been conjectured that the Greeks mistook this Phasis for the river of the same name in Colchis, which flows directly into the Black Sea, and followed it seven days with the design of thus reaching the sea; and that, having then found out their mistake, they crossed it and started over the mountains to the north, through the pass mentioned in l. 21.

5. 20. ἐντεῦθεν: 'from that point,' referring probably to the place where the Greeks crossed the Phasis and began to march away from it. **21. ὑπερβολῇ**: apparently some pass leading from the Phasis through the mountains to the north. But the route of the Greeks from the Phasis to Trapezus is exceedingly uncertain. **22. Χάλυβες**: cf. p. 160, 14, and N.

6. 25. κατὰ κέρας ἄγων = *agmine longo ducens*, 'while leading in column, the usual order of march and ill suited to attack or repulse of an enemy. Cf. p. 35. **26. τοῖς ἄλλοις**: sc. *στρατηγοῖς*. **τοὺς λόχους** *κ.τ.λ*: the companies were to be brought into line of battle. For the manœuvre cf. N. to p. 163, 28, and Plan VI. The change from the column of march to battle-order was effected in the same way as that from the company column to the battle-order by enomoties, except that the companies moved each as a single body instead of moving in sections by enomoties.

7. 28. ἦλθον: here 'came up.' **30. Οἱ πολέμιοι**: specified in l. 22.

Page 175. 8. 2. παραγγέλλειν: why not *κελεύειν*? Cf. N. to p. 164, 13. **4. εἴτε, εἴτε**: G. 282, 5; H. 1017.

9. 6. Ἐμοί: emphatic form in emphatic position. **ἐπειδὰν τάχιστα**: 'as soon as.' **8. διατρίψομεν**: G. 221, N.; H. 893, c. **τὴν τήμερον ἡμέραν**: more emphatic than *τήμερον*; trans. 'this single day.' **10. εἰκός**: sc. *ἐστιν*. **πλείους**: 'in greater numbers.' **11. προσγενέσθαι**: aor. with *εἰκός* (*ἐστιν*) having the force of the fut., = 'will add themselves (to them),' 'will join (them).'

10. 13. Ἐγὼ οὕτω γιγνώσκω: cf. N. to p. 109, 31. Xenophon's clever advice to gain the point aimed at by strategy stands in marked contrast with the blunt Spartan proposal to scale the height at once and carry it at any cost. The two ways of meeting the difficulty are characteristic of the two different types of men, the Athenian and the Lacedaemonian. **14. τοῦτο**: emphatic, looking forward to what follows. **15. μαχούμεθα, λάβωμεν**: notice the change of mode with *ὅπως*. G. 217, and N. 1; H. 885, and b. **16. ὡς ἐλάχιστα**: 'the fewest possible.' Notice the parallelism in arrangement and the forceful anaphora in this section. **17. σώματα ἀνδρῶν**: emphatic, but trans. simply 'men.'

11. **19.** **ἐστὶ πλέον ἢ ἐφ' ἑξήκοντα στάδια** : = 'extends more than sixty stadia.' How many miles? **τὸ ὁρώμενον** : in loose apposition with *ὄρος* ; trans. 'the part that is visible.' **20.** **φυλάττοντες** : 'watching.' **21.** **ἀλλ' ἤ** : 'except.' H. 1046, 2, c. **22.** **ὄρους** : partitive gen. dep. on *τι*; trans. freely, 'to try to steal upon some part of the mountain and seize (it) in advance (of the enemy).' How lit.? **23.** **εἰ δυναίμεθα** : more modest than *ἐὰν δυνώμεθα*. **μᾶλλον** : repeats the comparative idea in *κρεῖττον*, the force of which has been weakened by the intervening clause. **24.** **παρεσκευασμένους**. 'who stand prepared' to receive us.

12. **25.** **ῥᾷον** : sc. *ἐστίν*. **ὄρθιον** : adverbial acc., 'up hill,' 'up a steep.' **ὁμαλές** : 'on a level.' **26.** **ὄντων** : G. 277, 4; H. 969, d. **27.** **τὰ πρὸ ποδῶν** : 'what lies before one's feet.' **μεθ' ἡμέραν** : 'by daylight.' **28.** **ἡ τραχεῖα** *κ.τ.λ.* : 'the rough road is easier for the feet, when marching unharassed, than the level road for those whose heads are a mark for missiles.' Notice the forceful repetition of *ἀμαχεί*. **29.** **κεφαλάς** : G. 160, 1; H. 718.

13. **30.** **κλέψαι** : emphatic. **ἐξόν** : 'since it is in our power.' G. 278, 2; H. 973. **31.** **ἀπελθεῖν τοσοῦτον** : 'to go so far away (from the enemy).' **ὡς μὴ αἴσθησιν παρέχειν** : = 'as not to attract their attention,' by any noise we might make. How lit.?

Page 176. **1.** **ταύτῃ** : 'at this point,' i.e. at the pass where the enemy were. **ἄν** : G. 212, 2; H. 864. **2.** **τῷ ἄλλῳ ὄρει χρῆσθαι** : 'that we would find the rest of the mountain,' i.e. all except that part now occupied by the enemy, in plain sight of whom the main body of the Greeks remained. **3.** **ἐγώ** : emphatic, in sharp contrast with *ὑμᾶς* in l. 4. **συμβάλλομαι** : sc. *γνώμην*, 'express my opinion.'

14. **5.** **ἐστὶ τῶν ὁμοίων** : 'belong to the peers' (*οἱ ὅμοιοι*), the highest class in the Spartan state, to whom alone belonged the rights and privileges of full citizenship. G. 169, 1; H. 732. **7.** **ὅσα μὴ κωλύει νόμος** : sc. *κλέπτειν*. Spartan boys were served with scanty rations, and were permitted to steal anything besides that they could find to eat, under the penalty of a sound thrashing if they should be caught in the act. The custom doubtless originated in the loose ideas about private ownership that must prevail where property is held in common; but it was kept up because it was thought that by learning to steal in this way the boys' wits were sharpened.

15. **8.** **ἄρα**: 'of course,' ironical. In both Xenophon's remarks and the rejoinder by Chirisophus there is a trace of the ill-feeling mentioned p. 174, 14, which Xenophon's pleasantry was perhaps intended to allay. **9.** **μαστιγοῦσθαι**: 'to get a thrashing.' **10.** **μάλα καιρός ἐστιν**: colloquially, 'it's high time,' or 'it's just the right opportunity.' **11.** **ὄρους**: partitive gen.; sc. *τι*.

16. **14.** **δεινοὺς εἶναι**: 'are terrible fellows.' Aristophanes and the Attic orators often allude to the dishonesty of public officials at Athens. Chirisophus's reply is rather caustic. **15.** **καὶ ὄντος**: 'even though,' etc. The penalty for theft at Athens was a fine equal in amount to twice the sum stolen; but under certain circumstances it amounted to exile or even loss of life. G. 277, 5; H. 969, e. **16.** **εἴπερ . . . ἀξιοῦνται**: bitter sarcasm, since every one knew that it was not 'the best' men, in the ordinary sense of the term, but the favorites of the people, the demagogues, that held official positions at Athens and made use of these for their own interest.

17. **21.** **καταληψόμενος**: G. 277, 3; H. 969, c. **22.** **κλωπῶν**: following the Greek line of march for the sake of plunder. Cf. p. 169, 31, and N. **23.** **τούτων**: G. 171, 2; H. 742. **καί**: 'also,' besides other things. **24.** **αἰξί**: G. 188, 1; H. 776. **25.** **βατὰ ἔσται**: sc. *τὰ χωρία*.

18. **26.** **μενεῖν**: G. 203, N. 2; H. 948, a. **27.** **ἐν τῷ ὁμοίῳ**: 'on their own level,' 'on a level (with them),' i.e. on the mountains beside them or above them. **28.** **καταβαίνειν ἡμῖν εἰς τὸ ἴσον**: 'to come down to the same level with us,' in the valley of the Phasis. G. 186, N. 2; H. 773.

19. **30.** **τί δεῖ κ.τ.λ.** Chirisophus is touched by Xenophon's brave offer, and assumes a more gentle tone. **31.** **ἀλλ' ἄλλους πέμψον**: i.e. *μὴ τοῦτο ποίει, ἀλλ' ἄλλους πέμψον*; *ἀλλ'* may be translated 'rather.'

Page 177. **20.** **1.** **ἔρχεται**: 'came (forward);' sc. *ἐθελούσιος* **3.** **σύνθημα ἐποιήσαντο**: notice the reciprocal force of the mid., 'they made an agreement with one another,' 'they agreed together.' **4.** **πυρὰ κάειν πολλά**: both as a signal to the main body of the army and as a protection against the severe cold. **5.** **ἠρίστων**: inceptive, 'went to eating their breakfast.'

21. 5. **ἐκ**: 'immediately after.' 6. **τὸ στράτευμα πᾶν**: including the detachments of volunteers, who did not start out to scale the height till nightfall. 7. **ταύτῃ**: 'in that direction,' i. e. up the pass where the enemy were posted.

22. 8. **οἱ ταχθέντες**: 'those who were detailed,' i. e. the volunteers. 9. **αὐτοῦ**: 'there,' 'in the same place,' where they had been the day before, facing the enemy. 11. **ἐγρηγόρεσαν**: 'kept awake,' 'kept watch,' fearing a surprise. G. 200, N. 6; H. 849.

23. 12. **θυσάμενος**: cf. N. to p. 77, 18. 13. **τὴν ὁδόν**: i. e. over the pass; cf. p. 174, 21, and p. 175, 21. **κατὰ τὰ ἄκρα ἐπῇσαν**: 'went against (the enemy) along the heights.'

24. 16. **ὑπερβολῇ**: see N. to p. 174, 21. **ἀπήντα**: 'went to meet.' 17. **τοὺς πολλούς**: = 'the main bodies,' both of the Greeks and of the barbarians. 18. **συμμιγνύασιν**: less common form than *συμμιγνύουσιν*. **οἱ κατὰ τὰ ἄκρα**: 'those on the heights,' here including both the volunteers of the Greeks and the detachment of the enemy that had gone to meet them.

25. 19. **οἱ πελτασταί, Χειρίσοφος**: in partitive apposition with *οἱ ἐκ τοῦ πεδίου*.

26. 23. **τὸ ἄνω**: 'their division above,' the *μέρος αὐτῶν* of l. 16. 26. **ἀχρεῖα**: the Greeks could not use these shields themselves, and hence made them useless to the enemy.

27. 26. **ἀνέβησαν**: i. e. into the pass, now cleared of the enemy. 27. **τρόπαιον στησάμενοι**: cf. p. 38. **τὸ πεδίον**: probably on the north side of the pass. Cf. N. to p. 174, 19.

CHAPTER VII.

MARCH TO A MOUNTAIN WHENCE THERE IS A VIEW OF THE SEA.

1. 29. **Ἐκ τούτων**: i. e. *Ἐκ τούτων τῶν κωμῶν*, mentioned in l. 28, or *ἐκ τούτων τῶν χωρίων*. It was now about December 30. **εἰς Ταόχους**: cf. N. to p. 53, 22. The name is thought to survive in the modern *Taikh*, a district in this region.

Page 178. 1. γάρ: introduces the reason why the Greeks could obtain no supplies. **ἐν**: not *εἰς*, because of *εἶχον*. **2. εἶχον ἀνακεκομισμένοι**: G. 279, N. 2; H. 981, a.

2. 3. πόλιν οὐκ εἶχεν: the stronghold was evidently used merely as a place of refuge in time of danger. **4. συνεληλυθότες ἦσαν**: 'had assembled.' Cf. p. 91, 15, and N. **δ' αὐτόσε**: change from the relative construction; used instead of *εἰς δ' ὅ*. G. 156; H. 1005. **6. εὐθὺς ἥκων**: 'immediately on arriving.' G. 277, N. 1; H. 976. **ἀπέκαμνεν**: 'was getting exhausted.' **7. ἀθρόοις**: 'in a body,' forming a compact circle about the place. Apparently a river defended the stronghold on three sides, and on the remaining side the troops could come up only one detachment at a time; cf. l. 16, below.

3. 11. Εἰς καλόν: = 'at an opportune time,' 'at the right time.' **χωρίον . . . χωρίον**: palindromic chiasmus. Cf. p. 99, 27, and N. **12. ληψόμεθα**: G. 221, N.; H. 894, c.

4. 14. ἐβουλεύοντο: i. e. *οἱ στρατηγοί*. **15. τὸ κωλῦον εἰσελθεῖν**: 'the hindrance in the way of entering.' G. 263, 1; H. 948. **16. αὕτη**: subject of *ἐστίν*, while *πάροδος* is in pred. Cf. p. 154, 11, and N. **17. κυλίνδουσι**: sc. *οἱ πολέμιοι*. **19. οὕτω**: spoken with a gesture pointing out the unhappy victims. See **διατίθημι** in Vocab. **20. σκέλη, πλευράς**: G. 160, 1; H. 718, and a.

5. 22. ἄλλο τι ἤ: cf. p. 110, 8, and N. **ἐκ τοῦ ἐναντίου**: 'on the opposite side.' **23. εἰ μή** *κ.τ.λ.*: '(any) except these, a few men,' pointing them out with a motion of the hand.

6. 24. χωρίον: here 'space.' **25. ἔστιν**: 'extends.' **βαλλομένους**: 'under fire.' Why *present* part.? **27. ἀνθ'**: = 'behind;' the men while advancing toward the stronghold could find refuge from the enemy's missiles 'behind' the trees. **τί ἂν πάσχοιεν**: what answer is expected? **28. φερομένων**: 'hurled,' 'thrown,' as distinguished from *κυλινδομένων*, 'rolled.' **29. τὸ λοιπόν**: i. e. *τὸ λοιπὸν χωρίον*. **γίγνεται**: 'amounts to.'

Page 179. 7. 1. πολλοί: pred., 'in great numbers.' **2. Αὐτὸ ἂν τὸ δέον εἴη**: for *αὐτὸ τοῦτο κ.τ.λ.*: = 'that would be the very thing

we want.' **ἔφη**: sc Ξενοφῶν. **3.** **ἔνθεν**: 'to the point where.' **μικρόν τι παραδραμεῖν**: '(only) a short distance to run across,' referring to the remaining half-plethron. **4.** **δυνώμεθα**: sc. παραδραμεῖν. **ἀπελθεῖν**: 'to get back.'

8. **7**. **τούτου ἦν**: 'to him belonged.' G. 169, 1; H. 732. As the front of the column was the post of danger, the captains took turns in leading on the march. **11**. **καθ' ἕνα**: see Vocab. G. 191, IV, 2, (*c*); H. 800, 2, d. **ἕκαστος**: G. 137, N. 2; H. 624, d. **φυλαττόμενος ὡς ἐδύνατο**: see IDIOMS.

9. **13**. **καὶ οὗτοι**: 'these too.' **14**. **ἔξω**: '(just) outside.' **15**. **ἐν**: 'among.' **τὸν ἕνα λόχον**: 'the one company' of Callimachus.

10. **16**. **μηχανᾶταί τι**: freely, 'availed himself of a ruse.' **προὔτρεχεν**: impf. expressing repeated action, 'he would run forward;' asyndeton of explanation. **18**. **φέροιντο**: G. 233; H. 914, B, (2). **ἐφ' ἑκάστης τῆς προδρομῆς**: = 'each time that he ran forward.' **19**. **ἅμαξαι**: trans. 'wagon-loads,' that which carries being put by metonymy for that which is carried.

11. **21**. **τὸν Καλλίμαχον ἃ ἐποίει**: trans. as if ἃ ὁ Καλλίμαχος ἐποίει. What is this arrangement of words called? **22** **μὴ οὐ πρῶτος**: trans. 'that he would not be the first,' with infinitive following. G. 283, 8; H. 1033. **23**. **οὔτε παρακαλέσας — οὔτ' — οὔτ'**: 'without calling upon either — or — or.' **24**. **ὄντα, ὄντας**: concessive; render by clauses with 'although.' **25**. **αὐτός**: here 'for himself,' i.e. 'alone.'

12. **27**. **ἴτυος**: G. 171, 1; H. 738. **28**. **αὐτούς**: i.e. both Callimachus and Agasias. H. 712, c. **29**. **ἀντεποιοῦντο**: 'were competing in regard to reputation for courage.' G. 171, 1; H. 739, a.

Page 180. **13.** **1**. **ῥιπτοῦσαι**: trans. as if ἐρρίπτουν καί. The impf. here and in the following verb implies continued action; one woman after another cast her children down the rocks and then herself. **2**. **ἐπικατερρίπτουν**: force of ἐπι- and κατ-? **4**. **ὡς**: cf. N. to p. 51, 14.

14. **5**. **ὁ δ' αὐτὸν ἐπισπᾶται**: i.e. the native dragged Aeneas after him. **6**. **ᾤχοντο φερόμενοι**: 'went plunging.' G. 279, 4, N.; H. 985. **8**. **πολλοί**: belongs also with πρόβατα.

15. 10. Χαλύβων: cf. Map. The route of the Greeks here is extremely uncertain. It was probably about Jan. 3, B. C. 400, that they captured the stronghold of the Taochi. **11. ὧν διῆλθον**: for *τούτων οὓς διῆλθον*, which in turn stands for *τούτων, ὧν χώραν διῆλθον*. **12. εἰς χεῖρας**: i. e. *οἷς εἰς χεῖρας*, 'into collision with whom.' The other mountain tribes had avoided pitched battle with the Greeks. **θώρακας λινοῦς**: cf. N. to p. 79, 7. **13. ἀντὶ . . . ἐστραμμένα**: the corselet-flaps of the Chalybes, unlike those to which the Greeks were accustomed, consisted of firmly twisted pieces of rope hanging down close together from the corselet.

16. 15. ὅσον: 'as large as.' **ξυήλην**: attracted from the nom. through the influence of the near acc. The weapon resembled an American bowie-knife. **16. ὧν**: = *τούτους ὧν*. **ἀποτεμόντες ἄν**: 'they would cut off the heads (of their enemies) and.' The custom suggests the scalp-lifting of the American Indians. It is said to be still prevalent among certain savage tribes of Asia. G. 211; H. 861. **19. μίαν λόγχην**: unlike the Grecian spear, which had a pointed shoe, or projection, at the lower end so that it could be stuck in the ground.

17. 21. ᾤκουν: the Chalybes lived in the fortresses, unlike the Taochi, who used them only as a place of refuge. **22. ἐν τούτοις**: we should say 'into these.' G. 191, VI., 7, N. 6; H. 788. **23. αὐτόθεν**: = 'from them,' the fortresses. **24. διετράφησαν**: forceful change from the infinitive after *ὥστε*. G. 237; H. 927.

18. 26. Ἅρπασον: identified by Koch and Kiepert with the Tschoruk-soo (or Chorook-soo), which however is not so wide as the Harpasus of Xenophon. Rennell thought he had found the Harpasus in the Harpa-soo, a tributary of the Araxes from the north. The view of Kiepert is probably correct, and the Greeks may have reached the Tschoruk-soo at a point where it was marshy, or where it had overflowed its banks by reason of the winter storms. Robiou places the Harpasus farther north.

28. Σκυθινῶν: thought to be descendants of the horde of Scyths that had overrun Assyria in the latter part of the seventh century B. C. Cf. p. 6. Their location, as that of several of the other tribes mentioned by Xenophon, is not definitely known. **29. πεδίου**: probably the valley of the Harpasus, west of the point where the Greeks had crossed the river. Cf. Map.

Page 181. 19. **3. Γυμνιάς**: the exact location of Gymnias is unknown. At least six different sites have been suggested, no one of which can be settled upon with certainty, owing to the meagre data given by Xenophon. **5. ἑαυτῶν**: possessive gen. with *πολεμίας χώρας* considered as one concept; trans., 'a country hostile to themselves.' Pl. as including both the chief and his people.

20. **5. ἐκεῖνος**: i.e. *ὁ ἡγεμών*. **6. πέντε ἡμερῶν**: 'within five days.' G. 179, 1; H. 759. **7. εἰ δὲ μή**: sc. what? **τεθνάναι ἐπηγγείλατο**: 'he offered to be killed,' i.e. he staked his life on the fulfilment of his promise. G. 200, N. 6; H. 849. **8. ἐπειδή**: here 'as soon as.' **ἐνέβαλεν**: 'he (the guide) had thrown them (i.e. the Greeks) into.' Xenophon views the swift hostile incursion as the act of the guide. **ἑαυτοῦ**: as *ἑαυτῶν* in l. 5, the guide here being put for the people of Gymnias. **9. παρεκελεύετο**: sc. *αὐτούς*, i.e. the Greeks. **10. ᾧ καί**: see N. to p. 99, 30. **11. Ἑλλήνων**: G. 167, 3; H. 729, c.

21. **12. τὸ ὄρος**: the *χωρίον* of l. 6. **τῇ πέμπτῃ ἡμέρᾳ**: probably Jan. 27. **13. Θήχης**: identified by different writers with seven different peaks in the region south of Trapezus. **14. κατεῖδον**: force of *κατ-*?

22. **15. ἀκούσας**: why not pl., as *ᾤήθησαν*? **16. ἄλλους**: 'others' besides those attacking the rear, as shown by the following clause. **18. αὐτῶν**: dep. on *τινας*. **ἐζώγρησαν**: sc. *τινας*. **19. ποιησάμενοι**: force of the mid.? **ὠμοβόεια**: i.e. ox-hides untanned, with the hair left on. **20. τά**: cf. N. to p. 126, 2. H. 664, c.

23. **21. ἐγγύτερον**: adv., joined in construction with an adj. Notice the frequent use of conjunctions throughout this graphic description, in no small degree heightening the effect. **22. οἱ ἀεὶ ἐπιόντες**: 'those who kept coming up.' **23. πολλῷ μείζων — ὅσῳ πλείους**: 'much louder — the more.' G. 188, 2; H. 781. **24. μεῖζόν τι**: = 'a matter of unusual importance.' The shouting was louder than was usual in the every-day skirmishes.

24. **25. Λύκιον**: the captain of the horsemen; see p. 139, 20–23. **παρεβοήθει**: notice the force of *παρ-*; Xenophon and the horsemen

rode along the line of march from the rear to the front, which was already on the height. **27. Θάλαττα, Θάλαττα**: like the cry of "Land! Land!" raised by the mariners of Columbus at the first sight of San Salvador. By reaching the sea the Greeks would meet with men of their own race, who had founded colonies all along the shores of the Euxine, and would be relieved of the terrible hardships of a mid-winter march over the mountains of Armenia. **παρεγγυώντων**: 'passing the cry along' to those who had not yet come up.

25. 32. ὅτου δὴ παρεγγυήσαντος: 'some one or other, you see, having started the word (to do so),' i.e. to build a memorial mound; in full, *παρεγγυήσαντός τινος, ὅστις δὴ ἦν*.

Page 182. 1. κολωνόν: the custom of piling up heaps of stones in commemoration of important events was common among the Hebrews and other ancient nations, particularly of the East. Cf. Gen. xxxi. 46.

26. 2. ἀντετίθεσαν: 'set up' as a thank-offering to the gods. **4. κατέτεμνε τὰ γέρρα**: had the shields been left whole the natives might have carried them off and used them again; cf. p. 177, 26. Why did the guide interest himself in destroying the weapons? **διεκελεύετο**: sc. *κατατέμνειν*.

27. 7. ἀπὸ κοινοῦ: 'from the common stock.' **9. τοὺς δακτυλίους**: 'the (commonly worn) rings,' the signet-rings, of which the Greeks made much use, but which the barbarians wore only for ornament. H. 657, b. **10. σκηνήσουσι**: 'they might find quarters.' **11. Μάκρωνας**: cf. p. 53, 22, and N. **12. τῆς νυκτὸς ἀπιών**: in order to escape the vengeance of the enemy into whose country he had led the Greeks, and of whom some were still following the Greek army.

CHAPTER VIII.

MARCH FROM MOUNT THECHES TO TRAPEZUS.

1. 13. διὰ Μακρώνων: trans. as if *διὰ τῆς τῶν Μακρώνων χώρας*. The name is thought to survive in Makoor-Dagh, a mountain in this region. **14. σταθμοὺς τρεῖς**: probably Jan. 28–30, B.C. 400. **15. τήν**: sc. *χώραν*.

2. 16. ὑπὲρ δεξιῶν: see *δεξιός* in Vocab. **17. οἷον**: with the superlative having the force of *ὡς* or *ὅτι*, = *τοιοῦτον οἷόν ἐστι χαλεπώτατον*, 'of the greatest possible roughness,' i.e. of ascent. H. 651. **18. ὁ ὁρίζων** [*ποταμός*]: 'the border-stream.' **οὗ**: the border-stream. **19. δασύς**: here 'thickly bordered.' **δένδρεσι**: = *δένδροις*. G. 60, 1; H. 212. **20. ταῦτα ἔκοπτον**: to clear a passage for the army through the thicket, and get material for making the road passable for the animals. Cf. § 8.

3. 22. τριχίνους: probably of goats' hair, still used extensively in these parts for making coarse cloth. **23. κατ' ἀντιπέρας**: see N. to p. 53, 2. **25. ποταμόν**: the border-stream. **ἐξικνοῦντο**: i.e. across the river to where the Greeks were. **οὗ**: G. 29, N. 1; H. 112, a. **26. οὐδέν**: 'and they did *no* damage.' Xenophon is here slightly ironical. G. 159, N. 2; H. 716, b.

4. 28. Ἀθήνησι: an old Ionic locative, = *ἐν Ἀθήναις*. G. 39, 5; H. 220. **δεδουλευκέναι**: 'had served as a slave.' Slaves were very numerous at Athens. Some were born there of slave parents, others were captives in war; but a great number were obtained by trade from the slave markets, of which there were many around the Black Sea. **29. φωνήν**: here *not* 'voice.' **30. ταύτην εἶναι**: 'that this is.' Cf. p. 52, 21, and N. **εἰ μή τι κωλύει**: 'if there is no objection.'

Page 183. 5. 1. Ἀλλ': cf. N. to p. 91, 21. **3. ἐρωτήσαντος**: i.e. *τοῦ ἀνδρὸς αὐτοὺς ἐρωτήσαντος*, 'after the man had asked them.' **4. ἀντιτετάχαται**: Ionic pf. mid. third person pl., = *ἀντιτεταγμένοι εἰσίν*. G. 119, 3; H. 376, D, d. **5. καί**: emphatic, 'also.'

6. 7. Λέγειν: asyndeton of quick reply. **ἐκέλευον**: sc. *τὸν ἄνδρα*, the man who was acting as interpreter. **ὅτι**: G. 241, 2, N.; H. 928, b. **ποιήσοντες**: 'intending to do.' **8. ἀπερχόμεθα**: notice the force of *ἀπ-*, 'back.'

7. 10. εἰ: G. 282, 4; H. 1016. **δοῖεν ἄν**: i.e. *οἱ Ἕλληνες*. *εἰ αἰτήσειαν* may be supplied as a protasis. G. 226, 2, (*b*); H. 903. **τούτων**: = 'for this.' **τὰ πιστά**: 'the (customary) pledges.' **οἱ δ'**: i.e. *οἱ δὲ Μάκρωνες*. **12. λόγχην** *κ.τ.λ.*: an exchange of weapons symbolized cessation of hostilities, with something the same thought that a conquered general now delivers his sword to the conqueror. **14. ἐπεμαρτύραντο**: 'further called to witness.'

8. 16. συνεξέκοπτον : 'helped to cut away.' **ὡδοποίουν** : 'made passable.' **18. παρήγαγον . . . τοὺς Ἕλληνας** : order, *παρήγαγον τοὺς Ἕλληνας ἐν τρισὶν ἡμέραις, ἔστε κατέστησαν (αὐτοὺς) ἐπὶ τὰ ὅρια (τῶν) Κόλχων.* **παρήγαγον** : force of *παρ-*? **19. Κόλχων ὅρια** : the territories of the Colchians at this time extended along the shore of the Euxine Sea westward as far as Trapezus. **κατέστησαν** : G. 239, 1; H. 922. It was now probably Feb. 2.

9. 20. μέγα : trans. as if *μέγα μέν*, in contrast with *προσβατὸν δέ*. **21. τὸ πρῶτον** : G. 160, 2; H. 719. **24. συλλεγεῖσι** : 'to meet and.'

10. 26. παύσαντας : sc. *αὐτούς*, i. e. *τοὺς στρατηγούς*; trans. freely 'to give up — and.' **27. λόχους ὀρθίους ποιῆσαι** : for the change from battle-order to company columns, see Plan VI. and N. to p. 163, 28. For the advantage of arrangement by company columns in scaling a height cf. N. to p. 157, 8. **ἡ μὲν γάρ** : transition to dir. disc. **28. τῇ μέν, τῇ δέ** . 'in some places,' 'in others.' **29. τοῦτο** : refers to *ὅταν . . . ὁρῶσιν*. **30. τεταγμένοι** : 'although drawn up.' **31. ὁρῶσιν** : pl. from the idea of *στρατιῶται* in *φάλαγξ*.

11. 31. ἔπειτ' : introduces the second reason for preferring the arrangement by company columns to the regular battle-order. **ἐπὶ πολλῶν** : 'many deep.' If we advance with our men massed in a deep line of battle, the enemy will present a wider front than we can, and will thus be able to outflank us. **32. ἡμῶν** : G. 175, 2; H. 749.

Page 184. 1. τοῖς περιττοῖς : 'their surplus men,' i. e. the men at the extremities of the enemy's line, who, in case the Greeks advanced with greater depth and narrower front, would have nothing before them to meet and could be detailed for a flank attack. **ἐπ' ὀλίγων** : 'few deep.' The less the depth of the battle-line, the greater its length. If we should advance up the ridge with our men spread out in a line as long as the enemy's front and but few deep, probably the battle-line would be broken by the mass of men and missiles hurled against it. **3. ἀθρόων** : with both the following genitives; trans. 'in a mass.'

12. 6. ὀρθίους : cf. N. to p. 157, 8. **ποιησαμένους** · sc. *ἡμᾶς*. **7. τοσοῦτον κ.τ.λ.** : 'take up so much room with our companies by leaving intervals that the companies at the ends (of our line) will be beyond the enemy's flanks.' The arrangement suggested is that illustrated

in Plan VI. I. **8. ὅσον**: here has the force and construction of *ὥστε*. Cf. p. 151, 21. **ἔξω**: with *κεράτων*, emphasized by separation. **10. οἱ κράτιστοι πρῶτοι προσίασιν**: because the captains, chosen for strength as well as courage, would march at the head of their companies thus arranged in columns. **11. ᾗ τε ἄν**: 'wherever.'

13. 12. εἰς τὸ διαλεῖπον: sc. *χωρίον*, i.e. 'into the intervening space' between two company columns. The enemy would not dare to charge into the spaces between the companies from fear of exposure to double fire. **14. διακόψαι**: i.e. for the enemy 'to cut to pieces.' **ὄρθιον προσιόντα**: 'advancing in column.' **17. οὐδεὶς μηκέτι**: emphatic. G. 283, 8; H. 1032.

14. 18. Ταῦτ' ἔδοξε: cf. p. 63, 22, and N. **19. τοῦ δεξιοῦ**: i.e. of the battle-line that had been formed and so remained during the deliberation; cf. p. 183, 22–25. Here the council was held. **ἔλεγε**: as he passed along the line. **21. ἡμῖν . . . ἔνθα**: 'in the way of our being immediately (at the place) whither,' i.e. at the sea. **τὸ εἶναι**: G. 160, 2; H. 719. **μή**: not to be translated. G. 283, 6; H. 1029. **πάλαι σπεύδομεν**: 'we have long been hastening.' G. 200, N. 4; H. 826. **22. τούτους καὶ ὠμοὺς δεῖ καταφαγεῖν**: like our idiomatic expression, 'we must make mince-meat of them.'

15. 24. ἐν ταῖς χώραις: 'in their places,' 'in position.' **ἕκαστοι**: 'severally,' i.e. the captains, at the head of their companies. **25. ἐγένοντο**: cf. p. 76, 13 *et seq.* **26. τούς**: cf. N. to p. 126, 2. **λόχος**: sc. *ἐγένετο*. Cf. p. 29. **28. τριχῇ ἐποιήσαντο**: 'they formed in three divisions.' **30. ἑκάστους**: = 'each division.' Notice the total number of combatants mentioned, 9,800.

Page 185. 16. 1. Ξενοφῶν: Chirisophus was on the right wing, Xenophon on the left. **2. ἔξω**: post-positive, as often. The peltasts on both wings extended beyond the two extremities of the enemy's front.

17. 3. αὐτούς: i.e. *αὐτοὺς ἔξω γενομένους*. **5. πολύ**: 'a large part.' By extending their line to cover the front of the Greeks, they left a vacant space at the middle.

18. 7. διαχάζοντας: force of *δια-*? **τὸ 'Αρκαδικόν**: sc. *ὁπλιτικόν*, 'in the Arcadian contingent,' i.e. of hoplites. The division of

peltasts posted at the centre of the line (cf. p. 184, 29) is meant. **9. φεύγειν**: 'that (the enemy) were fleeing,' though they were really only extending their line. **11. ὧν**: pl. from the idea of *ὁπλῖται* in *ὁπλιτικόν*.

19. 12. ἤρξαντο: sc. *οἱ πελτασταί*. **θεῖν**: i.e. towards the centre of the enemy's line. **13. ἄλλος ἄλλῃ**: see IDIOMS. **ἐτράπετο**: G. 109, 4, N. 1; H. 435, a.

20. 15. τὰ ἄλλα: G. 160, 1; H. 718. **16. καί**: 'also,' i.e. not simply saw but 'also wondered at.' **σμῆνη**: sc. *τῶν μελιττῶν*.

17. κηρίων: G. 170, 1; H. 736. The intoxicating and poisonous effect of the honey is thought to have been produced by the blossom of a species of Rhododendron or Azalea (the Pontica), which grows abundantly on the mountains about Trebizond and is attractive to bees. A similar kind of honey, dark-colored and watery, is sold to-day in the towns along the Black Sea in this region. It is called *deli-bal*, 'mad-honey' by the natives, who use it only after it has been boiled and mixed with other ingredients to counteract the evil effects.

19. διεχώρει: see Vocab. G. 134, N. 1, (*c*); H. 602, d. **20. ἐδηδοκότες**: for the form see G. 102; H. 368. **μεθύουσιν**: sc. *ἀνθρώποις*. G. 186; H. 773. **ἐῴκεσαν**: G. 104; H. 358, a. **21. πολύ**: sc. *ἐδηδοκότες*. **ἀποθνῄσκουσιν**: 'men in death-agonies,' sc. *ἀνθρώποις ἐῴκεσαν*.

21. 22. πολλοί: 'in great numbers.' **ὥσπερ**: G. 277, N. 3; H. 978, a. **24. ἀνεφρόνουν**: force of the impf.? **25. καί**: we should say 'or.' **φαρμακοποσίας**: the men acted as if they had been drugged.

22. 27. εἰς Τραπεζοῦντα: 'into (the territory of) Trapezus, probably about Feb. 8, B. C. 400. See Vocab. and Map. The name Trapezus is thought to have been derived from *τράπεζα*, 'table,' suggested by a high table-shaped rock near the city. **28. ἐν**: i.e. 'on the coast of.'

23. 31. ἐντεῦθεν ὁρμώμενοι: i.e. *ἐκ τῶν κωμῶν ὁρμώμενοι*; cf. N. to p. 53, 6. **32. ἐδέξαντο**: i.e. into the city. The people of Trapezus, connected by ties of kindred with the Milesians (Sinōpe, the mother-city of Trapezus, was a colony of Miletus), would naturally be at

one with the Ten Thousand in their hatred of Persia. Otherwise the army might have met with a far from cordial reception.

Page 186. 1. ξένια: see *ξένιος* in Vocab.

24. 2. συνδιεπράττοντο: 'joined with (the Colchians) in negotiating.' What was the object of the negotiations? **3. τῶν ἐν τῷ πεδίῳ οἰκούντων**: i.e. in the plain along the sea near Trapezus; hence no doubt having treaty relations with the Trapezuntians, and under their protection. **4. ἦλθον**: here used of things, as 'come' often in our language.

25. 5. ηὔξαντο: 'had vowed' at various times on the road. Cf. p. 184, 31. **6. τῷ Διὶ . . . ἡγεμόσυνα**: condensed for *σωτήρια τῷ Διὶ τῷ Σωτῆρι καὶ τῷ Ἡρακλεῖ Ἡγεμόνι ἡγεμόσυνα*. Cf. *Ἡρακλῆς* in Vocab. **8. ἃ**: '(the sacrifices) which.' **ἀγῶνα γυμνικόν**: athletic contests and games were a part of the worship in honor of certain deities, and at the same time were to the Greek the most agreeable form of amusement. **10. ἔφυγεν**: 'had become an exile.' At Athens murderers were put to death, but those who had killed any one unintentionally were banished till they had come to terms with the relatives of the person killed. A similar law seems to have prevailed at Sparta. **ἔτι παῖς ὤν**: see IDIOMS. **11. ξυήλῃ**: cf. N. to p. 180, 15. **δρόμου**: why not acc.? **ἐπιμεληθῆναι**: G. 265; H. 951. **12. προστατῆσαι**: as we say, 'to act as master of ceremonies,' 'to serve as marshal.'

26. 13. τὰ δέρματα: 'the skins' of the victims just sacrificed, offered as prizes in the games. **15. πεποιηκὼς εἴη**: what form in dir. disc.? Cf. N. to p. 91, 15. **18. ἐν σκληρῷ καὶ δασεῖ οὕτως**: 'in a place so rocky and overgrown with brush.' The Greek race-courses were usually covered with sand. **19. Μᾶλλόν τι κ.τ.λ.**: freely, 'so much the worse for the man that tumbles.' "Spoken with Spartan brevity and *sang froid*," Kendrick aptly suggests.

27. 20. Ἠγωνίζοντο στάδιον: see IDIOMS. G 159, and R.; H. 716, a. A course was laid off a stadium in length, down which the boys ran once. The contest was like our "200 yards' dash." **αἰχμαλώτων**: allowed to compete here because there were very few Greek boys in the army. In Greece only free-born Greeks were permitted to enter the lists in most of the games. **21. οἱ πλεῖστοι**: freely, 'mostly.' **δόλι-**

χον: the runners of the 'long race' ran down the course, rounded the goal at the other end, came back, rounded the starting-point, and kept on thus till they had completed the number of runs required, which was usually 12 single runs (= 6 times down and back) or 24 single runs (= 12 runs down and back).

22. **πάλην κ.τ.λ.**: sc. *ἠγωνίζοντο*. In wrestling, the victor must throw his opponent several times. Tricks and feints of all kinds were allowed, but not blows. **πυγμήν**: boxers usually wore heavy *cestus*, corresponding with our boxing-gloves. See Smith's *Dictionary of Greek and Roman Antiquities*. **παγκράτιον**: the most involved and exciting as well as the most beautiful of the athletic contests. See Vocab. and *Dictionary of Greek and Roman Antiquities*, article PANCRATIUM. **23.** **κατέβησαν**: idiomatic, like the Lat. *in arenam descendere;* refers to the contestants stepping 'down' into the place of contest. Trans. 'had entered the lists.'

28. **25.** **ἵπποι**: i. e. with their riders, who are referred to in *αὐτούς*. **κατὰ τοῦ πρανοῦς**: 'down the steep' hillside. The starting-point was the altar on the hill, where the sacrifice had been offered. It had probably been constructed for the occasion. The other goal was at the water's edge, so that the drivers had to turn around in the sea and then lead their horses up the steep.

HELPS TO THE STUDY OF THE ANABASIS.

XENOPHON AND HIS WRITINGS.

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MÜLLER: *History of the Literature of Ancient Greece.* Continued by Donaldson. Vol. II.

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KENDRICK: Books I.–IV. With notes and vocabulary. New York, 1873.

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IDIOMS AND PHRASES.

ἄγε δή, *come, now.*

ἄγειν ἐπὶ γάμῳ, *to have as wife.*

ἀγῶνα τιθέναι, *to propose a contest, to hold a contest.*

ἀγωνίζεσθαι στάδιον, *to contend for a prize in the race-course, to contend for a prize in the race.*

ἀδικεῖν τινα, *to wrong any one, to do any one an injury.*

ἄθυμος εἶναι πρὸς τὴν ἀνάβασιν, *to have no heart for the up-march.*

ἀθυμίαν ἔχειν, *to be despondent.*

ἀθύμως ἔχειν, *to be disheartened.*

ἄκοντος βασιλέως, *against the king's will.*

ἄκοντος Κύρου, *against the will of Cyrus, without Cyrus's consent.*

τῇ ἄλλῃ, *on the following day.*

ἄλλο στράτευμα, *another army.*

τὸ ἄλλο στράτευμα, *the rest of the army.*

ἄλλοι ἄλλοθεν, *one from one part, another from another; from different parts.*

ἄλλοι στρατιῶται, *other soldiers.*

οἱ ἄλλοι στρατιῶται, *the rest of the soldiers.*

ἄλλος ἄλλα λέγει, *one man says one thing, another another; different men say different things.*

ἄλλος ἄλλῃ ἐτράπετο, *one turned one way, another another; they turned in different ways.*

ἄλλος ἄλλως εἴκαζον, *one conjectured one thing, one another; there were different conjectures.*

ἄλλος καὶ ἄλλος, *one and then another, one or two.*

ἄλλος τις, *some one else, any one else, any other.*

ἄλλως ἔχειν, *to be otherwise.*

ἅμα ταῦτ' εἰπὼν ἀνέστη, *as soon as he had said this, he stood up.*

ἅμα τῇ ἡμέρᾳ, *at daybreak.*

ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *at dawn of the following day.*

ἅμα τῷ ἡλίῳ δυομένῳ, *at sunset.*

ἅμ' ἡλίῳ ἀνατέλλοντι, *at sunrise.*

ἅμ' ἡλίῳ ἀνέχοντι, *at sunrise.*

ἅμ' ἡλίῳ δύνοντι, *at sunset, at sundown.*

ἅμ' ὄρθρῳ, *at dawn.*

ἀμφέλεξάν τι, *they disputed about something, they became involved in some dispute.*

ἀμφὶ ἀγορὰν πλήθουσαν, *about full market time, the latter part of the forenoon.*

ἀνὰ κράτος ἐλαύνων, *riding at full speed.*

ἀνὰ κράτος φυγεῖν, *to flee with all one's might, to be in full flight.*

ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day.*

ἀναβαίνειν ἐπὶ τὸν ἵππον, *to mount on horseback.*

ἀνάγκη ἐστίν, *it is necessary.*

ἀνάγκη ἡμῖν ἐστιν, *we must.*

ἄνεμος ἐναντίος ἔπνει αὐτοῖς, *a wind blew in their faces.*

ἀνθ' ὧν εὖ ἔπαθε, *in return for the favors he had received.*

ἀντίοι ἰέναι τοῖς πολεμίοις, *to go against the enemy.*

ἀντιποιεῖν κακῶς, *to do hurt in return, to retaliate.*

ἀντιποιεῖν οὐδέν, *not to retaliate.*

ἀπὸ κοινοῦ, *from the common fund, from the common stock.*

ἀπὸ τοῦ αὐτομάτου, *of their own accord.*

ἀπὸ τούτων τῶν χρημάτων, *with these funds, with this money.*

ἐν ἀριστερᾷ, *on the left.*

ἄσμενος ἑώρακα, *I am glad to have seen, I am glad to see.*

αὐτὸ τοῦτο, *this very thing.*

τὸ αὐτὸ τῷ ἠλιθίῳ, *the same thing as stupidity.*

αὐτοὶ ἐφ' ἑαυτῶν, *by themselves.*

αὐτὸς ὁ ἄνθρωπος, *the man himself.*

ὁ αὐτὸς ἄνθρωπος, *the same man.*

ἄνθρωπός τις, *a certain man.*

τίς ἄνθρωπος, *what man?*

ἀπὸ ποίου τάχους, *with what swiftness.*

αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *as he had just missed being stoned to death.*

αὐτῷ μεταμέλει, *he repents, he is sorry.*

ἀφ' ἵππου, *on horseback.*

οὐκ ἂν ἀχαρίστως μοι ἔχοι, *I should not find it a thankless task.*

βαρέως ἀκούειν, *to hear with disgust.*

βαρέως φέρειν, *to take to heart, to be annoyed.*

βασίλεια Κύρῳ ἦν, *Cyrus had a palace.*

βοιωτιάζειν τῇ φωνῇ, *to have a Boeotian accent.*

δεξιὰν διδόναι, *to give one's right hand as a pledge, to give a pledge.*

δεξιὰν λαμβάνειν, *to accept one's hand-grasp as a pledge, to receive a pledge.*

τὰ δεξιὰ τοῦ κέρατος, *the right wing.*

τὸ δεξιὸν κέρας, τὸ δεξιόν, *the right wing.*

δῆλός ἐστιν ἀνιώμενος, *he is evidently troubled.*

δῆλος ἦν σπεύδων, *he was clearly hastening, it was clear that he was hastening.*

διὰ μέσου τοῦ παραδείσου, *through the middle of the park.*

διὰ μέσου τούτων, *between these.*

διὰ παντὸς πολέμου αὐτοῖς ἰέναι, *to be on terms of uncompromising hostility with them.*

διὰ πολλά, *for many reasons.*

διὰ ταχέων, *rapidly, quickly.*

διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *on account of his army having been scattered.*

αὐτοῖς διὰ φιλίας ἰέναι, *to come to friendly terms with them.*

διδόναι δίκην, *to suffer punishment, to make amends, to pay the penalty.*

δίκην ἐπιτιθέναι, *to inflict punishment.*

τῆς δίκης τυχεῖν, *to receive one's deserts.*

δόγμα ποιεῖσθαι, *to pass a resolution*

δοκεῖ μοι βουλεύεσθαι, *it seems to me best to take counsel, I think we should take counsel.*

τὰ δόξαντα τῇ στρατιᾷ, *what the army had resolved upon.*

δρόμος ἐγένετο τοῖς στρατιώταις, *the soldiers broke into a run.*

ᾗ δυνατὸν μάλιστα, *as much as possible, so far as possible.*

ἔδοξεν αὐτοῖς, *they thought best, they resolved.*

ἔδοξε ταῦτα, *this was voted, this was resolved upon.*

εἴ τι ἦν, *whatever there was.*

εἴ τι ἄλλο χρήσιμον ἦν, *whatever else there was of use.*

εἴ τις καὶ ἄλλος, *if any one else, if any one does.*

εἶναι πρός τινος τρόπον, *to be consistent with one's character.*

εἰρήνην ἄγειν, *to keep the peace, to be at peace.*

εἰρήνην ἔχειν, *to enjoy peace.*

εἰς δικαιοσύνην, *in regard to justice, as far as justice is concerned.*

εἰς ἐπήκοον, *within hearing distance.*

εἰς ἑσπέραν, *towards evening, as evening came on.*

εἰς καλὸν ἥκειν, *to come at an opportune time.*

εἰς λόγους ἐλθεῖν, *to come to a conference.*

εἰς τὰ ὅπλα, *to arms.*

εἰς πεντήκοντα, *to the number of fifty, fifty in number.*

εἰς πλάγιον, *sidewise.*

εἰς τἀναντία, *in the opposite direction, about.*

εἰς τὴν ἐπιοῦσαν ἕω, *on the following morning.*

εἰς τὴν ὑστεραίαν, *on the following day.*

εἰς τὸ δέον καθίστασθαι, *to come out all right.*

εἰς τὸ ἴδιον, *for private use, for one's own advantage.*

εἰς τὸ ἴσον καταβαίνειν, *to march down into the plain.*

εἰς τὸ μέσον ἀμφοτέρων, *into the space between the two.*

εἰς τὸ πρανές, *downward, head foremost.*

εἰς τὸ πρόσθεν, *forward, to the front.*

εἰς τοὔμπαλιν, *back, toward the rear.*

οἱ εἰς τριάκοντα ἔτη, *those under thirty years of age.*

εἰς χεῖρας ἐλθεῖν, *to come to blows, to be engaged in hostilities.*

εἰς χεῖρας τινὶ ἐλθεῖν, *to come into the power of any one.*

εἰς χιλίους, *a thousand in number, to the number of a thousand.*

ἐκ παντὸς τρόπου, *in every way.*

ἐκ τοῦ ἀδίκου, *unjustly.*

ἐκ τοῦ ἀντίου, *from the opposite side.*

ἐκ τοῦ δικαίου, *in a fair way, justly.*

ἐκ τοῦ ἐναντίου, *over against, opposite.*

ἐκ τούτου, *thereupon, accordingly, in consequence of this.*

ἐκποδὼν ποιεῖσθαι, *to put out of the way.*

ἐκφέρειν πόλεμον, *to begin war.*

ἐλθόντας αἰτεῖν, *to go and ask.*

ἐμβαίνειν εἰς πλοῖον, *to go on board a transport, to embark on a transport.*

ἐμοὶ τοῦτο ποιητέον ἐστίν, *I must do this, I ought to do this.*

οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him.*

ἐν δεξιᾷ, *on the right.*

ἐν ἑαυτῷ ἐγένετο, *he came to himself.*

ἐν ἴσῳ προσιέναι, *to advance with even step.*

ἐν ὁρμῇ εἶναι, *to be on the point of starting.*

ἐν νῷ ἔχειν, *to have in mind, to intend.*

ἐν τούτῳ, *in the meantime, meanwhile.*

ἐντίμως ἔχειν, *to be in honor.*

ἐπ' ὀλίγων, *few deep.*

ἐπεὶ τῇ ἡλικίᾳ ἔπρεπε, *when he became of age.*
ἐπειδὰν τάχιστα, *as soon as.*
ἐπὶ γῆς βεβηκότες, *standing firmly on the ground.*
ἐπὶ δόρυ, *to the right.*
ἐπὶ πᾶν ἐλθεῖν, *to have recourse to every expedient.*
ἐπὶ πολλῶν, *many deep.*
ἐπὶ πολύ, *over a wide space, far.*
ἐπὶ τὸ πολύ, *for the most part.*
ὡς ἐπὶ τὸ πολύ, *for the most part, very generally.*
ἐπὶ τεττάρων, *four deep.*
ἐπὶ τῷ βασιλεῖ εἶναι, *to be in the power of the king.*
ἔσχατα παθεῖν, *to experience most intense sufferings.*
ἔτι παῖς ὤν, *while yet a boy.*
εὖ ἀκούειν, *to be spoken well of.*
εὖ γενέσθαι, *to turn out well.*
εὖ πάσχειν, *to be well off, to be well treated.*
εὖ ποιεῖν, *to treat well.*
εὐθὺς ἐκ παίδων, *even from childhood, from childhood up.*
εὐθὺς παῖδες, *while yet children.*
εὐθὺς παῖδες ὄντες, *even while children, from childhood up.*
εὐθὺς μειράκιον ὤν, *even when a boy.*
εὐνοϊκῶς ἔχειν, *to be kindly disposed.*
εὔχομαι αὐτὸν εὐτυχῆσαι, *I wish him success.*
τὸ εὐώνυμον κέρας, τὸ εὐώνυμον, *the left wing.*
ἐφ' ἵππου, *on horseback.*
ἔχειν τὴν δίκην, *to have one's deserts, to pay the penalty.*
ἔχετε τὴν γνώμην, *make up your minds.*

ᾗ ἐδύνατο μάλιστα, *as much as possible, as much as he could.*
ᾗ ἐδύνατο τάχιστα, *as quickly as possible, as quickly as he could.*
ἥδιστ' ἂν ἀκούσαιμι, *I should be exceedingly pleased to hear.*
ἥδομαι ἀκούων, *I am glad to hear.*
τῇ πρόσθεν ἡμέρᾳ, *on the previous day, on the day before.*
τὴν ἡμέραν, *during the day.*
ἡμέρας καὶ νυκτός, *by day and by night.*
τῆς ἡμέρας, *in the course of the day.*
τῆς ἡμέρας ὅλης, *in the course of the entire day.*
πρὸς ἡμέρᾳ ἦν, *it was about daybreak.*
δέκα ἡμερῶν, *within ten days.*
ἡμῖν ἐστιν, *we have.*
ἡμῖν ταῦτα δοκεῖ ἅπερ, *we hold just the same view as.*
ἦν τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, *some of the marches which he made were very long.*
ἦν ἐμοὶ πόλεμος πρὸς Μυσούς, *I was engaged in war with the Mysians.*
ἦσαν Παρυσάτιδος, *were the property of Parysatis, belonged to Parysatis.*

ἰέναι τοῦ πρόσω, *to go forward.*
ἴσθι ἀνόητος ὤν, *know that you are a fool.*
ἐξ ἴσου εἶναι, *to be on an equality, to be on an equal footing.*

καθ' ἁρπαγήν, *for pillage.*
καθ' ἡσυχίαν, *at one's leisure, quietly, peaceably.*
καθήκει μοι, *it is my duty.*
καὶ γάρ, *and with good reason, for; for.*
καὶ μήν, *and moreover, and yet.*
κακὰ ποιεῖν τινα, *to do harm to any one, inflict evils upon any one.*
κάκιον πράττειν, *to fare worse, be less fortunate.*

κακῶς ἔχειν, *to be in bad condition, to be badly off.*
κακῶς πάσχειν, *to suffer hurt.*
κακῶς ποιεῖν, *to do hurt to, to inflict damage upon.*
κακῶς πράττειν, *to fare badly.*
κακῶς τῶν ἡμετέρων ἐχόντων, *since our affairs are in a bad condition.*
καλῶς ἔχειν, *to be in good condition, to present a fine appearance.*
καλῶς ποιεῖν, *to treat well, to do good to.*
καλῶς πράττειν, *to fare well, have good success.*
κατ' ἐνιαυτόν, *each year, yearly.*
κατὰ γῆν, *by land.*
κατὰ δύναμιν or **εἰς δύναμιν**, *according to one's ability, as well as one can.*
κατὰ θάλατταν, *by sea.*
κατὰ τὸ μέσον, *at the middle.*
κατὰ τὸ μέσον τῶν πολεμίων, *against the middle of the enemy, against the enemy's centre.*
καταβαίνειν εἰς ἀγῶνα, *to enter the lists.*
κατ' ἔθνη, *by nations, nation by nation.*
τὰς κεφαλὰς ἀποτμηθέντες ἐτελεύτησαν, *they suffered death by being beheaded.*
κελεύοντος Κύρου, *at the bidding of Cyrus.*
κραυγῆς γενομένης, *when a shout went up.*
κρέα ἐσθίοντες διαγιγνόμεθα, *we continue to subsist on meat, we live on meat.*
τὸ Κύρειον στρατόπεδον, *the camp of Cyrus, Cyrus's camp.*
Κύρου ἐν πείρᾳ ἐγενόμην, *I was personally acquainted with Cyrus.*

λαθεῖν αὐτὸν ἀπελθών, *to get away without his knowing it, to get off without his knowledge.*
λάθρᾳ τῶν στρατιωτῶν, *without the knowledge of the soldiers, unbeknown to the soldiers.*
τὸ λοιπόν, *thenceforth.*
ἕξ λόχοι ἀνὰ ἑκατὸν ἄνδρας, *six companies with a hundred men each.*
τὰ Λύκαια θύειν, *to offer the Lycaean sacrifices, to celebrate the Lycaean festival.*

μεῖον ἔχειν, *to be worse off, to be at a disadvantage.*
μελανία τις, *a kind of black cloud.*
μελήσει μοι, *I will take care, I will see to it.*
μέρος τι ἦν θεάσασθαι, *it was possible to see something.*
μέσας νύκτας, *midnight.*
μέση ἡ φάλαγξ, *the middle of the line.*
μέσον ἡμέρας, *mid-day.*
τὸ μέσον τῶν κεράτων, *the space between the flanks, the distance between the wings.*
μέσον τὸν σταθμόν, *the middle of the stage, the middle of the day's march.*
τὸ μέσον τῶν τειχῶν, *the distance between the walls.*
ἐν μέσῳ ἡμῶν καὶ βασιλέως, *between the king and us.*
ἐν μέσῳ τοῦ ποταμοῦ καὶ τῆς διώρυχος, *between the river and the canal.*
ἐν μέσῳ τούτων, *between these.*
μετὰ ταῦτα, *after this.*
μεταμέλει μοι, *I repent, I am sorry.*
μεταμέλειν μοι ἔφην, *I said that I had repented, that I was sorry.*
τὸ μεταξὺ τῶν στρατευμάτων, *the distance between the armies.*
μετεπέμψατο Κῦρον πρὸς ἑαυτόν, *he sent for Cyrus to come to himself.*
μέχρι οὗ, *to the place where, to where.*

οἱ ἀμφὶ βασιλέα, *the king and his men, the king's men.*
οἱ ἀμφὶ Τισσαφέρνην, *Tissaphernes and his men.*
οἱ αὑτοῦ, *his own men.*
οἱ μέν, οἱ δέ, *some, others.*
οἱ παρὰ βασιλεῖ ὄντες, *those in the service of the king.*
οἷς καθήκει ἀθροίζεσθαι, *whose duty it is to assemble, who are to assemble.*
οἷόν τέ ἐστιν, οἷόν τε, *it is possible.*
ὀλίγου δεῖ, *it lacks little, all but.*
ὁμόσε θεῖν, *to rush to the attack, to rush to attack.*
ὄνομα αὐτῇ Κορσωτή, *its name is Corsōte, it bears the name Corsōte.*
ὅπλα προβαλέσθαι, *to present arms.*
ὅπλα τιθέναι, *to stack arms; to bring arms to rest.*
ὅσῳ θᾶττον τοσούτῳ ἀπαρασκευότατον, *the more quickly the more unprepared.*
ὅ,τι ἂν δέῃ, *whatever may be needful.*
ὅτι ἀπαρασκευότατος, *as unprepared as possible.*
ὅτι βέλτιστος, *the best possible, as good as possible.*
ὅτι πλεῖστοι, *as many as possible.*
οὐ τῶν νικώντων τὰ ὅπλα παραδιδόναι, *it is not the place of victors to give up their arms.*
οὐ πολὺ ἐμοῦ ὕστερον, *not long after me.*
οὐδ' ὣς ἡμῖν ἀθυμητέον, *not even under these conditions should we despair.*
οὐδενὸς ἡμῖν μέτεστι τούτων, *we share in none of these things, we have no share in these things.*
οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται, *it is not possible that he will not make an attack upon (us), he will inevitably attack.*
οὐκ ἦν αὐτοὺς λαβεῖν, *it was not possible to take them.*
οὔπω πολλαὶ ἡμέραι ἀφ' οὗ, *it is not many days since, not many days ago.*
οὔτε στρατηγοῦ οὔτ' ἰδιώτου ὄφελος οὐδέν ἐστιν, *neither general nor private is of any use.*
τοῖς ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, *a protection for the eyes against the snow.*
οὕτως ἔχει, *it is so, this is the case.*
ὄχλον παρέχουσιν ἄγειν, *they are troublesome to carry, they are hard to take along.*

πάντων πάντα κράτιστος, *best of all in everything.*
παρ' ἀσπίδα, *to the left.*
παρέχειν ὑποψίαν, *to cause suspicion.*
πᾶσα ὁδός, *every road.*
πᾶσα ἡ ὁδός, *the entire road, the whole way.*
πεῖραν ἔχειν αὐτῶν, *to try them, to be acquainted with them.*
πειστέον ἐστὶ Κλεάρχῳ, *Clearchus must be obeyed, obedience must be rendered to Clearchus.*
περὶ μέσας νύκτας, *about midnight.*
περὶ παντὸς ποιεῖσθαι, *to consider all-important.*
περὶ πλείστου ποιεῖσθαι, *to consider of the highest importance.*
πλεῖστοι, *very many, most.*
οἱ πλεῖστοι, *the most, the majority.*
αἱ πλησίον κῶμαι, *the neighboring villages.*
ποιεῖν ἐκκλησίαν, *to call an assembly.*
ποιεῖν λόχους ὀρθίους, *to form company columns.*
ποιεῖσθαι πόλεμον, *to make war.*
ποιεῖν στόλον, *to make a journey, to make an expedition.*
ποιεῖσθαι στόλον πάλιν, *to march back again.*

πολλὴν ἀθυμίαν ἔχειν, *to be very despondent.*

πολλοῦ χρόνου, *for a long time.*

τὸ πολὺ στράτευμα, *the greater part of the army, the bulk of the army.*

πολὺ τοῦ στρατεύματος, *a large part of the army.*

τὸ πολὺ τῶν πολεμίων, *the greater portion of the enemy.*

πορείαν ποιεῖν, *to make a journey, to march.*

πράγματα παρέχειν, *to make trouble, to trouble, to disturb.*

πρὶν δῆλον εἶναι, *before it is evident.*

πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the sight of gods and men.*

πρὸς φιλίαν, *on friendly terms, in a friendly manner.*

πρόφασις τοῦ ἀθροίζειν στράτευμα, *a pretext for collecting an army.*

πρῶτον ἔλεξε, *first he said.*

πρῶτος ἔλεξε, *he was the first to say.*

σημῆναι τὸ πολεμικόν, *to sound the signal for battle.*

σιγῇ ὡς δυνατόν, *as silently as possible.*

σκεπτέον μοι δοκεῖ εἶναι, *I think it ought to be considered.*

σπεισαμένου Κύρου, *when Cyrus had made a treaty.*

σπονδὰς ποιεῖσθαι, *to make a truce.*

σὺν ἡμῖν, *together with us, with our help, on our side.*

σὺν τοῖς θεοῖς, *with the help of the gods, thanks be to the gods.*

συντεταγμένῳ τῷ στρατεύματι παντί, *with the (his) army all drawn up.*

σχεδὸν μέσαι νύκτες ἦσαν, *it was almost midnight.*

τὰ τῶν θεῶν καλῶς εἶχεν, *what was due to the gods was properly performed.*

τὰ παρ' ἐμοί, *the conditions of life with me, a life with me, service under me.*

τὰ παρόντα πράγματα, τὰ παρόντα, *the present circumstances, the present state of affairs.*

τὰ περὶ Προξένου, *the fate of Proxenus.*

τὰ οἴκοι, *the condition of affairs at home, a life at home.*

ταύτην τὴν γνώμην ἔχω, *this is my opinion.*

ταύτην τὴν γνώμην ἔχω ἐγώ, *this is* MY *opinion.*

ταύτην τὴν γνώμην ἔχω ἔγωγε, *this is at least* MY *opinion.*

ταύτης τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο, *thus that day ended.*

τῇ αὐτῇ ἡμέρᾳ, *on the same day.*

τῇ ἐνδεκάτῃ ἡμέρᾳ ἀπ' ἐκείνης τῆς ἡμέρας, *ten days previously.*

τί ἔσται τοῖς στρατιώταις, *what will the soldiers have?*

φάλαγγός τι, *a part of the battle-line.*

τίνα γνώμην ἔχεις, *what is your opinion?*

τοιούτων ἐστὲ προγόνων, *such are your ancestors.*

τὸ καθ' αὑτούς, *the part opposite themselves.*

τὸ κατὰ τοῦτον εἶναι, *so far as this man is concerned.*

τὸ νῦν εἶναι, *for the present.*

τοῖς στρατηγοῖς ὑποψία ἦν, *the generals had a suspicion, the generals were suspicious.*

τοῖς ὑποψία ἦν, *some had a suspicion, some were suspicious.*

τόνδε τὸν τρόπον, *in the following manner.*

ἐμοὶ τοῦτ' οὐ ποιητέον, *I ought not to do this.*

τούτων τοιούτων ὄντων, *since these things are so, since the case stands thus.*

τρεφόμενον τοῦτο ἐλάνθανεν, *this was secretly maintained.*

παρὼν τυγχάνει, *he happens to be present.*
ἔτυχεν ἑστηκώς, *he happened to be standing.*
τυγχάνει βουλόμενος, *he happens to be wishing.*
τυγχάνει ἔχων, *he happens to have.*
ἐτύγχανεν τεταγμένος, *he chanced to be stationed, he as it happened had been stationed.*
τῷ ὄντι, *in fact, in reality.*

ὑμᾶς προσήκει ἀμείνονας εἶναι, *you ought to be better men, you ought to be braver.*
ὑπηρέται Κύρῳ ἐλέχθησαν γενέσθαι, *it was said that Cyrus had helpers.*
ὕπνου λαχεῖν, *to fall asleep.*
τῇ ὑστεραίᾳ, *on the following day.*

φανερὸς ἐγένετο ἐπιδείκνυσθαι βουλόμενος, *he appeared desirous of exhibiting.*
φανερὸς ἦν πειρώμενος, *he was evidently striving.*
φανερὸς ἦν φοβούμενος, *he was evidently fearing, it was clear that he dreaded.*
φέρειν καὶ ἄγειν, *to plunder and devastate.*
χαλεπῶς φέρειν, *to take to heart, to be irritated, to be vexed.*
φόβον ποιεῖν, *to inspire fear.*
φυλαττόμενος ὡς ἐδύνατο, *in as guarded a manner as possible.*

χαλεπῶς ἔχειν, *to feel angry.*
χάριν ἀποδιδόναι, *to return a favor.*
χάριν εἰδέναι, *to feel grateful.*
χρὴ ἡμᾶς διαβῆναι, *we ought to cross over.*
ὥρα βουλεύεσθαι, *it is time to take counsel.*
ὡς ἂν δύναται πλείστους, *as many as possible, as many as he can.*
ὡς ἀσφαλέστατα, *as safely as possible.*
ὡς ἐδύνατο κάλλιστα, *as nobly as possible, as fine as possible.*
ὡς εἴκοσι ποδῶν τὸ εὖρος, *about twenty feet in width.*
ὡς εἰς μάχην, *apparently for battle, as if for battle.*
ὡς ἐπὶ τούτους, *apparently against these.*
ὡς ἐπὶ τὸ πολύ, *for the most part.*
ὡς ἐπιθησόμενος, *apparently in order to attack; with the purpose, it seemed, of attacking.*
ὡς κράτιστα, *as well as possible, as bravely as possible.*
ὡς οἷόν τε μάλιστα πεφυλαγμένως, *in as guarded a manner as possible.*
ὡς πλεῖστον, *as much as possible.*
ὡς πολεμίαν οὖσαν, *on the ground that it (the country) was hostile, with the pretext that it was hostile.*
ὡς συνελόντι εἰπεῖν, *to speak concisely; in a word; briefly.*
ὡς τάχιστα, *as quickly as possible.*
ὥς τις καὶ ἄλλος, *as well as any one else, as well as any one.*
ὤφελε Κῦρος ζῆν, *would that Cyrus were living! oh that Cyrus were alive!*

VOCABULARY.

ABBREVIATIONS.

a.	= *active (voice).*
abs.	= *absolute.*
acc.	= *accusative.*
adj.	= *adjective.*
adv.	= *adverb, adverbial.*
aor.	= *aorist.*
c.	= *common (gender).*
causat.	= *causative.*
cf.	= *confer* = *compare.*
chap.	= *chapter.*
comp.	= *comparative (degree).*
conj.	= *conjunction.*
dat.	= *dative.*
decl.	= *declension.*
def.	= *defective.*
dem.	= *demonstrative.*
dep.	(with parts of verbs) = *deponent.*
dim.	= *diminutive.*
dir.	= *direct.*
e. g.	= *exempli gratia* = *for example.*
et al.	= *et alibi* = *and elsewhere.*
etc.	= *et cetera* = *and so forth.*
et seq.	= *et sequentia* = *and what follows.*
excl.	= *exclamation.*
f.	= *feminine.*
freq.	= *frequentative.*
fut.	= *future.*
fut. pf.	= *future perfect.*
gen.	= *genitive.*
ibid.	= *ibidem* = *in the same place.*
id.	= *idem* = *the same.*
i. e.	= *id est* = *that is.*
imp.	= *imperative.*
impers.	= *impersonal.*
impf.	= *imperfect.*
indecl.	= *indeclinable.*
indef.	= *indefinite.*
indic.	= *indicative.*
infin.	= *infinitive.*
intens.	= *intensive.*
interj.	= *interjection.*
intr.	= *intransitive.*
irr.	= *irregular.*
Lat.	= *Latin.*
l., ll.	= *line, lines.*
lit.	= *literally.*
loc.	= *locative (case).*
m.	= *masculine.*
mid.	= *middle (voice).*
MSS.	= *manuscripts.*
n.	= *neuter.*
N., NN.	= *note, notes.*
nom.	= *nominative.*
num.	= *numeral.*
opt.	= *optative.*
p., pp.	= *page, pages.*
part.	= *participle.*
p., pass.	= *passive.*
pers.	= *person.*
pf.	= *perfect.*
pl.	= *plural.*
plupf.	= *pluperfect.*
pred.	= *predicate.*
prep.	= *preposition.*
pres.	= *present.*
pron.	= *pronoun.*
reflex.	= *reflexive.*
rel.	= *relative.*
sing.	= *singular.*
subj.	= *subjunctive.*
subst.	= *substantive.*
sup.	= *superlative.*
tr.	= *transitive.*
v.	= *verb.*
voc.	= *vocative.*

References such as I. v. 10 (Book I., chap. v., section 10) are to the books of the Anabasis.

VOCABULARY.

ἀ-, inseparable prefix, with two meanings (in the Anabasis), viz.: 1 Negative or Privative (ἀν before vowels), = *un-*, *in-*; as, *βατός*, *fordable*, *passable*; *ἄ-βατος*, *not fordable*, *impassable*: *ἄξιος*, *worthy*; *ἀν-άξιος*, *unworthy*. 2. Collective, from ἁ of ἅμα; as, ἀθρόος = ἀ + θρόος, *collected*, *compact*.

ἅ, ἅπερ, see ὅς, ὅσπερ.

ἄβατος, -ον, adj., [ἀ priv. + βατός, from βαίνω], *not trodden*, *impassable*, *unfordable*. III. iv. 49; V. vi. 9.

Ἀβροζέλμης, -ου, ὁ, *Abrozelmes*, a Thracian interpreter, belonging to the suite of Seuthes. VII. vi. 43.

Ἀβροκόμας, -α, ὁ, *Abrocŏmas*. See N. to p. 63, 24. I. iii. 20; I. iv. 3, 5; I. vii. 12.

Ἄβῡδος, -ου, ἡ, *Abȳdos*, a city in the Troad, situated at the narrowest part of the Hellespont, where Xerxes built his celebrated bridge across the strait; modern *Aïdos* or *Avido*. I. i. 9.

ἀγαθός, -ή, -όν, adj., (comp. ἀμείνων, βελτίων, κρείττων, λῴων; sup. ἄριστος, βέλτιστος, κράτιστος, λῷστος), *good*, *noble*, *brave*; *propitious*; *useful*; *fertile*, II. ii. 22. [τὸ] ἀγαθόν, *favor*, II. iii. 20. [τὰ] ἀγαθά, *good things*, *goods*, *treasure*; *property*, = *provisions*, III. v. 1; IV. iv. 9; IV. vi. 27.

ἀγάλλω, ἀγαλῶ, def., *adorn*, *decorate*, *make glorious*, *exalt*; pass., ἀγάλλομαι, *take pride in*, *glory in*, *rejoice*; followed by dat., or ἐπί with dat. II. vi. 26.

ἄγαμαι, no fut. in Attic, ἠγασάμην (rare), ἠγάσθην (aor. p. used as mid.), dep. and def., *wonder*; *admire*, *esteem*. I. i. 9.

ἄγαν, adv., *very*, *very much*, *too much*, *exceedingly*. VII. vi. 39.

ἀγαπάω, -ήσω, ἠγάπησα, ἠγάπηκα, *love*, *esteem*, implying affection, while φιλέω implies rather passion; of things or circumstances, *be well satisfied*, *content*, *well pleased*, as I. ix. 29.

Ἀγασίας, -ου, ὁ, *Agasias*, a captain (λοχαγός) of great courage, and friend of Xenophon's, from Stymphālus in Arcadia. III. i. 31, *et al.*

ἀγαστός, -ή, -όν, adj., [ἄγαμαι], *worthy of admiration*, *admirable*, *praiseworthy*. I. ix. 24.

ἀγγεῖον, -ου, τό, [ἄγγος, *vessel*], *vessel*, *receptacle*, *reservoir*. VI. iv. 23.

ἀγγελία, -ας, ἡ, [ἄγγελος], *message*, *announcement*, *news*, *report*. II. iii. 19.

ἀγγέλλω, ἀγγελῶ, ἤγγελκα, ἤγγειλα, *announce*, *report*, *bring message*, *carry news*. I. vii. 13; II. iii. 19.

ἄγγελος, *-ου*, *ὁ*, *messenger*, *envoy*, *herald*. Cf. ANGEL.

ἀγείρω, *ἀγεροῦμαι*, *ἀγήγερμαι*, *ἤγειρα*, *gather*, *bring together*, *assemble*. III. ii. 13.

ἀγένειος, *-ον*, adj., [ἀ priv., *γένειον*, *chin*, *beard*], *beardless*. II. vi. 28.

Ἀγησίλᾱος, *-ου*, *ὁ*, *Agesilāus*, a famous king of Sparta. His best known exploits are an expedition against Artaxerxes (396–395 B.C.), and a war with the allied forces of Athens and Thebes, culminating in the battle of Coronēa (394 B.C.). V. iii. 6.

Ἀγίας, *-ου*, *ὁ*, *Agias*, one of the Greek generals of Cyrus. See N. to p. 50, 1. II. v. 31, vi. 30.

ἄγκος, *-εος* or *-ους*, *τό*, *valley*, *glen*, *defile*. IV. i. 7.

ἄγκῡρα, *-ας*, *ἡ*, *anchor*. III v. 10.

ἀγνοέω, *-ήσω*, *ἠγνόηκα*, *ἠγνόησα*, [ἀ priv., *γνο* = *νο* in *νοέω*], *be ignorant of*, *not know*, *be in doubt*.

ἀγνωμοσύνη, *-ης*, *ἡ*, [*ἀγνώμων*], *thoughtlessness*; *misunderstanding*, II. v. 6.

ἀγνώμων, *-ον*, adj., [ἀ priv., *γνώμη*], *thoughtless*, *ungrateful*, *inconsiderate*. VII. vi. 23, 38.

ἀγορά, *-ᾶς*, *ἡ*, [*ἀγείρω*], *assembly*; by synecdoche, *place of assembling*, *market-place*, = Latin *forum*; also, whatever is offered for sale in the market, *provisions*, *supplies*.

ἀγοράζω, *-άσω*, *ἠγόρακα*, *ἠγόρασα*, perf. p. *ἠγόρασμαι*, aor. p. *ἠγοράσθην*, [*ἀγορά*], *frequent the market-place*; *buy in the market*, *purchase*.

ἀγορανόμος, *-ου*, *ὁ*, [*ἀγορά* + *νόμος*, from *νέμω*], *market-clerk*, *superintendent of the market*; an officer (there were ten or twelve in Athens) appointed to see that there was fair play in open commercial dealings.

ἀγορεύω, *-εύσω*, *ἠγόρευκα*, *ἠγόρευσα*, [*ἀγορά*], *speak in the assembly*; *speak in public*, *harangue*, *address*. V. vi. 27.

ἀγρεύω, *-εύσω*, perf. wanting, *ἤγρευσα*, [*ἄγρα*, *chase*], *hunt*, *chase*. *ἀγρευόμενα θηρία*, *game*. V. iii. 8.

ἄγριος, *-ία*, *-ιον*, adj., [*ἀγρός*], *living in* or *belonging to the fields*; *wild*, *savage*.

ἀγρός, *-οῦ*, *ὁ*, [cf. Lat. *ager*, Eng. *acre*, Germ. *acker*], *field*, *land*.

ἀγρυπνέω, *-ήσω*, *ἠγρύπνηκα*, *ἠγρύπνησα*, [*ἄγρυπνος*, *wakeful*, from *ἀγρέω*, *seek*, + *ὕπνος*, *sleep*], *be wakeful*, *lose sleep*. VII. vi. 36.

ἄγω, *ἄξω*, *ἦχα*, *ἦξα*, 2 aor. act. *ἤγαγον*, perf. p. *ἦγμαι*, aor. p. *ἤχθην*, [cf. Lat. *ago*], *lead*, *bring*: — of things with life, *lead*, *conduct*, *drive*; of things without life, *bring*, *carry*, *convey*; — figuratively, *live through*, *lead a life of*, *pass*, as *εἰρήνην ἄγειν*, *keep the peace*; *ἡσυχίαν ἄγειν*, *remain quiet*; — idiomatically, **ἄγε**, *come!* **ἄγειν καὶ φέρειν** (= *ferre et agere*), *have complete control of*; *plunder and devastate* (*φέρειν* having reference to things, **ἄγειν** to men and animals).

ἀγώγιμος, *-ον*, adj., [*ἀγωγή*, *conveying*], *portable*, *easily conveyed*, *manageable*. **τὰ ἀγώγιμα**, *cargo of a ship*, *freight*. V. i. 16.

ἀγών, *-ῶνος*, *ὁ*, [*ἄγω*], *place of gathering*; by synecdoche, that which takes place at the **ἀγών**, *contest*, *game*; *strife*, *rivalry*, *competition*.

ἀγωνίζομαι, *-ίσομαι* or *-ιοῦμαι*, *ἠγώνισμαι*, *ἠγωνισάμην*, [**ἀγών**], *compete*, *struggle*, *contest*, *fight*.

ἀγωνοθέτης, *-ου*, *ὁ*, [*ἀγών*, *τίθημι*], one who institutes the contest or offers the prize, *director of the contest*; *arbiter*, *umpire*, *judge*. III. i. 21.

ἄδειπνος, *-ον*, adj., [ἀ priv., **δεῖπνον**],

dinnerless, *supperless*. See under δεῖπνον.

ἀδελφός, -οῦ, (voc. ἄδελφε), ὁ, *brother; intimate friend.*

ἀδεῶς, adv., [ἀδεής, *fearless*], *fearlessly*, *without fear*.

ἄδηλος, -ον, adj., [ἀ priv. + δῆλος], *not clear*, *not plain*, *obscure*, *uncertain*; followed by a clause with ὅτι, or by indir. question.

ἀδιάβατος, -όν, adj., [ἀ priv., διά, root βα of βαίνω], *not to be gone through*, *unfordable*, *impassable*.

ἀδικέω, -ήσω, ἠδίκηκα, ἠδίκησα, [ἄδικος], *do injustice*, *do wrong*, *wrong*, *treat unfairly*. μηδὲν ἀδικεῖν, *do no wrong*, *do nothing out of the way*. I. ix. 13.

ἀδικία, -ας, ἡ, [ἄδικος], *injustice*, *unrighteousness*, *wrong*. II. vi. 18.

ἄδικος, -ον, adj., [ἀ priv., δίκη], *unjust*, *unfair*, *wrong*, *wicked*. ἐκ τοῦ ἀδίκου (from τὸ ἄδικον), *unjustly*, *by unfair means*.

ἀδίκως, adv., [ἄδικος], *unjustly*, *unrighteously*, *wrongfully*.

ἀδόλως, adv., [ἄδολος, -ον, *guileless*], *guilelessly*, *without deceit*, *without treachery*.

ἀδύνατος, -ον, adj., [ἀ priv., δυνατός], *powerless*, *weak*, *feeble*; *impossible*, *impracticable*.

ᾄδω or **ἀείδω**, ᾄσομαι, aor. ᾖσα, *sing*.

ἀεί or **αἰεί**, adv., *always*, *forever*; *constantly*.

ἀετός, -οῦ, ὁ, [ἀϜετός, *avis*], *eagle*; ἀετὸς χρυσοῦς, *golden eagle*, borne by a standard-bearer or attached to a chariot as the special ensign of the Persian king. I. x. 12.

ἄθεος, -ον, adj., [ἀ priv. + θεός], *godless*, *wicked*. II. v. 39.

Ἀθῆναι, -ῶν, αἱ, *Athens*, chief city of Attica. Ἀθήνησι, loc., *at Athens*. IV. viii. 4.

Ἀθηναία, -ας (also Ἀθηνᾶ, -ᾶς), ἡ, *Athēne*, the goddess *Pallas Athene*, identified with Minerva of the Roman mythology; daughter of Zeus, and patroness of wisdom, especially of wisdom combined with courage; hence also patroness of war systematically carried on; tutelary deity of Athens. See *Dict. of Biography and Mythology*, or Murray's *Manual of Mythology*.

Ἀθηναῖος, -α, -ον, adj., [Ἀθῆναι], *Athenian*; as subst., *an Athenian*.

ἆθλον, -ου, τό, [ἆθλος, *contest*], *prize*, *reward*. I. ii. 10.

ἀθροίζω, -οίσω, ἤθροικα, ἤθροισα, [ἀθρόος], *assemble*, *collect*, *muster*; mid. and pl, *gather themselves together*, *be mustered*, *collected together*.

ἀθρόος, -α, -ον, adj., [ἀ coll. + θρόος, *noise*], *in a mass*, *compact*, *serried*, *collected*, *thick*.

ἀθυμέω, -ήσω, ἠθύμηκα, ἠθύμησα, [ἄθυμος], *be discouraged*, *disheartened*; *despond*, *lose heart*. Hence ἀθυμητέος, -ον, III. ii. 23.

ἀθυμία, -ας, ἡ, [ἄθυμος], *despondency*, *dejection*, *gloom*. ἀθυμίαν ἔχειν = ἀθυμεῖν, *be despondent*, *lose heart*.

ἄθυμος, -ον, [ἀ priv. + θυμός, *soul*], *spiritless*, *despondent*, *down-hearted*, *dejected*, *gloomy*.

ἀθύμως, adv, *gloomily*, *despondently*, *without heart*, *without spirit*.

αἰγιαλός, -οῦ, ὁ, *shore*, *strand*, *beach*, *coast*; also, later, *the sea*.

Αἰγύπτιος, -α, -ον, adj., *Egyptian*; as subst., *an Egyptian*. See N. to p 79, 10.

Αἴγυπτος, -ου, ἡ, *Egypt*; in ancient times often called the "Nile country," because in breadth it extends only a few miles on each side of the Nile. See Smith's *Dict. of Greek and Roman Geography*.

αἰδέομαι, -έσομαι, ᾔδεσμαι, ᾐδεσάμην, ᾐδέσθην, [αἰδώς, *respect*],

dep., *be ashamed;* transitive, *respect, have regard for.*

αἰδήμων, -ον, adj., [*αἰδώς*], *respectful, reverent, modest.* I. ix. 5.

αἰδοῖα, -ων, τά, [*αἰδώς*], *the private parts, groin.* IV. iii. 12.

αἰδώς, -οῦς, ἡ, *shame, reverence, respect, bashfulness.*

Αἰήτης, -ου, ὁ, *Æētes,* a mythical king of Colchis, said to be son of Helios (the sun) and Perseïs, and father of Medēa. In later times the name was applied to a series of kings, one of whom is mentioned in the Anabasis, V. vi. 37.

αἰθρία, -ας, ἡ, [*αἰθήρ, clear sky*], *clear weather, open sky, open air.*

αἴθω, def. verb, found only in pres. and impf., poetic synonyme of *κάω, set on fire, burn, consume;* mid., *be on fire, burn.*

αἰκίζω, def. verb, in act. found only in pres. As dep., **αἰκίζομαι,** *αἰκιοῦμαι, ᾔκισμαι, ᾐκισάμην,* [*αἰκία, injury*], *treat injuriously, maltreat, abuse, plague, torment.*

αἷμα, -ατος, τό, *blood.*

Αἰνέας, -α, ὁ, *Aenēas,* a captain from Stymphālus, in Arcadia. IV. vii. 13.

Αἰνιᾶνες, -ων, οἱ, *Aenianians,* a people who dwelt on the southeastern borders of Thessaly, on Mount Oeta, and the banks of the Spercheios. I. ii. 6; VI. i. 7.

αἴξ, *αἰγός, ἡ, goat.*

Αἰολίς, -ίδος, ἡ, *Aeŏlis,* a country in Asia Minor between Ionia and the Hellespont. See Map. V. vi. 24.

αἱρετέος, -α, -ον, verbal adj., [*αἱρέω*], *to be taken, that must be taken* or *captured.* IV. vii. 3.

αἱρετός, -ή, -όν, verbal adj., [*αἱρέω*], *taken, selected, chosen;* in pl., as subst., *οἱ αἱρετοί, the delegates, the deputies.* I. iii. 21.

αἱρέω, *-ήσω, ᾕρηκα,* 2 aor. *εἷλον,* aor. p. *ᾑρέθην, take, capture, seize;* — mid., *take for one's self;* hence of things, *select, pick up;* of persons, *elect, choose.*

αἴρω, *ἀρῶ, ἦρκα, ἦρα, lift up, elevate, raise.*

αἰσθάνομαι, *αἰσθήσομαι, ᾔσθημαι, ᾐσθησάμην, ᾐσθόμην, notice, perceive, become aware of, learn* through the senses.

αἴσθησις, -εως, ἡ, [*αἰσθάνομαι*], *observation, notice, perception.* IV. vi. 13.

αἴσιος, -ον, adj., [*αἶσα, fate, fortune*], *of good omen, lucky, auspicious.* VI. v. 2.

Αἰσχίνης, -ου, ὁ, *Aeschines,* a native of Acarnania and commander of Achaean peltasts. IV. iii. 22, viii. 18.

αἰσχρός, -ά, -όν, adj., [*αἶσχος, shame*], comp. *αἰσχίων,* sup. *αἴσχιστος, shameful, base, despicable, contemptible; disgraceful.*

αἰσχρῶς, adv., [*αἰσχρός*], *basely, shamefully, contemptibly.*

αἰσχύνη, -ης, ἡ, [*αἶσχος*], *shame, disgrace.* *πᾶσιν αἰσχύνη ἦν, all were ashamed.*

αἰσχύνω, *αἰσχυνῶ, ᾔσχυγκα, ᾔσχυνα,* [*αἶσχος*], *make ugly, disfigure; disgrace, dishonor.* Mid., **αἰσχύνομαι,** *αἰσχυνοῦμαι, ᾔσχυμμαι, ᾐσχύνθην* (aor. p. as mid.), *feel ashamed; feel shame before, stand in awe of.*

αἰτέω, *-ήσω, ᾔτηκα, ᾔτησα, ask, demand, beg,* followed by acc. of obj. or by acc. of obj. and acc. of person; — mid., *ask for one's self, entreat, beseech, obtain by entreaty.*

αἰτία, -ας, ἡ, [*αἰτέω*], *charge, guilt, fault, accusation, blame.*

αἰτιάομαι, *-άσομαι, ᾐτίαμαι, ᾐτιασάμην,* [*αἰτία*], mid. dep., *blame, accuse, charge, censure, reproach;* followed by acc. of person and inf.

αἴτιος, -α, -ον, adj., [*αἰτέω*], *causing*

anything, often best translated *the cause*, as I. iv. 15; hence, *responsible for*, *chargeable*, *blameworthy*, *guilty*. As substantive, **ὁ αἴτιος**, *the accused*, *the culprit*; **τὸ αἴτιον**, *the cause*, IV. i. 17.

αἰχμάλωτος, *-ον*, adj., [*αἰχμή*, *spear*, and **ἁλίσκομαι**], *taken in war*, *captive*, *captured*. As subst., **οἱ αἰχμάλωτοι**, *the captives*, *prisoners of war*, IV. viii. 27; **τὰ αἰχμάλωτα**, *the booty*, including captives as well as animals and treasure, V. iii. 4.

Ἀκαρνάν, *-ᾶνος*, *ὁ*, *Acarnanian*, a resident of Acarnania, a province of western central Greece.

ἄκαυστος, *-ον*, adj., [*ἀ* priv., *κάω*], *unburnt*, *that had not been burned*. III. v. 13.

ἀκέραιος, *-ον*, adj., [*ἀ* priv. and *κεράννυμι*, *κεραίω*], *unmixed*; of troops, *not confused*, *fresh*. VI. v. 9.

ἀκήρυκτος, *-ον*, adj., [*ἀ* priv., *κηρύσσω*], *unannounced*; with *πόλεμος*, a war *in which no herald would be received*; hence, *truceless*, *implacable*. III. iii. 5.

ἀκινάκης, *-ου*, *ὁ*, Persian *short-sword*. Cf. Pl. I., fig. 1.

ἀκίνδυνος, *-ον*, adj., [*ἀ* priv. + *κίνδυνος*], *without danger*, *free from danger*, *safe*.

ἀκινδύνως, adv., [*ἀκίνδυνος*], *without danger*, *in security*. II. vi. 6.

ἀκμάζω, *-άσω*, *ἤκμακα*, *ἤκμασα*, [*ἀκμή*], *be at one's best*, *be at the best time of life*. III. i. 25.

ἀκμή, *-ῆς*, *ἡ*, [*ἀκή*, *point*, cf. Lat. *acies*], *summit*, *highest point*, *maturity*, *ripeness*; **ἀκμήν**, acc. used adverbially, =*just at that point*, *at that very moment*, IV. iii. 26.

ἀκόλαστος, *-ον*, adj., [*ἀ* priv., *κολάζω*], *unpunished*, *undisciplined*, *unruly*. II. vi. 9.

ἀκολουθέω, *-ήσω*, *ἠκολούθηκα*, *ἠκολούθησα*, [*ἀκόλουθος*], *follow*, *pursue*; followed by dat. or *σύν* with dat. VII. v. 3.

ἀκόλουθος, *-ον*, adj., [*ἀ* coll., *κέλευθος*, *way*], *taking the same path as another*; *consistent*. II. iv. 19.

ἀκοντίζω, *-ίσω* or *-ιῶ*, *ἠκόντικα*, *ἠκόντισα*, [*ἀκόντιον*], *hurl the dart*; *strike* or *wound* with the dart or spear.

ἀκόντιον, *-ου*, *τό*, [*ἄκων*, from *ἀκή*], *dart*, hurled either with the hand alone or by means of a leather strap. See p. 32, and Pl. II. 2.

ἀκόντισις, *-εως*, *ἡ*, [*ἀκοντίζω*], *dart-hurling*. I. ix. 5.

ἀκοντιστής, *-οῦ*, *ὁ*, [*ἀκοντίζω*], *dart-hurler*, *darter*, *javelin-thrower*. See p. 32.

ἀκούω, *-ούσομαι*, *ἀκήκοα*, *ἤκουσα*, perf. p. *ἤκουσμαι*, aor. p. *ἠκούσθην*, *hear*, *listen*, *learn by hearsay*; *heed*, *obey*; followed by acc. of obj. and gen. of person from whom heard. **εὖ ἀκούειν ὑπό τινος**, *to be well spoken of by any one*, VII. vii. 23.

ἄκρα, *-ας*, *ἡ*, [*ἄκρος*], *summit*; *citadel*, *stronghold*.

ἄκρατος, *-ον*, adj., [*ἀ* priv., *κεράννυμι*], *unmixed*, *pure* (especially of wine), hence *strong*. The Greeks usually drank their wine mixed with water, looking upon the use of strong liquors as barbaric. IV. v. 28.

ἄκριτος, *-ον*, adj., [*ἀ* priv., *κρίνω*], *not judged*, *without trial*, *uncondemned*. V. vii. 28.

ἀκροβολίζομαι, *-ίσομαι*, *ἠκροβόλισμαι*, *ἠκροβολισάμην*, [*ἄκρος* + *βολίζω*, from *βολή*, from *βάλλω*], *throw from above* or *from a distance*, *fight at a distance*, *skirmish*.

ἀκροβόλισις, *-εως*, *ἡ*, [*ἀκροβολίζομαι*], *skirmishing*, *skirmish*.

ἀκρόπολις, *-εως*, *ἡ*, [*ἄκρον* + *πόλις*], *citadel*, *fortress*, *stronghold*, *fastness*.

ἄκρος, *-α*, *-ον*, adj., [*ἀκή*, *acies*], *lying*

at the summit, highest, extreme, topmost. As subst., **τὸ ἄκρον**, *summit, height, peak;* **τὰ ἄκρα**, *heights, summits.*

ἀκρωνυχία, -ας, ἡ, [ἄκρος, ὄνυξ, *finger-nail*], *the tip* or *extremity of the finger-nail;* hence, *mountain ridge.*

ἀκτή, -ῆς, ἡ, [ἄγνυμι, *break*], land against which waves break, *headland, promontory, strand.*

ἄκυρος, -ον, adj., [ἀ priv., κῦρος, *authority*], *without authority, not authoritative, invalid.* VI. i. 28.

ἄκων, ἄκουσα, ἆκον, adj., [ἀ priv., ἑκών], *unwilling, not willing.* **ἄκοντος ἐμοῦ**, *against my will, without my consent.*

ἀλαλάζω, -άξομαι, aor. ἠλάλαξα, [ἀλαλά, *war-shout*], *raise the war-shout, give the war-cry.* See p. 37.

ἀλεεινός, -ή, -όν, adj., [ἀλέα, *warmth*], *warm, imparting warmth.* IV. iv. 11.

ἀλέξω, ἀλεξήσω and ἀλέξω, 1 aor. ἤλεξα, 2 aor. ἄλαλκον, *ward off, keep off, defend; recompense, requite, repay* in kind.

ἀλέτης, -ου, ὁ, [ἀλέω, *grind*], *grinder.* **ὄνος ἀλέτης**, *millstone;* see N. to p. 69, 10.

ἄλευρον, -ου, τό, [ἀλέω], usually in pl., *flour, fine flour,* as distinguished from coarse meal (ἄλφιτα.)

ἀλήθεια, -ας, ἡ, [ἀληθής], *truth, fairness, reality, sincerity.*

ἀληθεύω, -σω, ἠλήθευσα, [ἀληθής], *say what is true, tell the truth; conjecture* or *predict correctly; report correctly.*

ἀληθής, -ές, adj., [ἀ priv., λαθ, root of λανθάνω, *conceal*], *open, true, honest, frank, real, sincere.* As subst., **τὸ ἀληθές**, *truth.*

ἀληθινός, -ή, -όν, adj., [ἀληθής], *true, to be trusted, trustworthy.* I. ix. 17.

ἁλιευτικός, -ή, -όν, adj., [ἁλιεύω, *to fish*], *for fishing.* **πλοῖον ἁλιευτικόν**, *fishing-smack, fishing-boat.*

ἁλίζω, ἁλίσω, ἥλικα, ἥλισα, [ἅλις, *together*], *collect, assemble, bring together;* — mid., *congregate, come together.*

ἄλιθος, -ον, adj., [ἀ priv. + λίθος], *without stones, free from stones.* VI. iv. 5.

ἅλις, adv., *in a heap, enough;* with part. gen., V. vii. 12.

Ἁλισάρνη -ης, ἡ, *Halisarne,* a town not far south of Pergamos in Mysia, belonging to the principality of the Spartan Damarātus. VII. viii. 17.

ἁλίσκομαι, ἁλώσομαι, def., used as pass. of αἱρέω, hence perf. ἑάλωκα or ἥλωκα, 2 aor. ἑάλων or ἥλων, *be captured, taken, seized, caught; fall* as result of attack or siege.

ἄλκιμος, -ον, adj., [ἀλκή, *strength*], *brave, daring, warlike.* IV. iii. 4.

ἀλλά, adversative conj., [ἄλλα, neut. pl. acc. of ἄλλος with accent thrown forward], *otherwise, but, on the other hand, on the contrary; yet, still, however;* sometimes, at the beginning of a paragraph or section, resumptive, *well, now, well now.* **ἀλλὰ γάρ**, *but* [this is not the case] *for;* **ἀλλὰ δή**, *but of course, but you see;* **ἀλλὰ μέντοι**, *but nevertheless;* **ἀλλὰ μήν**, *but certainly, and again;* **ἀλλ' ἤ**, *except;* **ἀλλ' ὅμως**, *but yet.*

ἀλλαχοῦ, adv., [ἄλλος], *elsewhere, in another place.* II. vi. 4.

ἄλλῃ, adv., [dat. of ἄλλος], *elsewhere, in another place; otherwise, in another way* or *direction.*

ἀλλήλων, -οις, reciprocal pron., used only in the gen., dat., and acc., dual and pl., [reduplicated form of ἄλλος], *one another, each other.* G. 74; H. 268.

ἄλλοθεν, adv., *from another place.* I. x. 13.

ἄλλομαι, ἀλοῦμαι, ἡλάμην and ἡλόμην, [Lat. *salio*], *leap, jump*. IV. ii. 17; VI. i. 5.

ἄλλος, -η, -ο, adj., [Lat. *alius*], *other, another*, as **ἄλλο στράτευμα**, *another army; the rest*, as **τὸ ἄλλο στράτευμα**, *the rest of the army;* used adverbially, **ἄλλῃ**, *in another way*, **τἆλλα**, *in other respects;* idiomatically, **ἄλλοι ἄλλοθεν**, *some from one place and some from another;* **ἄλλος ἄλλον**, *one another;* **ἄλλοι ἄλλως**, *some in one way, some in another;* **ἄλλος ἄλλα λέγει**, *some say one thing, some another;* **ἄλλο τι ἤ**, (interrog.), *is it not so that?* (literally, *is there any other possibility than* or *is the case any other than?*)

ἄλλοτε, adv., [ἄλλος, ὅτε], *at other times, at another time*. **ἄλλοτε καὶ ἄλλοτε**, *from time to time, now and then*. II. iv. 26.

ἀλλότριος, -ία, -ιον, adj., [ἄλλος], *belonging to others, belonging to another; foreign, alien*.

ἄλλως, adv., [ἄλλος], *otherwise, in a different way;* otherwise than to the purpose, hence *vainly, in vain, at random;* often used with other words, as **ἄλλως πως**, *in any other way;* **ἄλλως τε καί**, both in other ways and, = *especially*.

ἀλόγιστος, -ον, adj., [ἀ priv., λογίζομαι], *devoid of sense, without forethought, foolish*. II. v. 21.

ἄλσος, -εος or -ους, τό, [ἀλδαίνω, *cause to grow*], primarily *overgrown vegetation;* then, *grove*, especially *sacred grove*. V. iii. 11.

Ἅλυς, -υος, ὁ, [ἅλς, *salt*], *Halys* (= 'Salt River'), the most important river of Asia Minor. It rises in the western part of Armenia, and flows first westward and then north into the Black Sea. From very early times it has formed a natural division between states and provinces, and has many historical associations. To-day *Kizil Irmak*, = 'Red River.'

ἄλφιτα, -ων, τά, coarsely ground grain, *meal;* especially *barley-meal*. I. v. 6.

ἁλῶ, see ἁλίσκομαι.

ἀλωπεκῆ, -ῆς, or **ἀλωπεκίς**, -ίδος, ἡ, [ἀλώπηξ, *fox*], *fox-hide, fox-skin;* by metonymy, *cap* made of fox-skin, *fox-skin cap*. VII. iv. 4.

ἁλώσιμος, -ον, adj., [ἁλίσκομαι], *liable to be taken, easy to take* or *capture*.

ἅμα, adv., [for σάμα; cf. Lat. *simul*, Germ *zu-sammen*], *at once, at the same time*. **ἅμα μέν — ἅμα δέ**, *partly — partly;* followed by participles, *as soon as*, as **ἅμα ταῦτ' εἰπών**, *as soon as he had said this*. As prep. with dat., *at the same time with, along with*. **ἅμα (τῇ) ἡμέρᾳ**, *at day-break*. **ἅμα ἡλίῳ ἀνίσχοντι**, *at sunrise*. **ἅμα ἡλίῳ δύνοντι**, *at sunset*.

Ἀμαζών, -όνος, ἡ, [ἀ priv., μαζός, i. e. *breastless*], usually in pl., *Amazon*. See N. to IV. iv. 16.

ἅμαξα, -ης, ἡ, [ἅμα, ἄξων, *axle*], *wagon*, especially a heavy wagon for freight; also, by metonymy, *load, wagon-load*. **δέκα ἅμαξαι πετρῶν**, *ten wagon-loads of stones*. Cf. N. to p. 57, 13.

ἁμαξιαῖος, -α, -ον, adj., [ἅμαξα], *large enough to load a wagon; each a load for a wagon*. IV. ii. 3.

ἁμαξιτός, -όν, adj., [ἅμαξα, and -ιτός from εἶμι], *wide enough for a wagon, traversed by wagons*. **ἁμαξιτὸς ὁδός**, *wagon-road*.

ἁμαρτάνω, -ήσομαι, ἡμάρτηκα, 2 aor. ἥμαρτον, *fail to hit, miss* (with gen.); *fail, err, do wrong*.

ἀμαχεί, adv., [ἄμαχος, from ἀ priv. and μάχη; cf. μάχομαι], *without fighting, without a battle*.

ἄμεινον, adv., see εὖ.

ἀμείνων, *-ονος*, adj., [irr. comp. of ἀγαθός], *better, braver, nobler, superior;* sometimes with **κρείττων**, as **ἀμείνων καὶ κρείττων**, *better and stronger*, almost = *far better*.

ἀμέλεια, *-ας*, ἡ, [ἀμελής], *negligence, carelessness.* IV. vi. 3.

ἀμελέω, *-ήσω*, **ἠμέληκα**, **ἠμέλησα**, [**ἀμελής**], *be heedless, neglect, slight, be negligent of.* **ἀμελεῖν ἡμῶν αὐτῶν**, *be neglectful of our own safety.*

ἀμελῶς, adv., [**ἀμελής**, *negligent*], *carelessly, heedlessly, negligently.*

ἄμετρος, *-ον*, adj., [ἀ priv., *μέτρον*], *measureless, boundless, immense.* III. ii. 16.

ἀμήχανος, *-ον*, adj., [ἀ priv., *μηχανή*, *contrivance*], *without resources;* of persons, *without means, destitute, perplexed, at a loss;* of things, *impracticable, insurmountable, inextricable, impossible.*

ἁμιλλάομαι, *-ήσομαι*, *ἡμίλλημαι*, *ἡμιλλησάμην*, [*ἅμιλλα*, *contest*], *compete, vie, contest;* followed by *ἐπί* or *πρός*, *race for, vie for the attainment of, struggle for.*

ἄμπελος, *-ου*, *ἡ*, *vine.*

Ἀμπρακιώτης, *-ου*, *ὁ*, *Ambraciot, Ambracian*, a resident of Ambracia (modern *Arta*), a colony of Corinth in Epīrus, about seven miles north of the Ambracian gulf.

ἀμυγδάλινος, *-η*, *-ον*, adj., [*ἀμυγδάλη*, *almond*], *made from almonds, of almonds.* IV. iv. 13.

ἀμύνω, *-νῶ*, 1 aor. **ἤμῡνα**, [cf. Lat. *munio*], *ward off, keep off, defend one's self; avenge one's self upon, retaliate upon, requite, punish.*

ἀμφί [cognate with **ἄμφω**, Lat. *ambo*], *on both sides of*, hence, *about, around:* (1) followed by gen. of cause or occasion, as **διαφέρεσθαι ἀμφί τινος**, *to differ in regard to something;* (2) followed by acc. of place, as **ἀμφὶ Μίλητον**, *about Miletus, around Miletus;* **ἀμφὶ Κῦρον**, *around Cyrus;* (3) with acc. in general expressions of time, as **ἀμφὶ μέσας νύκτας**, *about midnight;* **ἀμφὶ πλήθουσαν ἀγοράν**, *about full market time;* (4) with acc. in expressions of indefinite number, as **ἀμφὶ τοὺς δισχιλίους**, *about two thousand.*

ἀμφιγνοέω, *-ήσω*, impf. **ἠμφεγνόουν** or **ἠμφιγνόουν**, [**ἀμφί**, and **γνο** = **νο** of **νοέω**], lit. *think on both sides;* hence, *doubt, be perplexed, wonder.* II. v. 33.

Ἀμφίδημος, *-ου*, *ὁ*, *Amphidēmus*, father of Amphicrates. IV. ii. 13.

Ἀμφικράτης, *-ου*, *ὁ*, *Amphicrates*, a captain, native of Athens and son of Amphidemus; slain by the Carduchi. IV. ii. 13, 17.

ἀμφιλέγω, *-λέξω*, 1 aor. **ἀμφέλεξα**, [**ἀμφί** + **λέγω**], lit. *speak on both sides;* hence, *discuss, dispute about, quarrel about.* I. v. 11.

Ἀμφιπολίτης, *-ου*, *ὁ*, [**Ἀμφίπολις**, **ἀμφί** + **πόλις**], *Amphipolitan, Amphipolite*, a resident of Amphipolis, a colony of Athens in Thrace, near the mouth of the Strymon, which nearly surrounded the city, giving rise to the name.

ἀμφορεύς, *-έως*, *ὁ*, [**ἀμφί**, and **φορεύς**, from **φέρω**, i. e. *carried on both sides*], a clay vessel with two handles and short neck, *jar.* V. iv. 28.

ἀμφότερος, *-α*, *-ον*, [**ἄμφω**], generally used in dual or pl., *both.*

ἀμφοτέρωθεν, adv., [**ἀμφότερος**], *from both sides, on both sides.*

ἄμφω, gen. and dat., **ἀμφοῖν**, [Lat. *ambo*], *both.*

ἄν, adv., implying hypothesis or condition in the statement in which it is found. It cannot generally be translated into English, but its force may sometimes

be indicated by *perhaps*, or *-ever*, especially with relative words; as **ὅταν** (= **ὅτε ἄν**), *whenever*; **ἐπειδάν**, (= **ἐπεὶ δ' ἄν**), *whenever*. **ἄν** is used in the apodosis of conditional sentences contrary to fact and of the vague future form sometimes called potential.

ἄν, conj., [= **ἐάν**, = **εἰ** + **ἄν**], *if, if ever*.

ἀνά, prep., [akin to **ἄνω**], *up*, followed by acc.: (1) of place, *along, upon*, as **ἀνὰ τὸ πεδίον**, *along the plain*, **ἀνὰ τὰ ὄρη**, *on the mountains, among the mountains*; (2) of manner, *at*, as **ἀνὰ κράτος**, *at full speed* (lit. *up to* one's *strength*); (3) distributive, as **ἀνὰ πέντε παρασάγγας τῆς ἡμέρας**, *at the rate of five parasangs a day*.

ἀναβαίνω, **-βήσομαι**, **-βέβηκα**, 2 aor. **ἀνέβην**, [**ἀνά** + **βαίνω**], *go up, ascend, climb up, mount, march up; embark; go up from the coast into the interior*.

ἀναβάλλω, **-βαλῶ**, **-βέβληκα**, 2 aor. **ἀνέβαλον**, [**ἀνά** + **βάλλω**, *throw*], *throw up, lift, help up*.

ἀνάβασις, **-εως**, **ἡ**, [**ἀναβαίνω**], *ascent, upward march, march to the interior, expedition into the interior, up-march*.

ἀναβιβάζω, **βιβάσομαι** and **-βιβῶμαι**, **ἀνεβίβασα**, [**ἀνά** + **βιβάζω**], *make to go up, lead up*. I. x. 14.

ἀναβοάω, **-βοήσομαι**, **-βεβόηκα**, **ἀνεβόησα**, [**ἀνά** + **βοάω**], *raise a cry, call, shout, yell*. V. iv. 31.

ἀναβολή, **-ῆς**, **ἡ**, [**ἀναβάλλω**], *rampart, bulwark*, made of earth thrown up. V. ii. 5.

ἀναγγέλλω, **ἀναγγελῶ**, **ἀνήγγελκα**, **ἀνήγγειλα**, [**ἀνά** + **ἀγγέλλω**], *bring back word, report*.

ἀναγιγνώσκω, **-γνώσομαι**, **ἀνέγνωκα**, 2 aor. **ἀνέγνων**, [**ἀνά** + **γιγνώσκω**], *recognize*; hence, as reading implies recognition of the letters, *read*.

ἀναγκαῖος, **-α**, **-ον**, adj., [**ἀνάγκη**], *necessary*. As subst., **ἀναγκαῖος**, **-ου**, **ὁ**, *kinsman, relative*.

ἀναγκάζω, **-άσω**, **ἠνάγκακα**, **ἠνάγκασα**, [**ἀνάγκη**], *force, compel, necessitate; oblige, require, constrain*.

ἀνάγκη, **-ης**, **ἡ**, *necessity, constraint*; often with **ἐστί** expressed or understood, *it is necessary*. **ἀνάγκη μοί ἐστιν**, *I must*.

ἀνάγω, **-άξω**, **-ῆχα**, 2 aor. **ἀνήγαγον**, [**ἀνά** + **ἄγω**], *lead up, bring up, carry up*; of vessels at sea, mid., *weigh anchor, put out, set sail*.

ἀναζεύγνῡμι, **-ζεύξω**, **ἀνέζευξα**, **ἀνέζευγμαι**, 1 aor. p. **ἀνεζεύχθην**, [**ἀνά** + **ζεύγνυμι**], *yoke up, harness up; break camp*, = *castra movēre*.

ἀναθαρρέω, **-θαρρήσω**, **ἀνατεθάρρηκα**, **ἀνεθάρρησα**, [**ἀνά** + **θαρρέω**], *regain confidence, again take courage*. VI. iv. 12.

ἀνάθημα, **-ατος**, **τό**, [**ἀνατίθημι**, *set up*], lit. anything set up, what is set up, especially in a temple as an offering; hence, *offering, sacred gift, votive offering*. V. iii. 5.

ἀναθορυβέω, **-θορυβήσω**, **ἀνατεθορύβηκα**, **ἀνεθορύβησα**, [**ἀνά** + **θορυβέω**, *make a noise*], *make a noise; applaud, cheer*.

ἀναιρέω, **-αιρήσω**, **ἀνῄρηκα**, 2 aor. **ἀνεῖλον**, [**ἀνά** + **αἱρέω**], *take up*; of oracles, *appoint, ordain, make response, signify*; — mid., *take up for one's self, undertake, commence*.

ἀνακάω or **ἀνακαίω**, **-καύσω** and **-καύσομαι**, **-κέκαυκα**, **ἀνέκαυσα**, [**ἀνά** + **κάω**], *light up, kindle*. **ἀνακάειν πῦρ**, *make a fire*. III. i. 3.

ἀνακαλέω, **-έσω**, **ἀνακέκληκα**, **ἀνεκάλεσα**, [**ἀνά** + **καλέω**], *call out again and again, cry out, call back*. **τῇ σάλπιγγι ἀνακαλεῖσθαι**, *sound the retreat*, = Lat. *receptui canere*.

ἀνακοινόω, **-κοινώσω**, **-κεκοίνωκα**, **ἀνεκοίνωσα**, [**ἀνά** + **κοινόω** from **κοινός**, *common*], *communicate*: — mid., *consult, confer with*. **ἀνα-**

κοινοῦσθαι τῷ θεῷ, *ask counsel of the god.*

ἀνακομίζω, -κομίσω or -ιῶ, -κεκόμικα, ἀνεκόμισα, [ἀνά + κομίζω], *bring up, carry up;* — mid., *carry up for one's self, store up.* IV. vii. 1, 17.

ἀνακράζω, -κράξομαι, -κέκραγα, 2 aor. ἀνέκραγον, [ἀνά + κράζω, *scream*], *cry out, raise a shout.*

ἀναλαλάζω, -αλαλάξομαι, [ἀνά + ἀλαλάζω], *raise the war-shout.* IV. iii. 19.

ἀναλαμβάνω, -λήψομαι, ἀνείληφα, 2 aor. ἀνέλαβον, [ἀνά + λαμβάνω], *take up, take away; take back, recover, regain.*

ἀναλάμπω, -λάμψω, def., [ἀνά + λάμπω, *shine*], *flame up, blaze up.* V. ii. 24.

ἀναλέγω, see **ἀνειπεῖν.**

ἀναλίσκω, ἀναλώσω, ἀνήλωκα, ἀνήλωσα, [ἀνά + ἁλίσκω], *use up, spend, consume, waste.*

ἀνάλωτος, -ον, adj., [ἀν priv, ἁλωτός from ἁλίσκομαι, *be taken*], *not taken, not to be taken, impregnable.* V. ii. 20.

ἀναμένω, -μενῶ, -μεμένηκα, ἀνέμεινα, [ἀνά + μένω], *stay back, remain, wait;* with acc., or acc. and infin., *wait for.*

ἀναμίγνυμι, -μίξω, -μέμιχα, ἀνέμιξα, [ἀνά + μίγνυμι, *mix*], *mix up, mix together;* — pass, *be mixed up with, be united with, join.* IV. viii. 8.

ἀναμιμνήσκω, -μνήσω, ἀνέμνησα, aor. p. ἀνεμνήσθην, [ἀνά + μιμνήσκω], *remind, bring to mind;* — mid. and pass., *remember, recall, recollect.*

ἄνανδρος, -ον, adj., [ἀν priv., ἀνήρ], *unmanly, cowardly, weak.* II. vi. 25.

Ἀναξίβιος, -ου, ὁ, *Anaxibius*, commander of the Spartan fleet at Byzantium. Bribed by Pharnabazus, he allured the Ten Thousand from Asia Minor over to Byzantium under false pretences. He was afterwards sent to carry on war with the Athenians about the Hellespont, and was killed in battle.

ἀναξυρίδες, -ων, αἱ, [Persian word], *trousers.* See N. to p. 70, 2. I. v. 8.

ἀναπαύω, -παύσω, -πέπαυκα, ἀνέπαυσα, [ἀνά + παύω], *stop, cause to rest, cause to cease;* — mid, *take breath, pause, rest, refresh one's self.*

ἀναπείθω, -πείσω, -πέπεικα, ἀνέπεισα, [ἀνά + πείθω], *persuade; win over* to a different opinion, *gain over.*

ἀναπετάννυμι, -πετάσω or -πετῶ, ἀνεπέτασα, [ἀνά + πετάννυμι, *spread out*], *open wide, throw open wide.* VII. i. 17.

ἀναπηδάω, -πηδήσομαι, -πεπήδηκα, ἀνεπήδησα, [ἀνά + πηδάω, *leap*], *leap up, spring up; mount.*

ἀναπνέω, -πνεύσομαι, -πέπνευκα, ἀνέπνευσα, [ἀνά + πνέω, *breathe*], *breathe again, take breath, breathe; revive, rest.*

ἀναπράττω, -πράξω, -πέπραχα, ἀνέπραξα, *levy, exact* VII. vi. 40.

ἀναπτύσσω, -πτύξω, [ἀνά + πτύσσω, *fold*], *unfold;* as a military term, *wheel round, fold back.* See N. to p. 89, 1. I. x 9.

ἀνάπτω, ἀνάψω, [ἀνά + ἅπτω, *touch, kindle*], *light up, kindle, light*

ἀναπυνθάνομαι, -πεύσομαι, -πέπυσμαι, 2 aor ἀνεπυθόμην, [ἀνά + πυνθάνομαι], mid. dep., *inquire again, inquire closely, learn by careful inquiry;* followed by περί with gen. or by acc. with a participle.

ἀναρίθμητος -ον, adj., [ἀν priv., ἀριθμητός, from ἀριθμέω, *number*], *innumerable, countless.* III. ii. 13.

ἀνάριστος, -ον, adj., [ἀν priv., ἄριστον, *breakfast*], *without breakfast.*

ἀναρπάζω, *-αρπάσω*, *ἀνήρπακα*, *ἀνήρπασα*, [*ἀνά* + *ἁρπάζω*], *snatch up, seize; plunder, pillage.*

ἀναρχία, *-ας*, *ἡ*, [*ἄναρχος*, *without a leader*], *lack of leaders, want of government.* III. ii. 29.

ἀνασκευάζω, *-σκευάσω*, [*ἀνά* + *σκευάζω*, from *σκεῦος*], *pack up, pack up and carry.* VI. ii. 8.

ἀνασταυρόω, *-ώσω*, *ἀνεσταύρωκα*, *ἀνεσταύρωσα*, [*ἀνά*, *σταυρόω*, *crucify*], *impale, crucify; fasten up on a cross.* III. i. 17.

ἀναστέλλω, *-στελῶ*, *ἀνέσταλκα*, *ἀνέστειλα*, [*ἀνά* + *στέλλω*], *send back, drive back, restrain.* V. iv. 23.

ἀναστρέφω, *-ψω*, *ἀνέστροφα*, 2 aor. p. *ἀνεστράφην*, [*ἀνά* + *στρέφω*, *turn*], *turn around, turn back, wheel around;* intr., *face about, rally.*

ἀναταράττω, *-ταράξω*, *-τετάραχα*, *ἀνετάραξα*, [*ἀνά* + *ταράττω*, *disturb*], *stir up, make disorder, disturb;* pf. p. part., **ἀνατεταραγμένον**, *in disorder.* I. vii. 19.

ἀνατείνω, *-τενῶ*, *-τέτακα*, *ἀνέτεινα*, [*ἀνά* + *τείνω*, *stretch*], *stretch upward, lift up, hold up,* as the hand in voting. **ἀετὸς ἀνατεταμένος**, *eagle with extended wings.*

ἀνατέλλω, *-τελῶ*, *-τέταλκα*, *ἀνέτειλα*, [*ἀνά* + *τέλλω*, *raise, rise*], tr., *raise, cause to rise;* intr., *rise.* **ἅμα ἡλίῳ ἀνατέλλοντι**, *at sunrise.* II iii. 1.

ἀνατίθημι, *-θήσω*, *-τέθεικα*, *ἀνέθηκα*, [*ἀνά* + *τίθημι*], *put up; lay upon, place upon, load;* of votive or religious offerings, *set up* in a temple, *dedicate, consecrate.*

ἀνατρέφω, *-θρέψω*, *-τέτροφα*, *ἀνέθρεψα*, [*ἀνά* + *τρέφω*, *nourish*], *feed, raise; fatten.* IV. v. 35.

ἀναφεύγω, *-φεύξομαι*, *-πέφευγα*, 2 aor. **ἀνέφυγον**, [*ἀνά* + *φεύγω*], *flee up, escape up,* as up a mountain. VI. iv. 24.

ἀναφρονέω, *-φρονήσω*, *-πεφρόνηκα*, *ἀνεφρόνησα*, [*ἀνά* + *φρονέω*], *regain one's wits, come to one's senses, become rational.* IV. viii. 21.

ἀναχάζω or **ἀναχάζομαι**, [*ἀνά* + *χάζω*, *force back*, poetic word], *draw back, retreat, retire.* IV. i. 16, vii. 10.

ἀναχωρέω, *-χωρήσω*, *-κεχώρηκα*, *ἀνεχώρησα*, [*ἀνά* + *χωρέω*, *withdraw*], *retreat, withdraw, go back.* **ἀναχωρεῖν ἐπὶ τὸ στρατόπεδον**, *withdraw to the camp.*

ἀναχωρίζω, *-χωριῶ*, [*ἀναχωρέω*], *withdraw, draw off.* V. ii. 10.

ἀνδραγαθία, *-ας*, *ἡ*, [*ἀνήρ*, *ἀγαθός*], *manliness, bravery, courage, valor; reputation for courage.* V. ii. 11.

ἀνδράποδον, *-ου*, *τό*, [apparently from **ἀνήρ** and an assumed form **ὀπαδός** connected with **ἕπομαι**; = *man's follower, attendant of a man*], *slave;* see. N. to p. 59, 28.

ἀνδρεῖος, *-α*, *-ον*, adj., [*ἀνήρ*, *ἀνδρός*], *manly, brave.* VI. v. 24.

ἀνδρειότης, *-τητος*, *ἡ*, [*ἀνδρεῖος*], = Lat. VIRTUS, *manliness, bravery, courage.* VI. v. 14.

ἀνδρίζομαι, *-ίσομαι*, [mid. of **ἀνδρίζω**, from **ἀνήρ**, **ἀνδρός**], *show one's self a man; take courage, act manfully.*

ἀνέβην, see **ἀναβαίνω**

ἀνεγείρω, *-εγερῶ*, *ἀνεγήγερκα*, aor. p. *ἀνηγέρθην*, [*ἀνά* + *ἐγείρω*, *rouse*], *awaken, rouse:* — pass., *be awakened, awake, wake up.* III. i. 12.

ἀνειπεῖν [aor. of **ἀναλέγω**, from **ἀνά**, **εἶπον**], *give notice, announce, proclaim.*

ἀνεκπίμπλημι, *-πλήσω*, *-πέπληκα*, *ἀνέπλησα*, [*ἀνά* + *ἐκ* + *πίμπλημι*], *fill up again, fill out again.*

ἄνεμος, *-ου*, *ὁ*, [cf. Lat. *animus*], *wind.* IV. v. 4.

ἀνεπιλήπτως, adv., [*ἀνεπίληπτος*, from **ἀνά**, **ἐπί**, **λαμβάνω**], *blamelessly, beyond reproach.* VII. vi. 37.

ἀνερεθίζω, -ερεθίσω or -ιῶ, ἀνηρέθισα, [ἀνά, ἐρέθω, *provoke*], *irritate, provoke, stir up*. VI. vi. 9.

ἀνερωτάω, -ερωτήσω, ἀνηρώτηκα, ἀνηρώτησα, [ἀνά + ἐρωτάω], *question, press with questions; ask* as with authority, *demand*.

ἄνευ, prep. with gen., *without, apart from*.

ἀνευρίσκω, -ευρήσω, ἀνεύρηκα, 2 aor. ἀνεῦρον, [ἀνά + εὑρίσκω], *find out, discover, find*. VII. iv. 14.

ἀνέχω or **ἀνίσχω**, ἀνέξω or ἀνασχήσω, ἀνέσχηκα, 2 aor. ἀνέσχον, [ἀνά + ἔχω], *hold up, lift up*; of the sun, *rise*: — mid., *hold out, sustain, endure, bear, tolerate, restrain one's self*.

ἀνεψιός, -οῦ, ὁ, *cousin, nephew, kinsman*. VII. viii. 9.

ἀνήγαγον, see **ἀνάγω**.

ἀνήκεστος, -ον, adj., [ἀν priv. + ἀκεστός, from ἀκέομαι, *heal*], *incurable, irreparable*.

ἀνήκω, -ήξω, [ἀνά + ἥκω], *come up; reach, extend*.

ἀνήρ, ἀνδρός, ὁ, = VIR, *man*, as distinguished from woman or child; hence, *husband*; sometimes in pl. used instead of στρατιῶται, *soldiers*, or πολέμιοι, *enemy*; often equivalent to *person* and not to be translated, as ἀνὴρ Πέρσης, *a Persian*; ἀνὴρ μάντις, *soothsayer*; ἄνδρες στρατιῶται, *fellow-soldiers*. κατ' ἄνδρα, *man by man*. See **ἄνθρωπος**.

ἀνθ' = ἀντί.

ἀνθέμιον, -ου, τό, [ἄνθος, *blossom*], *blossom, flower*. V. iv. 32.

ἀνθίστημι ἀντιστήσω, ἀνθέστηκα, 2 aor. ἀντέστην, [ἀντί + ἵστημι, *set*], tr. *set against; oppose, withstand, resist*. VII. iii. 11.

ἀνθρώπινος, -η, -ον, adj., [ἄνθρωπος], *human*; neut. pl. as subst., τῶν ἀνθρωπίνων, *of things human*. II. v. 8.

ἄνθρωπος, -ου, ὁ, = HOMO, *man*, as distinguished from other beings, such as gods and lower animals, as a member of the human race; *human being, person*; sometimes, like **ἄνδρες**, used in pl. for στρατιῶται or πολέμιοι, as IV. ii. 7; sometimes implying contempt, as I. vii. 4, while **ἄνδρες** usually implies respect; often not to be translated, as **ἄνθρωπος Ἡρακλεώτης**, *a Heracleot*.

ἀνιάω, -άσω, ἠνίακα, ἠνίασα, [ἀνία, *grief*], tr. *grieve, annoy, distress*; — pass., with mid. fut., *be distressed, be troubled*. δῆλος ἦν ἀνιώμενος, *he was evidently troubled*.

ἀνίημι, ἀνήσω, ἀνεῖκα, ἀνῆκα, [ἀνά + ἵημι], *let go, allow to go, suffer to escape*.

ἀνιμάω, [ἀνά, ἱμάς, *strap*], lit. 'draw up with a strap,' *draw up, raise up*. IV. ii. 8.

ἀνίστημι, ἀναστήσω, ἀνέστηκα, ἀνέστησα, 2 aor. ἀνέστην, [ἀνά + ἵστημι, *cause to stand*], tr., *set up, cause to stand up, raise up, rouse up*; intr., *stand up, rise, get up*, as from sitting, from a meal, from one's seat with a view to making a speech, or from sickness.

ἀνίσχω, see **ἀνέχω**.

ἄνοδος, -ου, ἡ, [ἀνά + ὁδός], = ἀνάβασις, *journey upward, journey up to the interior, up-march*.

ἄνοδος, -ον, adj., [ἀν priv., ὁδός], *pathless, inaccessible, hard to ascend*. IV. viii. 10.

ἀνόητος, -ον, adj., [ἀ priv., νοητός from νοέω], *witless, senseless, foolish, silly*. II. i. 13.

ἀνοίγω, ἀνοίξω, ἀνέῳχα, ἀνέῳξα, [ἀνά + οἴγω, *open*], *open up, open*.

ἀνομία, -ας, ἡ, [ἄνομος, *lawless*], *lawlessness*.

ἀνομοίως, adv., [ἀνόμοιος, ἀν priv. + ὅμοιος, *similar*], *differently*. ἀνομοίως ἔχειν, *be differently situated, be thought of differently*. VII. vii. 49.

ἄνομος, *-ον*, adj., [ἀ priv. + *νόμος*, *law*], *lawless*. VI. vi. 13.

ἀνταγοράζω, *-άσω, ἀντηγόρακα, ἀντηγόρασα*, [*ἀντί* + *ἀγοράζω*, *purchase*], *buy in return, purchase in return*. I. v. 5.

ἀντακούω, *-σομαι, ἀντακήκοα, ἀντήκουσα*, [*ἀντί* + *ἀκούω*], *hear in turn, listen in turn*. II. v. 16.

Ἄντανδρος, *ου, ἡ, Antandrus*, a town in the Troad, on the north coast of the Adramyttian gulf, at the foot of Mt. Ida; said to have been founded by the Pelasgians; colonized by Aeolians; sometimes under Persian and sometimes under Greek rule; modern *Avchilar*. VII. viii. 7.

ἀντεμπίμπλημι, *-εμπλήσω, -εμπέπληκα, -ενέπλησα*, [*ἀντί* + *ἐν* + *πίμπλημι*, *fill*], *fill in return*. IV. v. 28.

ἀντεπιμέλομαι, *-επιμελήσομαι, -επιμεμέλημαι, -επεμελησάμην*, [*ἀντί* + *ἐπί* + *μέλομαι*], *take care in return, care in return*. III. i. 16.

ἀντευποιέω, written more correctly *ἀντ' εὖ ποιέω*, *do a kindness in return*. V. v. 21.

ἀντί, prep., followed by gen., *opposite, over against, against; instead of; behind*, IV. vii. 6. *βασιλεύειν ἀντ' ἐκείνου*, *to reign in his place, in his stead*. *ἀντὶ βασιλέως δοῦλον ποιεῖν*, *to make him a slave instead of king*.

ἀντιδίδωμι, *-δώσω, -δέδωκα, ἀντέδωσα*, 2 aor. *ἀντέδων*, *give instead, give in return*. III. iii. 19.

ἀντικαθίστημι, *-καταστήσω, -καθέστηκα, -κατέστησα*, 2 aor. *-κατέστην*, [*ἀντί* + *κατά* + *ἵστημι*], *appoint instead*.

ἀντιλέγω, *-λέξω, ἀντέλεξα*, *speak in opposition, speak against, contradict, oppose, object;* followed by inf., or by clauses with *μή, ὡς*.

Ἀντιλέων, *-οντος, ὁ, Antileon*, one of the Ten Thousand, and native of Thurii, a colony of Athens in the southern part of Italy, on the gulf of Tarentum. V. i. 2.

ἀντίος, *-α, -ον*, adj., [*ἀντί*], *opposite, facing over against; opposed, contrary, different; hostile;* often best translated as an adv. or prep., as *ἰέναι ἀντίος*, *to go against*. *ἐκ τοῦ ἀντίου* [*μέρους*], *directly opposite, in front*. *ἀντίος ἤ*, *other than, different from what*.

ἀντιπαραθέω, *-θεύσομαι*, [*ἀντί* + *παρά* + *θέω*], def., *run against, run along against*. IV. viii. 17.

ἀντιπαρασκευάζομαι, *-άσομαι, -παρεσκεύασμαι*, aor. p. *-παρεσκευάσθην*, [*ἀντί* + *παρά* + *σκευάζομαι*], *prepare in turn, make preparations in turn*. I. ii. 5.

ἀντιπαρατάττομαι, *-παρατάξομαι, -παρατέταγμαι, -παρεταξάμην*, [*ἀντί* + *παρά* + *τάττω*], *array one's sel against, draw up in array against*. IV. viii. 9.

ἀντιπάρειμι, impf. *-παρῄειν* or *-παρῇα*, [*ἀντί* + *παρά* + *εἶμι*], irr. and def., *march along side of and opposite, march abreast*. IV. iii. 17.

ἀντιπάσχω, *-πείσομαι, -πέπονθα*, 2 aor. *ἀντέπαθον*, [*ἀντί* + *πάσχω*], *suffer in return, experience*. II. v. 17.

ἀντιπέρας, adv., [*ἀντί, πέρας*, *across*], *over against, on the opposite side*. *κατ' ἀντιπέρας*, *over against*. I. i. 9.

ἀντιποιέω, *-ποιήσω, -πεποίηκα, ἀντεποίησα*, [*ἀντί* + *ποιέω*], *do in return, retaliate;* — mid., *do for one's self in return, claim in opposition, dispute, vie, compete;* followed by dat. of person and gen. of thing. *ἀντιποιεῖσθαι ἀρχῆς τινι*, *to contend with any one for the sovereignty*.

ἀντίπορος, *-ον*, adj., [*ἀντί* + *πόρος* from *περάω*, *cross*,] *on the other side of, over against;* with dat. IV. ii. 18.

ἀντιστασιάζω, -άσω, ἀντεστασίακα, ἀντεστασίασα, [ἀντί + στασιάζω], *oppose, contend with;* followed by dat. IV. i. 27.

ἀντιστασιώτης, -ου, ὁ, [ἀντί, στασιώτης, *partisan*], *adversary, antagonist, opponent.* I. i. 10.

ἀντιστοιχέω, -στοιχήσω, ἀντεστοίχηκα, ἀντεστοίχησα, [ἀντίστοιχος, *over against*], *stand in rows opposite one another, stand in pairs facing one another.* V. iv. 12.

ἀντιστρατοπεδεύομαι, -στρατοπεδεύσομαι, ἀντεστρατοπέδευμαι, ἀντεστρατοπεδευσάμην, [ἀντί + στρατοπεδεύω], *encamp over against, take the field against.* VII. vii. 33.

ἀντιτάττω, -τάξω, -τέταχα, ἀντέταξα, [ἀντί + τάττω], *marshal against, draw up against, array in opposition:* — mid., *array one's self against.*

ἀντιτιμάω, -τιμήσω, -τετίμηκα, ἀντετίμησα, [ἀντί + τιμάω], *honor in return, honor in turn.* V. v. 14.

ἀντιτοξεύω, -τοξεύσω, -τετόξευκα, ἀντετόξευσα, [ἀντί + τοξεύω, from **τόξον**, *bow*], *shoot arrows back, shoot arrows in turn.* III. iii. 15.

ἀντιφυλάττομαι, -φυλάξομαι, -πεφύλαγμαι, ἀντεφυλαξάμην, [ἀντί + φυλάττομαι], *guard one's self in turn, be on one's guard in turn.* II. v. 3.

ἄντρον, -ου, τό, [= Latin *antrum*], *cave, grotto, cavern.* I. ii. 8.

ἀντρώδης, -ες, adj., [**ἄντρον**, εἶδος], *full of caves, cavernous.* IV. iii. 11.

ἀνυστός, -όν, adj., [ἀνύω, *accomplish*], *practicable, capable of being accomplished, possible.* Cf. IDIOMS. I. viii. 11.

ἀνύτω or **ἀνύω**, ἀνύσω, ἤνυκα, ἤνυσα, [**ἄνω**, *finish*], *bring about, accomplish;* — mid., *accomplish for one's own advantage.* VII. vii. 24.

ἄνω, adv., comp. ἀνωτέρω, sup. ἀνωτάτω, [ἀνά], *up, upwards, above, high up; up* from the seacoast into the interior. **ἡ ἄνω ὁδός**, *the upper road, the inland road.* **ὁ ἄνω βασιλεύς**, *the king in the interior.*

ἀνώγεων, -ω, τό, [**ἄνω**, γαῖα = γῆ, *earth*], lit. 'what is above the earth,' *upper floor.* V. iv. 29.

ἄνωθεν, adv., [ἄνω, -θεν, *from*], *from above; from the interior.*

ἀξία, -ας, ἡ, [**ἄξιος**], *worth, value, desert.* **τὴν ἀξίαν ἑκάστοις νεῖμαι**, *to give to each his due.*

ἀξίνη, -ης, ἡ, *axe.*

ἄξιος, -α, -ον, adj., [**ἄγω**, *bring, weigh*], lit. bringing or weighing as much as; hence, *worth, worthy, deserved, fitting;* — used absolutely, or with gen. of value, or with gen. of value and dat. of person, or with inf. **ἄξιος πολλοῦ τινι**, *worth much to any one, of great value* or *use to any one.* **ἄξιος ἄρχειν**, *worthy to rule.*

ἀξιοστράτηγος, -ον, adj., comp. ἀξιοστρατηγότερος, [**ἄξιος**, **στρατηγός**], *worthy to be general, worthy of command.* III. i. 24.

ἀξιόω, **ἀξιώσω**, **ἠξίωκα**, **ἠξίωσα**, impf. ἠξίουν, [**ἄξιος**], *deem worthy, think proper, consider fitting, think fit;* hence, *claim, demand, ask* as one's right. See N. to p. 52, 23.

ἀξίωμα -ατος, τό, [**ἀξιόω**], lit. 'that of which one is deemed worthy,' *position, dignity.* English deriv. *axiom.* VI. i. 28.

ἄξων, -ονος, ὁ, [**ἄγω**], *axle, axle-tree.* I. viii. 10.

ἄοπλος, -ον, adj., [**ἀ** priv., **ὅπλον**], *unarmed, without armor.* II. iii. 3.

ἀπ', **ἀφ'**, = ἀπό.

ἀπαγγέλλω, -αγγελῶ, **ἀπήγγελκα**, **ἀπήγγειλα**, [ἀπό + **ἀγγέλλω**], *announce from, bring news from;*

bring word back, send back word; report; followed by acc., or by acc. of obj. and dat. of pers., or by **εἰς** or **πρός** with acc. instead of the dat. of person.

ἀπαγορεύω, *-αγορεύσω, ἀπηγόρευκα, ἀπηγόρευσα;* or **ἀπαγαρεύω**, *ἀπερῶ, ἀπείρηκα,* 2 aor. **ἀπεῖπον**, [*ἀπό* + *ἀγορεύω*], *renounce, give up, abandon; grow weary, become fatigued.*

ἀπάγω, *-άξω, ἀπῆχα,* 2 aor. **ἀπήγαγον**, [*ἀπό* + *ἄγω*], *lead away, conduct away; carry off, bring away.*

ἀπαγωγή, *-ῆς, ἡ,* [*ἀπάγω*] *conducting away, removal.* VII. vi. 5.

ἀπαθής, *-ές,* adj., [*ἀ* priv., **πάθος**, *suffering*], *devoid of suffering, free from suffering.* VII. vii. 33.

ἀπαίδευτος, *-ον,* adj., [*ἀ* priv. + **παιδευτός**, verbal adj. from **παιδεύω**], *untrained, stupid, simple.* II. vi. 26.

ἀπαίρω, *-αρῶ, ἀπῆρκα, ἀπῆρα,* [*ἀπό* + *αἴρω*], *lift off;* sc. **ναῦν**, *set sail, sail away, depart.*

ἀπαιτέω, *-αιτήσω, ἀπῄτηκα, ἀπῄτησα,* [*ἀπό* + *αἰτέω*], *demand from, demand of, ask from, ask back;* followed by two acc., also by dat. and acc.

ἀπαλλάττω, *-αλλάξω, ἀπήλλαχα, ἀπήλλαξα,* [*ἀπό* + *ἀλλάττω, change*], *get rid of, dispose of; escape:* — mid. and pass., *be freed from, be delivered from, be rid of; leave, go away (from), depart.*

ἀπαλός, *-ή, -όν,* adj., comp. **ἀπαλώτερος**, *soft, tender.* I. v. 2.

ἀπαμείβομαι, *ἀπαμείψομαι,* aor. p. (as mid.) **ἀπημείφθην**, [*ἀπό* + *ἀμείβω, change*], *reply, respond.* II. v. 15.

ἀπαντάω, *ἀπαντήσω, ἀπήντηκα, ἀπήντησα.* [*ἀπό* + *ἀντάω* from *ἀντί*], *meet,* in either a friendly or a hostile manner; *encounter, meet in battle;* followed by dat.

ἅπαξ, adv., *once, at once;* after **ἐάν, ἐπάν, ἐπεί**, or **ὡς**, *once for all.*

ἀπαράσκευος, *-ον,* adj., [*ἀ* priv., **παρασκευάζω**], *without preparation, unprepared, unequipped, not ready.*

ἅπας, ἅπασα, ἅπαν, [*ἁ* coll. + **πᾶς**], *all together, all, the whole, entire.* **ἅπασα ἡ χώρα**, *the whole region.* **τὸ ἄλλο στράτευμα ἅπαν**, *all the rest of the army.* **πεδίον ἅπαν**, *a plain level throughout.*

ἀπαυθημερίζω, *-αυθημερίσω,* or *-αυθημεριῶ,* [*αὐθημερόν,* from **αὐτός, ἡμέρα**], *come back the same day, return the same day.* V. ii. 1.

ἀπέβην, see **ἀποβαίνω**.

ἀπειθέω, *ἀπειθήσω, ἠπείθησα,* [*ἀπειθής,* from **ἀ** priv., **πειθ** in **πείθω**], *disobey, disregard, be disobedient.*

ἀπειλέω, *ἀπειλήσω,* **ἠπείληκα, ἠπείλησα**, [*ἀπειλή*], *threaten.*

ἀπειλή, *-ῆς, ἡ, threat, menace.* VII. vii. 24.

ἄπειμι, *ἀπέσομαι,* impf. **ἀπῆν**, [*ἀπό* + *εἰμί,* = Latin *absum*], *be away, be absent.*

ἄπειμι (used as fut. of *ἀπέρχομαι,* = Latin *ibo*), impf. *ἀπῇα* or *ἀπῄειν,* [*ἀπό* + *εἶμι*], *go off, go away, withdraw, retire, depart; go back, retreat; go over* to any one. See **ἀπέρχομαι**.

ἀπεῖπον, see **ἀπαγορεύω**.

ἀπείρηκα, see **ἀπαγορεύω**.

ἄπειρος, *-ον,* adj., [*ἀ* priv., **πεῖρα**], *inexperienced, unskilled, ignorant, unfamiliar with, unacquainted with;* used with or without a dependent gen.

ἀπελαύνω, *-ελάσω* or *-ελῶ, -ελήλακα, ἀπήλασα,* [*ἀπό* + *ἐλαύνω, drive*], *drive away, dislodge, lead away;* intr. (properly with obj. understood), *march away, go off, march off.*

ἀπερύκω *ἀπερύξω, ἀπήρυξα,* [*ἀπό* + *ἐρύκω, curb*], *keep off, ward off; shield, prevent.* V. viii. 25.

ἀπέρχομαι, ἀπελεύσομαι, ἀπελήλυθα, 2 aor. ἀπῆλθον, [ἀπό + ἔρχομαι], *go away, come away, depart, retire, withdraw; go over* to any one. **παρὰ Κλέαρχον ἀπῆλθε,** *he went over to Clearchus.*

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπήχθημαι, 2 aor. ἀπηχθόμην, [ἀπό, ἔχθω, *hate*], *be hated, make one's self hated, incur hatred, displease, offend, become hateful* to any one.

ἀπέχω, ἀφέξω, ἀπέσχηκα, 2 aor. **ἀπέσχον,** [ἀπό + ἔχω], *be away from, be distant,* as **οὐ πολὺ ἀπέχειν,** *be not very far away;* **ἀπέχειν παρασάγγην,** *be a parasang distant:* — mid., *keep one's self away from, abstain from, refrain from, spare.*

ἀπῆν, see **ἄπειμι.**

ἀπηλλάγην, see **ἀπαλλάττω.**

ἀπιστέω, ἀπιστήσω, ἠπίστηκα, ἠπίστησα, [ἄπιστος], *not believe in, disbelieve; distrust; disobey, be disobedient.*

ἀπιστία, -ας, ἡ, [ἄπιστος], *unbelief, mistrust, distrust; lack of good faith, faithlessness, treachery.*

ἄπιστος, -ον, adj., [ἀ priv. + πιστός], *faithless, perfidious; unbelieving, distrustful.* **πιστὰ ἄπιστα ποιεῖν,** *to make pledges void.*

ἀπιτέον, verbal adj. of **ἄπειμι** [from εἶμι], *necessary to go away, necessary to depart.* V. iii. 1.

ἄπλετος, -ον, [ἀ priv., πίμπλημι, *fill*], *boundless, immense.* **χιὼν ἄπλετος,** *a prodigious snow-storm.* IV. iv. 11.

ἁπλοῦς, -ῆ, -οῦν, for ἁπλόος, -η, -ον, adj., *single; straightforward, sincere;* as subst., **τὸ ἁπλοῦν,** *straightforwardness, sincerity.*

ἀπό, by elision **ἀπ',** by elision and aspiration **ἀφ',** [cf. Lat. *ab,* Eng. *of, off*], prep. with gen., expressing relations of place, time, and origin (origin whether as source, cause, means, instrument, or agent), *from, away from, off; with, by, by means of, through, because of.* **ἀφ' ἵππου,** *on horseback.* **ἀπὸ τῶν χρημάτων,** *with these funds.* **ἀπὸ τοῦ αὐτοῦ σημείου,** *at the same signal.* **ἀπὸ τοῦ αὐτομάτου,** *of one's own will, of one's own accord.* **ἀφ' ἑσπέρας,** *from (the beginning of) evening, at eventide* **ἀπὸ τούτου,** *because of this.* In composition **ἀπό** = *from, away, off, back.*

ἀποβαίνω, -βήσομαι, -βέβηκα, 2 aor. **ἀπέβην,** [ἀπό + βαίνω], *go off, get off; disembark* from a ship; *reach an issue, be fulfilled.*

ἀποβάλλω, -βαλῶ, -βέβληκα, 2 aor. **ἀπέβαλον,** [ἀπό + βάλλω, *throw*], *throw away, lose, throw off*

ἀποβιβάζω, -βιβάσω or -βιβῶ, ἀπεβίβασα, [ἀπό + βιβάζω, *cause to mount*], *put off* from a vessel, *disembark, land.* I. iv. 5.

ἀποβλέπω, -βλέψομαι, -βέβλεφα, ἀπέβλεψα, [ἀπό + βλέπω, *look*], *look off, look away, gaze, watch.*

ἀπογιγνώσκω, -γνώσομαι, ἀπέγνωκα, 2 aor. **ἀπέγνων,** [ἀπό + γιγνώσκω], *renounce, abandon the thought of, give up the thought of.* I. vii. 18.

ἀποδείκνυμι, -δείξω, -δέδειχα, ἀπέδειξα, [ἀπό + δείκνυμι], *point out, show; declare, direct; designate, appoint:* — mid., *express one's opinion, declare one's views.*

ἀποδέρω, ἀποδερῶ, aor. **ἀπέδειρα,** 2 aor. p. ἀπεδάρην, [ἀπό + δέρω, *flay*], *take the skin off, skin, flay.* III. v. 9.

ἀποδέχομαι, -δέξομαι, -δέδεγμαι, ἀπεδεξάμην, [ἀπό + δέχομαι], *receive, accept.*

ἀποδημέω, -δημήσω, -δεδήμηκα, ἀπεδήμησα, [ἀπό, δῆμος, *land*], *leave home, be away from home.* VII. viii. 4.

ἀποδιδράσκω, -δράσομαι, -δέδρακα, 2 aor. **ἀπέδραν,** [ἀπό + διδράσκω], *run away, run off, flee; escape, desert.* See N. to p. 65, 24.

ἀποδίδωμι, -δώσω, -δέδωκα, ἀπέδωκα, [ἀπό + δίδωμι], *give*, especially what has been promised, or what is due: *give back*, *give up*, *give over*, *deliver*: — mid., *give in exchange*, *sell*.

ἀποδοκέω, -δόξω, pf. wanting in Attic, ἀπέδοξα, [ἀπό + δοκέω], *be unacceptable*, *appear improper*, *not to appear good*; third pers. sing. used impersonally, *it does not seem best*, *it is decided not*. ἀποδοκεῖ ἡμῖν, *we think best not*, with infin II. iii. 9.

ἀποδραμοῦμαι, see **ἀποτρέχω**.

ἀποδύω, -δύσω, -δέδῦκα, 2 aor. ἀπέδῦν, [ἀπό + δύω], *strip*, *take off*, *rob*, *despoil*; 2 aor. ἀπέδῦν and mid., *strip one's self*, *take off one's clothes*, *undress*.

ἀποθνήσκω, -θανοῦμαι, -τέθνηκα. 2 aor. ἀπέθανον, [ἀπό + θνήσκω], *die*, *die off*, *perish*; with ὑπό and gen., *be killed*, *be slain*.

ἀποθύω, -θύσω, -τέθυκα, ἀπέθυσα, [ἀπό + θύω, *sacrifice*], *offer up* in fulfilment of a vow, *offer up* as a votive sacrifice, *sacrifice* in payment of a vow. III. ii. 12.

ἀποικία, -ας, ἡ, [ἄποικος, *colonist*], *colony*, *settlement* away from home.

ἄποικος, -ον, adj., [ἀπό, οἶκος, *house*], *away from home*. ἄποικος πόλις, *colony*. As subst., **ἄποικος**, -ου, ὁ, *colonist*, *settler*.

ἀποίχομαι, -οιχήσομαι, -οίχωκα, [ἀπό + οἴχομαι], *depart*, *go away*, *go off*.

ἀποκαλέω, καλέσω, -κέκληκα, ἀπεκάλεσα, [ἀπό + καλέω], *call away*, *call off*, *call aside*, *call apart*. VII. iii. 35.

ἀποκάμνω, ἀποκαμοῦμαι, κέκμηκα, 2 aor. ἀπέκαμον, [ἀπό + κάμνω], *become fatigued*, *be tired out*, *give out*, *give up* from weariness IV vii. 2.

ἀποκάω, -καύσω, -κέκαυκα, ἀπέκαυσα, *burn off*; of cold, *freeze*, *blight*.

ἀπόκειμαι, -κείσομαι, impf. ἀπεκείμην, [ἀπό + κεῖμαι], def., *be laid aside*, *be laid up*, *be reserved*, *be stored up*.

ἀποκλῄω, or **ἀποκλείω**, -κλῄσω, -κέκληκα, ἀπέκλῃσα, aor. p. ἀπεκλῄσθην, [ἀπό + κλῄω, *shut*], *shut off*, *shut out from*, *exclude*; *cut off*, *head off*, *intercept*.

ἀποκλίνω, -κλινῶ, -κέκλικα, ἀπέκλῖνα, [ἀπό + κλίνω, *bend*], *bend out*, *incline away*; *turn aside*. II. ii. 16.

ἀποκόπτω, -κόψω, -κέκοφα, ἀπέκοψα, [ἀπό + κόπτω, *cut*], *cut off*; *beat off*, *drive off*, *force back*.

ἀποκρίνομαι, -κρινοῦμαι, -κέκριμαι, ἀπεκρινάμην, aor. p. (as mid.) ἀπεκρίθην, [ἀπό + κρίνομαι], *answer*, *respond*, *reply*.

ἀποκρύπτω, -κρύψω, -κέκρυφα, ἀπέκρυψα, [ἀπό + κρύπτω], *hide away*, *conceal from*, *conceal*. I. ix. 19.

ἀποκτείνω, -κτενῶ, ἀπέκτονα, ἀπέκτεινα, [ἀπό + κτείνω], *kill*, *slay*, *put to death*; stronger than κτείνω.

ἀποκτίννῡμι, pres. indic. third pers. pl. ἀποκτιννύασι, impf. indic. third pers. pl. ἀπεκτίννυσαν, = ἀποκτείνω.

ἀποκωλύω, -κωλύσω, -κεκώλυκα, ἀπεκώλυσα, [ἀπό + κωλύω, *hinder*], *hinder from*, *keep away from*, *prevent from*.

ἀπολαμβάνω, ἀπολήψομαι, ἀπείληφα, 2 aor. ἀπέλαβον, aor. p. ἀπελήφθην, [ἀπό + λαμβάνω], *take away*; *receive back*, *recover*, *retake*; *receive* what is due as pay, *intercept*, *cut off*.

ἀπολείπω, -λείψω, 2 pf ἀπολέλοιπα, 2 aor. ἀπέλιπον, [ἀπό + λείπω], *leave*, *leave behind*, *desert*; *fail*, *fall short* — mid. and pass., *be left behind*, *fall behind*.

ἀπόλεκτος, *-ον*, adj., [ἀπολεγω, *select*], *selected, choice, select.* II. iii. 15.

ἀπόλλῡμι, ἀπολέσω or ἀπολῶ, ἀπολώλεκα, [ἀπό + ὄλλυμι, *destroy*], *destroy, kill; lose;* 2 pf. ἀπόλωλα and mid., *perish, die, fall away, be lost* or *destroyed.*

'Απόλλων, *-ωνος*, dat. *-ωνι*, acc. *-ωνα* or *-ω*, voc. *"Απολλον*, *Apollo*, son of Zeus and Leto (Latona), god of archery and of healing, of song, poetry, and divination. There were many oracles in his name, of which the most renowned was that at Delphi. The priesthood of Apollo was well organized and rendered the influence of his worship prevaalent throughout Greece.

'Απολλωνία, *-ας*, ἡ, *Apollonia*, a city in Mysia, in the region of Teuthrania, east of Pergamus. VII. viii. 15.

'Απολλωνίδης, *-ου*, ὁ, *Apollonides*, a Lydian, suspected of treachery and driven from a meeting of the Greek officers. III. i. 26.

ἀπολογέομαι, *-λογήσομαι*, *-λελόγημαι*, ἀπελογησάμην, [ἀπόλογος], *vindicate one's self, plead off, apologize, defend one's self.* V. vi. 3.

ἀπολύω *-λύσω*, *-λέλυκα*, ἀπέλῡσα, [ἀπό + λύω], *release, set free, let loose, acquit.* VI. vi. 15.

ἀπομάχομαι *-μαχοῦμαι*, *-μεμάχημαι*, ἀπεμαχεσάμην, [ἀπό + μάχομαι], *fight from, fight off; decline, resist, refuse.* VI. ii. 6.

ἀπόμαχος, *-ον*, adj., [ἀπό, μάχη], *unfit for battle, kept from fighting, non-combatant*, like the French *hors-de-combat.*

ἀπονοστέω, *-νοστήσω*, *-νενόστηκα*, ἀπενόστησα, [ἀπό + νοστέω, *return*], *return home, go home, reach home.* III. v. 16.

ἀποπέμπω. *-πέμψω*, *-πέπομφα*, ἀπέπεμψα, [ἀπό + πέμπω], *send off, send away, send back, remit; send* what has been promised or is due: — mid., *send away from one's self, dismiss.*

ἀποπήγνῡμι, *-πήξω*, *-πέπηχα*, ἀπέπηξα, [ἀπό + πήγνυμι, *freeze*], *curdle, freeze.*

ἀποπηδάω, *-πηδήσομαι*, *-πεπήδηκα*, ἀπεπήδησα, [ἀπό + πηδάω, *leap*], *leap away, spring away, spring back, hasten away.* III. iv. 27.

ἀποπλέω, *-πλεύσομαι* or *-πλευσοῦμαι*, *-πέπλευκα*, ἀπέπλευσα, [ἀπό + πλέω], *sail away, sail off, sail back, sail home.*

ἀπόπλους, *-ου*, ὁ, for ἀπόπλοος, *-ου*, [ἀποπλέω], *voyage back, voyage home.* V. vi. 20.

ἀποπορεύομαι, *-πορεύσομαι*, *-πεπόρευμαι*, ἀπεπορευσάμην, [ἀπό + πορεύομαι], *go off, leave, depart.*

ἀπορέω, ἀπορήσω, ἠπόρηκα, ἠπόρησα, [ἄπορος], *be without means, be without resources; be at a loss, be in doubt, be in perplexity, be troubled; be in want, lack.*

ἀπορία, *-ας*, ἡ, [ἄπορος], *difficulty of passing*, V. vi. 10; *difficulty, straits, embarrassment, perplexity, distress; lack, want.*

ἄπορος, *-ον*, adj., [ἀ priv., πόρος, *way*], *without means;* of persons, *at a loss, lacking in means, without resources, devoid of resources;* of places and things, *impassable, impracticable, difficult, insuperable.* As subst., **ἄπορον**, *-ου*, τό, *strait, difficulty, obstacle.*

ἀπόρρητος, *-ον*, adj., [ἀπό, ἐρῶ, *speak*], *not to be told, secret.* **ἐν ἀπορρήτῳ ποιεῖσθαι**, *to keep secret.*

ἀπορρώξ, *-ῶγος*, adj., [ἀπό, ῥήγνυμι, *break*], *broken off, abrupt, sheer, steep.* **ἀπορρὼξ πέτρα**, *precipice.* VI. iv. 3.

ἀποσήπομαι, 2d fut. ἀποσαπήσομαι, pf. (act.) ἀποσέσηπα, 2 aor. ἀπεσάπην, [ἀπό + σήπομαι, *rot*], *rot away, rot off, mortify.* **τοὺς δακτύ-**

λους τῶν ποδῶν ἀποσεσηπότες, *having lost their toes by mortification.* IV. v. 12.

ἀποσκάπτω, -σκάψω, ἀπέσκαφα, ἀπέσκαψα, [ἀπό + σκάπτω, *dig*], *cut off by a trench, dig a trench to cut off, dig a trench to intercept.* II. iv. 4.

ἀποσκεδάννυμι, -σκεδάσω or -σκεδῶ, ἀπεσκέδακα, ἀπεσκέδασα, [ἀπό + σκεδάννυμι, *scatter*], *scatter abroad, disperse :* — mid. and pass., *be scattered, disperse, stray, stray away from.* οἱ ἀποσκεδαννύμενοι, *the stragglers.*

ἀποσκηνόω, -σκηνώσω, impf. ἀπεσκήνουν, [ἀπό + σκηνόω, from σκηνή], *pitch tents at a distance, encamp at a distance.* III. iv. 35.

ἀποσπάω, -σπάσω, ἀπέσπακα, ἀπέσπασα, aor. p. ἀπεσπάσθην, [ἀπό + σπάω, *draw*], *draw away, draw off, draw back ;* intr. and mid., *separate one's self, remove one's self, withdraw.*

ἀποσταυρόω, -σταυρώσω, ἀπεσταύρωκα, ἀπεσταύρωσα, [ἀπό + σταυρόω, from σταυρός, *stake*], *stake off, surround with stockade, enclose with palisades.* VI. v. 1.

ἀποστέλλω, -στελῶ, ἀπέσταλκα, ἀπέστειλα, [ἀπό + στέλλω], *send away, send off, send back.* II. i. 5.

ἀποστερέω, -στερήσω, ἀπεστέρηκα, ἀπεστέρησα, [ἀπό + στερέω, *deprive*], *deprive of, defraud of, rob, despoil of.*

ἀποστρατοπεδεύομαι, -στρατοπεδεύσομαι, ἀπεστρατοπέδευμαι, ἀπεστρατοπεδευσάμην, [ἀπό + στρατοπεδεύομαι], mid. dep., *pitch a camp away from, encamp away from, encamp at a distance.* III. iv. 34. VII. vii. 1.

ἀποστρέφω, -στρέψω, ἀπέστροφα, ἀπέστρεψα, 2 aor. p. ἀπεστράφην, [ἀπό + στρέφω], *turn away, turn back ; recall.*

ἀποστροφή, -ῆς, ἡ, [ἀποστρέφω], *place of refuge, refuge, retreat, resort.*

ἀποσυλάω, -συλήσω, -σεσύληκα, ἀπεσύλησα, [ἀπό + συλάω, *plunder*], *plunder, rob.* ἀποσυλᾶν τινα τὰ χρήματα, *to rob any one of his money.*

ἀποσώζω, -σώσω, -σέσωκα, ἀπέσωσα, [ἀπό + σώζω, *save*], *save from* some danger ; *conduct in safety back, bring safely back.* II. iii. 18.

ἀποταφρεύω, -ταφρεύσω, -τετάφρευκα, ἀπετάφρευσα, [ἀπό + ταφρεύω, from τάφρος, *ditch*], *cut off by a trench, dig a trench* as means of defence, *trench off.* VI. v. 1.

ἀποτείνω, -τενῶ, -τέτακα, ἀπέτεινα, pf. p. ἀποτέταμαι, [ἀπό + τείνω, *stretch*], *stretch from, stretch off, extend.* I. viii. 10.

ἀποτειχίζω, -τειχιῶ, -τετείχικα, ἀπετείχισα, [ἀπό + τειχίζω, from τεῖχος], *wall off, shut off by means of a wall, cut off by a wall.* II. iv. 4.

ἀποτέμνω, -τεμῶ, -τέτμηκα, 2 aor. ἀπέταμον, aor. p. ἀπετμήθην, [ἀπό + τέμνω, *cut*], *cut off, sever ; intercept.* ἀποτμηθέντες τὰς κεφαλάς, *by being beheaded.* II. vi. 1.

ἀποτίθημι, -θήσω, -τέθεικα, ἀπέθηκα, aor. p. ἀπετίθην [ἀπό + τίθημι], *put away, lay aside, lay up.* II. iii. 15.

ἀποτίνω, -τίσω, -τέτικα, ἀπέτισα, [ἀπό + τίνω, *pay*], *pay off, pay back ; requite, punish.*

ἀπότομος, -ον, adj., [ἀποτέμνω], *abrupt, precipitous, steep.* IV. i. 2.

ἀποτρέπω, -τρέψω, 2 pf. -τέτροφα, ἀπέτρεψα, 2 aor. mid. ἀπετραπόμην, [ἀπό + τρέπω], *turn away, turn off, turn aside.*

ἀποτρέχω, ἀποδραμοῦμαι, -δεδράμηκα, 2 aor. ἀπέδραμον, [ἀπό + τρέχω], *run from, run off, run away, run back.*

ἀποφαίνω, -φανῶ, -πέφαγκα, ἀπέφηνα, 2 aor. p. ἀπεφάνην, [ἀπό + φαίνω, *show*], *show forth*: — mid., *show one's self; declare, make known, express; appear.*

ἀποφεύγω, ἀποφεύξομαι, -πέφευγα, 2 aor. ἀπέφυγον, [ἀπό + φεύγω], *flee away; escape, escape from, avoid.* θεῶν πόλεμον ἀποφυγεῖν, *to escape from a war with the gods.*

ἀπόφραξις, -εως, ἡ, [ἀποφράττω, *obstruct*], *shutting off, blockade, obstruction, impediment.*

ἀποχωρέω, -χωρήσω, -κεχώρηκα, ἀπεχώρησα, [ἀπό + χωρέω, *proceed*], *go away, go back, withdraw, retire, retreat.* ἔξω βελῶν ἀποχωρεῖν, *retreat beyond the reach of arrows.*

ἀποψηφίζομαι, -ψηφίσομαι or -ιοῦμαι, ἀπεψήφισμαι, ἀπεψηφισάμην, [ἀπό + ψηφίζομαι, *vote*], *vote against, vote otherwise, vote in the negative, vote not* to. I. iv. 15.

ἀπρόθυμος, -ον, adj., [ἀ priv. + πρόθυμος, *eager*], *not inclined, reluctant, unwilling, disinclined.* VI. ii. 7.

ἀπροσδόκητος, -ον, adj., [ἀ priv. + προσδόκητος, *expected*], *unexpected.* ἐξ ἀπροσδοκήτου, *unexpectedly.*

ἀπροφασίστως, adv., [ἀπροφάσιστος, *without pretext*, from ἀ priv., πρόφασις], *offering no excuse, without hesitation, readily.* II. vi. 10.

ἅπτω, ἅψω, pf. mid. ἧμμαι, ἧψα, *fasten; of fire, kindle*: — mid., *touch, undertake*; followed by gen.

ἄρα, conj., [probably connected with ἄρω, *fit*], illative, but weaker than οὖν, *fittingly, consequently, accordingly; then, so then, therefore; it appears.* οἱ δ' ἄρα ταῦτ' ἔλεγον, *but they, it appears, said this.*

ἆρα, interrogative adv., [strengthened form of ἄρα], when standing alone simply indicating a question, and usually not to be translated. ἆρ' οὐ, = Lat. *nonne vero, not indeed?* expects an affirmative answer. ἆρα μή, = *num vero, not indeed (true), is it?* expects a negative answer.

Ἀραβία, -ας, ἡ, *Arabia*, properly the peninsula lying between the Arabian and Persian gulfs, and bounded on the north by the river Euphrates; but often used by ancient writers in a broader sense, as comprising all regions inhabited by nomad Arabs. Thus in I. v. 1 the southern portion of Mesopotamia is called *Arabia.*

Ἀράξης, -ου, ὁ, *Araxes*, an important tributary of the Euphrates, entering it from the north below Thapsacus, usually known as the *Chabōras* (Χαβώρας); scriptural *Chebar*, modern *Khabūr* or *Chabour*. There is a large river in Armenia of the same name. I. iv. 19.

Ἀρβάκης, -ου, ὁ, *Arbaces*, one of the four captains-general of Artaxerxes. I. vii. 12.

Ἀργεῖος, -α, -ον, adj., [Ἄργος], *of Argos, Argive.* As subst., Ἀργεῖος, -ου, ὁ, *an Argive*, native of the city Argos, in the eastern part of the Peloponnesus. IV. ii. 13, 17.

ἀργός, -όν, adj., [for ἀ-εργος, ἀ priv. and ἔργον], *without work, doing nothing, idle, at one's ease.* III. ii. 25.

ἀργύριον, -ου, τό, [dim. of ἄργυρος, *silver*, from root αργ, meaning *bright*], lit. silver coined in small pieces for money, *money.*

ἀργυρόπους, -ποδος, ὁ, ἡ, [ἄργυρος, πούς], *with silver feet, silver-footed.* IV. iv. 21

ἀργυροῦς, -ᾶ, -οῦν, contr. for ἀργύρεος, -α, -ον, adj., [ἄργυρος], *made of silver, of silver, silver.* IV. vii. 27.

'Αργώ, -οῦς, ἡ, [ἀργός, *swift*], *Argo*, the ship on which Jason with his fifty companions is said to have sailed from Iolcus in Thessaly to Aea in Colchis to get the golden fleece. See Smith's *Dictionary of Greek and Roman Geography*, article ARGONAUTAE. VI. ii. 1.

ἄρδην, adv., [αἴρω, *lift*], *lifted up; utterly, wholly, entirely*.

ἄρδω, in Att. found only in pres. and impf., *water, irrigate*. II. iii. 13.

ἀρέσκω, ἀρέσω, ἤρεσα, impf. ἤρεσκον, *please, be agreeable, be acceptable, satisfy, suit*; followed by dat. II. iv. 2.

ἀρετή, -ῆς, ἡ, like Latin v i r t u s, *excellence*, whether shown in moral qualities or in physical prowess: *virtue, goodness, manliness, magnanimity; courage, valor, prowess, bravery*. ἡ περὶ ἐμὲ ἀρετή, *their good service in my behalf*, I. iv. 8.

ἀρήγω, ἀρήξω, def., *help, assist, give aid, succor*. I. x. 5.

'Αρηξίων, -ωνος, ὁ, *Arexion*, a soothsayer from Parrhasia, in Arcadia.

'Αριαῖος, -ου, ὁ, *Ariaeus*, the commander of Cyrus's barbarian troops, who held the left wing at the battle of Cunaxa and afterwards went over to the king.

ἀριθμός, -οῦ, ὁ, *number, numbering, counting, enumeration; whole number, summary*. ἀριθμὸς τῆς ὁδοῦ, *entire length of the road* or *way*. ἀριθμὸν ποιεῖν, *to make an enumeration, to number*.

'Αρίσταρχος, -ου, ὁ, *Aristarchus*, Spartan governor (harmost) of Byzantium, who proved treacherous to the Ten Thousand.

ἀριστάω, ἀριστήσω, ἠρίστηκα, ἠρίστησα, [ἄριστον, *breakfast*], = prandeo, *take breakfast, breakfast*.

'Αριστέας, -ου, ὁ, *Aristeas*, a Chian of great bravery, who commanded a division of light-armed troops in the Greek force.

ἀριστερός, -ά, -όν, adj., *on the left side, left*. ἐν ἀριστερᾷ (sc. χειρί), *on the left*. ἐξ ἀριστερᾶς (χειρός), *from the left, on the left*, IV. viii. 2.

'Αρίστιππος, -ου, ὁ, *Aristippus*, a Thessalian of noble birth from the city Larissa. He obtained money from Cyrus and enlisted troops in order to oppose a party formed against him, and afterward sent a contingent under Menon to join Cyrus's expedition.

ἄριστον, -ου, τό, [ἦρι, *early*], *breakfast*, the first hearty meal of the day, usually partaken of about 10 or 11 A.M. The Greeks ate three times a day. The first meal, ἀκράτισμα, was simply a light lunch. The *breakfast*, **ἄριστον**, was more substantial; but the chief meal was the *dinner*, **δεῖπνον**, which came near evening.

ἀριστοποιέομαι, -ποιήσομαι, [ἄριστον, ποιέω], dep. mid., *prepare breakfast, get breakfast*.

ἄριστος, -η, -ον, adj., [sup. of **ἀγαθός**], *best, noblest; bravest; most excellent, most fitting, most advantageous*; — neut. pl. as adv., **ἄριστα**, *in the best way, best; most advantageously*.

'Αρίστων, -ωνος, ὁ, *Aristo*, an Athenian, sent to Sinōpe as an ambassador for the Ten Thousand. V. vi. 14.

'Αριστώνυμος, -ου, ὁ, *Aristonymus*, a hoplite captain from Methydrion in Arcadia, distinguished for bravery. IV. i. 27.

'Αρκαδικός -ή, -όν, adj., ['Αρκαδία], *Arcadian, belonging to Arcadia*. τὸ 'Αρκαδικόν (sc. στράτευμα), *the Arcadian troops*. IV. viii. 18.

'Αρκάς, -άδος, ὁ, *an Arcadian*, native of Arcadia, a mountainous and rude province in the centre of the Peloponnesus. Half of the whole number of Cyrus's

mercenaries were Arcadians and Achaeans; for the inhabitants of these districts, warlike and without adequate means of support at home, were easily induced to enter foreign service.

ἀρκέω, ἀρκέσω, pf. wanting, ἤρκεσα, *be sufficient, suffice, satisfy, be enough*, with or without dat. of person; used impersonally, ἀρκεῖ, *it is enough, it is sufficient.* αὐτοῖς ἤρκει, *they were content*, V. viii. 13.

ἄρκτος, -ου, ἡ, *bear, she-bear;* also the constellation *Great Bear* (*Ursa Major*); hence, *north, the north.*

ἅρμα, -ατος, τό, *chariot, war-chariot.* ἅρμα δρεπανηφόρον, *scythe-bearing chariot.* See p. 18, and Pl. I.

ἁρμάμαξα, -ης, ἡ, [ἅρμα + ἅμαξα, *carriage*], *covered carriage.* See N. to p. 57, 13.

Ἀρμενία, -ας, ἡ, *Armenia*, a mountainous country in the eastern part of Asia Minor, south of the Black Sea and west of the Caspian. Its highlands contain the headwaters of the Euphrates, Tigris, Halys, and many other rivers.

Ἀρμένιος, -α, -ον, adj., [Ἀρμενία], *Armenian.* IV. v. 33.

Ἁρμήνη, -ης, ἡ, *Harmēne*, a village and harbor in Paphlagonia, situated about five miles west of Sinōpe; modern *Ak Liman*, = 'White Haven.' VI. i. 15, 17.

ἁρμοστής, -οῦ, ὁ, [ἁρμόζω, *arrange*], official title bestowed on the representatives of Sparta in subject cities, *governor, harmost.*

ἄρνειος, -α, -ον, adj., [ἀρνός, *of a lamb*], *of a lamb* or *sheep.* ἄρνεια κρέα, *lamb's flesh, mutton.* IV. v. 31.

ἁρπαγή, -ῆς, ἡ, [ἁρπάζω], *seizure, plunder, robbery, pillage, rapine.* καθ' ἁρπαγήν, *for plunder.*

ἁρπάζω, -άσω or -άσομαι, ἥρπακα, ἥρπασα, [cf. Lat. *rapio*], *take quickly, seize, snatch up, plunder, pillage, carry off; occupy.* οἱ ἁρπάζοντες, *the pillagers.* τὰ ἡρπασμένα ἀνδράποδα, *the slaves that had been taken.* ἥρπαζεν ὁ ποταμὸς τὰ ὅπλα, *the river would quickly bear their weapons away*, IV. iii. 6.

Ἅρπασος, -ου, ὁ, *Harpasus*, a river in Armenia, now *Tchoruk-Soo.* IV. vii. 18.

Ἀρταγέρσης, -ου, ὁ, *Artagerses*, commander of cavalry in the army of Artaxerxes, slain by Cyrus at the battle of Cunaxa. See N. to p. 81, 28. I. vii. 11; viii. 24.

Ἀρτακάμας, -α, ὁ, *Artacamas*, satrap of Phrygia. VII. viii. 25.

Ἀρταξέρξης, -ου, ὁ, *Artaxerxes*, the name of several of the Persian kings; but in the Anabasis, referring only to Artaxerxes II. (Mindful), the oldest son of Darius Nothus, and brother of Cyrus. See p. 20 *et seq.*

Ἀρτάοζος, -ου, ὁ, *Artaozos*, a friend of Cyrus, who after the battle of Cunaxa went over to Artaxerxes. II. iv. 16, v. 35.

Ἀρταπάτης, -ου, ὁ, *Artapates*, a devoted sceptre-bearer of Cyrus. I. vi. 11, viii. 28.

ἀρτάω, ἀρτήσω, ἤρτηκα, ἤρτησα, [αἴρω, *lift up*], *hang, fasten, attach.* III. v. 10.

Ἄρτεμις, -ιδος, ἡ, *Artĕmis*, often identified with the Roman *Diana*, daughter of Zeus and Leto (Latona), twin-sister of Apollo; goddess of the chase and of virginity; worshipped extensively among the Greeks, especially at Ephesus. Cf. Acts, Chap. xix.

ἄρτι, adv., [root ἀρ, *fit*], *just now, just at that time, just.*

Ἀρτίμας, -α, ὁ, *Artimas*, satrap of Lydia. VII. viii. 25.

ἀρτοκόπος, -ου, ὁ, [ἄρτος], *baker.*

ἄρτος, -ου, ὁ, *loaf of bread, bread,* especially bread made of wheat flour; barley bread was called *μᾶζα.*

Ἀρτούχας, -α, ὁ, *Artūchas,* a general of Artaxerxes in command of troops near the Centrītes. IV. iii. 4.

Ἀρύστας, -α or -ου, ὁ, *Arystas,* a glutton from Arcadia. VII. iii. 23.

Ἀρχαγόρας, -α, ὁ, *Archagoras,* an exile from Argos, serving as captain in Cyrus's Greek army.

ἀρχαῖος, -α, -ον, adj., [ἀρχή, *beginning*], *old, ancient.* Κῦρος ὁ ἀρχαῖος, *Cyrus the Elder.* ξένος ἀρχαῖος, *a guest-friend of long standing,* III. i. 4. τὸ ἀρχαῖον, acc. used adverbially, *formerly, previously.*

ἀρχή, -ῆς, ἡ, (1) *beginning, origin;* (2) *rule, lordship, sovereignty, command;* (3) *province, government, realm.* ἀρχήν, acc. used adverbially, *to begin with, at all.* ἡ πατρῴα ἀρχή, *(our) father's realm,* I. vii. 6. ἐν τῇ Κύρου ἀρχῇ, *in Cyrus's province.*

ἀρχικός, -ή, -όν, adj., [ἄρχω], *fitted to command, skilled in governing.*

ἄρχω, ἄρξω, ἦρχα, ἦρξα, *start, begin, commence,* implying that others are to follow; hence, *be in the lead; command, rule, manage, govern, reign over;* pass., *be ruled, be governed; submit to authority, obey, serve;* — mid., *begin, start,* without reference to others. ἄρχεσθαι ἀπὸ θεῶν, *to begin with the gods.*

ἄρχων, -οντος, ὁ, [pres. part. of ἄρχω], *commander, leader, ruler, governor.*

ἄρωμα, -ατος, τό, *spice, spice-plant.* I. v. 1.

ἀσέβεια, -ας, ἡ, [ἀσεβής], *impiety, impiousness, godlessness, ungodliness.* III. ii. 4.

ἀσεβής, -ές, adj., [ἀ priv., σέβομαι, *reverence*], *impious, irreverent, godless, ungodly.*

ἀσθενέω, ἀσθενήσω, ἠσθένηκα, ἠσθένησα, [ἀσθενής, *weak*], *be ill, be sick, be weak* or *feeble,* [redacted]

ἀσθενής, -ές, [redacted] σθένος, *strength*], *without strength, weak, feeble, infirm.* I. v. 9.

Ἀσία, -ας, ἡ, *Asia;* sometimes limited to Asia Minor, which was divided by the Greeks into ἡ κάτω Ἀσία, *Lower Asia,* the part lying west of the river Halys, and ἡ ἄνω Ἀσία, *Upper Asia,* the part east of the Halys.

Ἀσιδάτης, -ου, ὁ, *Asidates,* a wealthy Persian, captured by Xenophon in a marauding expedition. VII. viii. 9, 12, 21.

Ἀσιναῖος, -ου, ὁ, *Asinaean,* a native of Asine, a small town in Laconia, south of Sparta; modern *Passava.*

ἀσινῶς, comp. ἀσινέστερον, sup. ἀσινέστατα, adv., [ἀσινής, *harmless*], *without injury, harmlessly, doing no harm, without depredation.*

ἄσιτος, -ον, adj., [ἀ priv., σῖτος, *grain*], *without food, in want of food.*

ἀσκέω, ἀσκήσω, ἤσκηκα, ἤσκησα, *practice, exercise, cultivate, observe, maintain.* ἀσκεῖν ἀλήθειαν, *to practice truthfulness.*

ἀσκός, -οῦ, ὁ, *bag made of skin* (particularly goat-skin), *leather bag,* used for carrying wine and other commodities; also, inflated with air, used as a float in crossing streams.

ἄσμενος, -η, -ον, adj., [root ἁδ in ἥδομαι], *glad, pleased, well pleased;* often with the force of an adv., *gladly, with pleasure, cheerfully.* ἄσμενός σε ὁρῶ, *I am glad to see you.* ἄσμενος ἀκούει, *he is glad to hear.*

ἀσπάζομαι, *ἀσπάσομαι*, *ἠσ*: *ασμαι*, *ἠσπασάμην*, dep. mid., [*ἀ* coll., *σπάω*, *draw together*], *embrace; greet, welcome, bid welcome; take leave of.*

Ἀσπένδιος, *-ου*, *ὁ*, [*Ἄσπενδος*, *Aspendus*], *an Aspendian*, native of Aspendus, a city in Pamphylia, near the mouth of the Eurymedon; to-day *Minugat*. I. ii. 12

ἀσπίς, *-ίδος*, *ἡ*, *shield*, in general, whether the *large oval shield* or the *small round shield*, but usually referring to the former; by metonymy, as a collective noun, *shield-men*, = *hoplites*, *heavy infantry*, as **ἀσπὶς μυρία**, 10,000 *shield-bearers* or *heavy-armed troops*. As the shield was carried and used on the left side, **παρ' ἀσπίδα**, = *to the left* (IV. iii. 26). See pp. 30–32, and Pl. IV.

Ἀσσυρία, *-ας*, *ἡ*, [Semitic *Asshûr*], *Assyria*, the country of the Assyrians, comprising first the territory about Nineveh, east of the Tigris, later the greater part of Mesopotamia also. In Xenophon's time the cities of the once powerful Assyrian Empire were nearly all in ruins. The Assyrian language has been deciphered only in the present century. Read pp. 5, 6.

Ἀσσύριος, *-ου*, *ὁ*, *Assyrian*, native of Assyria.

ἀσταφίς, *-ίδος*, *ἡ*, *dried grape, raisin.* IV. iv. 9.

ἀστράπτω, *ἀστράψω*, *ἤστραψα*, impf. *ἤστραπτον*, [*ἀστραπή*, *lightning*], *lighten; gleam, glance, flash.* I. viii. 8.

ἀσφάλεια, *-ας*, *ἡ*, [*ἀσφαλής*], *safety, security.*

ἀσφαλής, *-ές*, adj., comp. *ἀσφαλέστερος*, sup. *ἀσφαλέστατος*, [*ἀ* priv., root *σφαλ* in *σφάλλομαι*, *fall*], *not liable to fall, steadfast, unfailing, safe, secure.* **ἐν ἀσφαλεῖ**, *in safety.* **νομίζοντες ἐν ἀσφαλεστάτῳ εἶναι**, *thinking that they would be least exposed to danger.*

ἀσφαλῶς, adv., comp. *ἀσφαλέστερον*, sup. *ἀσφαλέστατα*, [*ἀσφαλής*], *safely, securely, without danger.* **ὡς ἀσφαλέστατα**, *as safely as possible.*

ἄσφαλτος, *-ου*, *ἡ*, *asphalt, bitumen*, a plastic, inflammable mineral product, resembling pitch, and in its chemical composition closely allied with petroleum and coal; found in lumps on the surface of springs near Babylon, and used as mortar in ancient as well as modern times. II. iv. 12.

ἀσχολία, *-ας*, *ἡ*, [*ἄσχολος*, *without leisure*, from *ἀ* priv., *σχολή*], *lack of leisure, occupation, business, employment*; pl., *engagements, affairs.* VII. v. 16.

ἀτακτέω, *ἀτακτήσω*, pf. wanting, *ἠτάκτησα*, [*ἄτακτος*], *be disorderly, cause disturbance, be undisciplined.* V. viii. 21.

ἄτακτος, *-ον*, adj., [*ἀ* priv. + *τακτός*, verbal adj. of *τάττω*], *not in order, out of order, in disorder, disorderly; confused, in confusion, disarranged.*

ἀταξία, *-ας*, *ἡ*, [*ἄτακτος*], opposite of *εὐταξία*, *disorder, disorderliness, want of order, lack of discipline, confusion.*

ἀτάρ, adversative conj., *but, yet, but yet, however, nevertheless;* introduces a correction or objection, usually in the form of a question.

Ἀταρνεύς, *-έως*, *ὁ*, *Atarneus*, a city and narrow region along the Aegean Sea, in southwestern Mysia, across the strait from Lesbos; modern *Dikeli Kioi.*

ἀτασθαλία, *-ας*, *ἡ*, [*ἀτάσθαλος*, *reckless*], *wantonness, recklessness, wickedness.* **ὑπ' ἀτασθαλίας**, *from wantonness.* IV. iv. 14.

ἄταφος, -*ον*, adj., [ἀ priv., *τάφος* or *ταφή*, *burial*], *unburied*, *without burial*. VI. v. 6.

ἅτε, neut. pl. of *ὅστε*, used as an adv., *such as, just as;* with part., especially in gen. abs., *inasmuch as, because, since*.

ἀτέλεια, -*ας*, *ἡ*, [*ἀτελής*, *free from tax*, see *τέλος*], *freedom from taxation, exemption, immunity*. **ἄλλην τινὰ ἀτέλειαν**, *exemption from some other service*. III. iii. 18.

ἀτῑμάζω, *ἀτιμάσω*, *ἠτίμακα*, *ἠτίμασα*, [*ἄτιμος*], *dishonor, disgrace;* — pass., *be in dishonor, be in disgrace*.

ἄτῑμος, -*ον*, adj., [ἀ priv., *τιμή*, *honor*), *without honor*, *in dishonor*, *dishonored, disgraced*. VII. vii. 24.

ἀτμίζω, *ἀτμίσω*, *ἥτμικα*, *ἥτμισα*, [*ἀτμός*, *vapor*], *give off steam, exhale vapor, emit vapor, steam*. IV. v. 15.

Ἀτραμύτειον, -*ου*, *τό*, *Atramytīum*, a city in Mysia, across from Lesbos, at the head of the gulf of the same name; modern *Edremid*, VII. viii. 8.

ἀτριβής, -*ές*, adj., [ἀ priv., *τρίβω*, *wear*], *unworn, untrodden*. **ὁδὸς ἀτριβής**, *via non trita, untrodden road*.

αὖ, adv., with reference to time or place, pointing to what precedes; *back; again, further, besides, moreover;* — adversative, *on the other hand, on the contrary, in turn*.

αὐθαίρετος, -*ον*, adj., [*αὐτός* + *αἱρετός*, from *αἱρέω*], *self-chosen, self-appointed*. V. vii. 29.

αὐθημερόν, adv., [*αὐτός*, *ἡμέρα*], *on the same day*.

αὖθις, adv., [*αὖ*], *again, back; moreover, besides, in turn, on the other hand; afterwards, at another time, hereafter*. **πρῶτον μὲν . . . αὖθις δέ**, *in the first place . . . and again*. II. iv. 5.

αὐλέω, *αὐλήσω*, *ηὔληκα*, *ηὔλησα*. [*αὐλός*, *flute*], *play the flute, make sound* with the flute or horn; — mid., *have the flute played, listen to flute-playing, hear flute-playing*.

αὐλίζομαι, *αὐλίσομαι*, *ηὔλισμαι*, *ηὐλισάμην*, aor. p. *ηὐλίσθην*, [*αὐλή*, *court*], *lodge* in the open air, *bivouac, encamp; quarter, take quarters*.

αὐλός, -*οῦ*, *ὁ*, [*ἄϜω*, *blow*], any wind instrument, *flute, clarionet, pipe*. The Greek flute had a mouthpiece, and resembled a modern clarionet.

αὐλών, -*ῶνος*, *ὁ*, *channel, canal*. II. iii. 10.

αὔριον, adv., [root *αϜ* in *ἠώς*, *ἕως*, *dawn*, cf. Lat. *aurora*], *to-morrow*. **ἡ αὔριον** (*ἡμέρα*), *the morrow, the following day, the next day*.

αὐστηρότης, -*ητος*, *ἡ*, [*αὐστηρός*, *rough*], *roughness, harshness;* of wine, *strength, sharpness*. V. iv. 29.

αὐτίκα, adv., [*αὐτός*], *at the very time, in a moment, at once, immediately, forthwith, presently, directly;* strengthened, **αὐτίκα μάλα**, *on the spot, shortly*.

αὐτόθεν, adv., [*αὐτοῦ*], *from the very spot, from that point, thence, hence*.

αὐτόθι, adv., [*αὐτός*], = *αὐτοῦ*, *on the spot, there, here, in the very place*.

αὐτοκέλευστος, -*ον*, adj., [*αὐτός* + *κελευστός*, from *κελεύω*], *self-bidden, of one's own accord, of one's own motion;* Lat. *sua sponte*. III. iv. 5.

αὐτοκράτωρ, -*ορος*, adj., [*αὐτός*, *κρατέω*, *rule*], *with absolute power, absolute, with unlimited authority, arbitrary, sole*. VI. i. 21.

αὐτόματος, -*ον*, adj., [*αὐτός*, *ματός*, from *μάομαι*, *seek*], *self-moving, of one's own will, self-prompted,*

spontaneous. **ἐκ τοῦ αὐτομάτου,** *spontaneously.*

αὐτομολέω, *αὐτομολήσω, ηὐτομόληκα, ηὐτομόλησα,* [**αὐτόμολος**], *go of one's own accord, desert.* **οἱ αὐτομολοῦντες,** *the deserters.* **οἱ αὐτομολήσαντες,** *those who had deserted.*

αὐτόμολος, -*ου*, *ὁ*, [*αὐτός*, root *μολ* in *βλώσκω*, *ἔμολον*, *go*], *deserter.*

αὐτόνομος, -*ον*, adj., [*αὐτός* + *νόμος*], *living according to one's own law, independent, self-managing, self-ruling, autonomous.* VII. viii. 25.

αὐτός, -*ή*, -*ό*, intensive pron., *self*; in the oblique cases frequently used simply for the personal pronoun of the third person, *him, her, it*; with the article, **ὁ αὐτός, ἡ αὐτή, τὸ αὐτό,** often contracted to **αὑτός, αὑτή, ταὐτό** or **ταὐτόν,** *the very, the same.* **αὐτὸς ἔχω,** *I myself have.* **αὐτὸς ἔφη,** *he himself said.* **αὐτὸ τοῦτο,** *this very thing.* **αὐτὸν ἠγάσθην,** *I esteemed him.* **αὐτοῦ χρήματα,** *his money,* **ὁ αὐτὸς λόφος,** *the same hill.* **εἰς ταὐτὸ ἐλθεῖν,** *to come to the same place.* See IDIOMS.

αὑτός, *αὑτή,* **ταὐτό** or **ταὐτόν,** = **ὁ αὐτός, ἡ αὐτή, τὸ αὐτό,** by crasis.

αὐτόσε, [*αὐτός*], adv., *thither, to that place.* IV. vii. 2.

αὐτοῦ, [*αὐτός*], adv , = **αὐτόθι,** *in the same place, on the spot, here, there;* to be carefully distinguished from the gen. masc. and neut. of **αὐτός.**

αὑτοῦ, **αὑτῆς,** contracted from **ἑαυτοῦ, ἑαυτῆς.**

αὐχήν, -*ένος*, *ὁ*, *neck*; by metonymy, *neck of land, isthmus.* VI.iv.3.

ἀφαιρέω, *ἀφαιρήσω, ἀφῄρηκα,* 2 aor. *ἀφεῖλον,* aor. p. *ἀφῃρέθην,* [*ἀπό* + *αἱρέω*], *take away, abstract, detach*; — mid., *take away* for one's self, *take off; deprive of, rob of;* followed by two acc., one of the person, the other of the thing, or by gen. of person and acc. of thing. **ἀφαιρεῖσθαι Ἕλληνας τὴν γῆν,** *deprive Greeks of their country.*

ἀφανής, -*ές*, adj., [*ἀ* priv., root *φαν* in *φαίνομαι*, *appear*], *not seen, unseen, not apparent; out of sight, obscure; secret, private, occult.* **ἦσαν ἀφανεῖς,** *they were out of sight,* = *they were gone.*

ἀφανίζω, *ἀφανίσω* or -*ιῶ*, *ἠφάνικα, ἠφάνισα,* [*ἀφανής*], *cause to disappear, make invisible, hide from view; annihilate, blot out, utterly destroy.*

ἀφειδῶς, adv., comp. **ἀφειδέστερον,** sup. **ἀφειδέστατα,** [*ἀφειδής*, from *ἀ* priv., stem *φειδ* in *φείδομαι*, *spare*], *unsparingly, unmercifully, without mercy.*

ἀφεῖλον, see **ἀφαιρέω.**

ἀφηγέομαι, *ἀφηγήσομαι, ἀφήγημαι, ἀφηγησάμην,* [*ἀπό* + *ἡγέομαι*], *lead away; relate, narrate.* VII. ii. 26.

ἀφθονία, -*ας*, *ἡ*, [*ἄφθονος*], *abundance, plenty.* **εἰς ἀφθονίαν,** *in abundance.*

ἄφθονος, -*ον*, adj., [*ἀ* priv. + *φθόνος*, *envy*], *ungrudging, generous, abundant, lavish, bounteous, plentiful.* **ἐν ἀφθόνοις βιοτεύειν,** *to live in the midst of abundance.* **ἄφθονος χώρα,** *fertile land.*

ἀφίημι, *ἀφήσω, ἀφεῖκα, ἀφῆκα,* irr., [*ἀπό* + *ἵημι*], *send away, send back, dismiss; allow to escape, suffer to go; set free, release, let loose, let drop;* of water, *let flow.* Cf. G. 127, III.; H. 476.

ἀφικνέομαι, *ἀφίξομαι, ἀφῖγμαι,* 2 aor. *ἀφικόμην,* [*ἀπό* + *ἱκνέομαι*], *come to, arrive at, reach, return;* followed by dative or by prepositional phrase.

ἀφιππεύω, *ἀφιππεύσω, ἀφίππευσα,* [*ἀπό* + *ἱππεύω*, *ride*], *ride away, ride off, ride back.* I. v. 12.

ἀφίστημι, ἀποστήσω, ἀφέστηκα, ἀπέστησα, 2 aor. ἀπέστην, [ἀπό + ἵστημι], transitive forms (see ἵστημι), *cause to withdraw, remove, alienate:* intransitive forms, *withdraw, stand away from, desert, revolt, stand aloof.* Cf. G. 123; H. 331, 351.

ἄφοδος, -ου, ἡ, [ἀπό + ὁδός], *retreat; way out, way of escape.* IV. ii. 11.

ἀφροντιστέω, ἀφροντιστήσω, ἠφροντίστησα, [ἀφρόντιστος, *thoughtless*], *be thoughtless, act carelessly; neglect, make light of.* V. iv. 20.

ἀφροσύνη, -ης, ἡ, [ἄφρων], *unreasonableness, folly, lack of sense, want of understanding.* V. i. 14.

ἄφρων, ἄφρον, adj., [ἀ priv., φρήν, *sense*], *senseless, without sense, foolish ; delirious, out of one's head.* IV. viii. 20.

ἀφυλακτέω, ἀφυλακτήσω, ἠφυλάκτηκα, ἠφυλάκτησα, [ἀφύλακτος, *be unguarded, be off one's guard.* VII. viii. 20.

ἀφύλακτος, -ον, adj., [ἀ priv. + φυλακτός, from φυλάττω], *unguarded, off one's guard.*

ἀφυλάκτως, adv., [ἀφύλακτος], *unguardedly.* V. i. 6.

Ἀχαιός, -ά, -όν, adj., [Ἀχαΐα], *Achaean.* As subst., Ἀχαιός, -οῦ, ὁ, *an Achaean*, resident of Achaea, a mountainous region in the northern part of the Peloponnesus. Arcadians and Achaeans formed about one half of the whole number of Cyrus's Greek mercenaries.

ἀχάριστος, -ον, adj., [ἀ priv., χαρίζομαι, *be pleasing*], *graceless, lacking in charm ; thankless, ungrateful ; without reward, unrewarded:* acc. pl. neut. as adv., ἀχάριστα, *without charm, ungracefully.*

ἀχαρίστως, adv., [ἀχάριστος], *ungratefully, thanklessly, without reward.*

Ἀχερουσιάς, -άδος adj., [Ἀχέρων, *Acheron*], *Acherusian, pertaining to Acheron*, the fabled river of the lower world. **Ἀχερουσιὰς Χερρόνησος**, *Acherusian Peninsula, Hades Point*, a tongue of land near Heraclea, in Bithynia, containing a cave through which Hercules is said to have descended to Hades ; modern *Baba Burun.* VI. ii. 2.

ἄχθομαι, ἀχθέσομαι, ἤχθημαι, aor. p. ἠχθέσθην, [ἄχθος, *pain, burden*], *be burdened, vexed, pained, troubled, chagrined, provoked.*

ἀχρεῖος, -α, -ον, adj., [ἀ priv., χρεία, *need, use*], *useless, unserviceable.*

ἄχρηστος, -ον, adj., [ἀ priv., χρηστός, *useful*], *useless, of no use.*

ἄχρι, prep. and conj : — 1. As prep., with gen., *till, until.* 2. As conj., *till, until,*

ἀψίνθιον, -ου, τό, *wormwood.*

B.

Βαβυλών, -ῶνος, ἡ, [Assyrian word *Bâb-ilu, Gate of Il*, Il being the name of a god], *Babylon*, one of the most famous cities of antiquity, situated on both sides of the Euphrates, below Nineveh. According to Herodotus, its ground-plan was a square, twelve miles each way, and it was surrounded by a wall 300 feet high and 80 broad, with 100 brazen gates. It was captured by Cyrus in B.C. 538, and by Alexander in B.C. 331. The ancient site is now covered with broad hills, the remains of once imposing palaces, in which excavations have recovered innumerable objects of interest and value. The modern name of the site is *Hillah.*

Βαβυλωνία, -ας, ἡ, [Βαβυλών], *Babylonia*, a large district about Babylon. See Map, and p. 2.

Βαβυλώνιος, -α, -ον, [Βαβυλών], *Babylonian*, *of Babylonia*, *of Babylon*. II. ii. 13.

βάδην, adv., [root βα of βαίνω], *step by step*. **βάδην ταχύ**, *at quick march*, *double quick*.

βαδίζω, -ιοῦμαι, βεβάδικα, ἐβάδισα, [root βα of βαίνω], *walk*, *march*; *go*, *proceed*.

βάθος, -εος or -ους, τό, *depth*.

βαθύς, -εῖα, -ύ, adj., *deep*, *high*.

βαίνω, βήσομαι, βέβηκα, 2 aor. ἔβην, *step*, *walk*; pf. part. **βεβηκώς**, *having stepped*, *having planted foot*, = *standing firmly*. III. ii. 19.

βακτηρία, -ας, ἡ, [βαίνω], *staff*, *cane*, *cudgel*, *walking-stick*.

βάλανος, -ου, ἡ, *acorn*, or any fruit resembling an acorn, as *date*.

βάλλω, βαλῶ, βέβληκα, 2 aor. ἔβαλον, *throw*, *hurl*; *throw at*, *pelt*, *stone*, *hit* with missiles.

βάπτω, βάψω, ἔβαψα, *dip*. II. ii. 9.

βαρβαρικός, -ή, -όν, adj., [βάρβαρος], *not Greek*, *foreign*, *non-Hellenic*, *barbaric*; in the Anabasis refers especially to the Persians, almost = *Persian*. **τὸ βαρβαρικὸν (στράτευμα)** usually refers to Cyrus's native army as distinguished from his Greek force.

βαρβαριστί, adv., [βάρβαρος], *in a foreign tongue*, = *in Persian*. I. viii. 1.

βάρβαρος, -ον, adj., *not Greek*, *foreign*; hence, as the Greeks considered themselves alone cultured, *rude*, *rough*, *barbaric*; in the Anabasis used often of the Persians. As subst., **βάρβαρος**, -ου, ὁ, *foreigner*, *barbarian*.

βαρέως, adv., [βαρύς, *heavy*], *heavily*; *grievously*, *with difficulty*. **βαρέως φέρειν**, *to take to heart*, *be vexed*. **βαρέως ἀκούειν**, *to hear with disgust*, *hear with displeasure*.

Βασίας, -ου, ὁ, name of two Greeks mentioned in the Anabasis:— 1. *Basias*, an Arcadian who was killed by the Carduchi. IV. i. 18. 2. *Basias*, a soothsayer from Elis, in the Peloponnesus. VII. viii. 10.

βασίλεια, -ας, ἡ, [βασιλεύς], *queen*.

βασιλεία, -ας, ἡ, [βασίλειος], *kingship*, *royalty*, *sovereign power*, *sovereignty*, *royal authority*, *kingdom*. **καταστῆναι εἰς τὴν βασιλείαν**, *to be established in the sovereignty*, = *to be made king*, *to ascend the throne*.

βασίλειος, -ον, adj., [βασιλεύς], *royal*, *kingly*, *regal*, *belonging to the king*. As subst., **βασίλειον**, -ου, τό, or pl. **βασίλεια**, -ων, τά, *palace of the king*, *royal residence*. See N. to p. 55, 12.

βασιλεύς, -έως, ὁ, *king*; often refers to the Persian king, usually without the article, sometimes with μέγας; used also as epithet of Zeus.

βασιλεύω, -εύσω, βεβασίλευκα, ἐβασίλευσα, [βασιλεύς], *be king*, *rule*, *reign*; followed by gen., *govern*, *reign over*.

βασιλικός, -ή, -όν, adj., [βασιλεύς], *king-like*; *kingly*, *of the king*, *the king's*, *belonging to the king*. II. ii. 16.

βάσιμος, -ον, adj., [βαίνω], *passable*. **ἕως βάσιμα ἦν (τῷ ἵππῳ)**, = *so long as he could ride*. III. iv. 49.

βατός, -ή, -όν, adj., [βαίνω], *passable*. IV. vi. 17.

βέβαιος, -α, -ον, adj., [βαίνω], *firm*, *steadfast*, *constant*. I. ix. 30.

βεβαιόω, -ώσω, ἐβεβαίωσα, [βέβαιος], *make sure*, *confirm*, *fulfil*, *complete*, *carry out*. VII. vi. 17.

Βέλεσυς, -υος, ὁ, *Belesys*, a governor of Syria. See N. to p. 66, 15. I. iv 10.

βέλος, -εος or -ους, τό, [βάλλω], *missile* of any kind, sometimes *dart* or *arrow*, sometimes *sling shot*,

sling stone. **ἔξω (τῶν) βελῶν,** *beyond the reach of missiles, out of range.*

βέλτιστος, *-η, -ον,* irr. sup. of ἀγαθός, *best, noblest, bravest, most advantageous.*

βελτίων, *-ον,* gen. *-ονος,* irr. comp. of ἀγαθός, *better, nobler, braver, more advantageous.* III. ii. 32.

βῆμα, *-ατος, τό,* [βαίνω], *step, pace;* as a measure of length, *pace,* = about 2½ feet. IV. vii. 10.

βία, *-ας, ἡ,* [Lat. *vis*], *force,* especially physical force, *strength, violence.* **βίᾳ,** *by violence, forcibly.* **βίᾳ** with gen., *in spite of;* as, **βίᾳ μητρός,** *in spite of his mother.*

βιάζομαι, *βιάσομαι, βεβίασμαι, ἐβιασάμην,* aor p. *ἐβιάσθην,* [βία], mid. dep., *force, compel, use force, use violent means, overpower; force one's way.* VII. viii. 11.

βίαιος, *-α, -ον,* adj., [βία], *violent, with violence.*

βιαίως, adv., [βίαιος], *violently, with great force, with violence.* I. viii. 27.

βίβλος, *-ου, ἡ,* inner *bark* of the papyrus; hence *book.* VII. v. 14.

Βιθυνός, *-ή, -όν,* adj., *Bithynian.* As subst., **Βιθυνός,** *-οῦ, ὁ, a Bithynian,* from Bithynia, in Asia Minor. Originally the Bithynians were a tribe of Thracians, who were driven from Europe by warlike neighbors, and settled in Asia.

βῖκος, *-ου, ὁ,* [Semitic word], *wine-jar, jar, flagon.* I. ix. 25.

βίος, *-ου, ὁ, life; living, means of subsistence.*

βιοτεύω, *-εύσω, βεβιότευκα, ἐβιότευσα,* [βίος], *live, pass one's life.* III. ii. 25, 26.

Βισάνθη, *-ης, ἡ, Bisanthe,* a fortified Thracian city on the European shore of the Propontis; modern *Rodosto.* VII. ii. 38 *et seq.*

Βίων, *-ωνος, ὁ, Bion,* envoy of the Spartan Thimbron to the Ten Thousand. VII. viii. 6.

βλάβη, *-ης, ἡ,* or **βλάβος,** *-εος* or *-ους, τό,* [βλάπτω], *hurt, injury, harm, damage, detriment.*

βλακεύω, *βλακεύσω, ἐβλάκευσα,* [βλάξ, *slack*], *be slack, be lazy, shirk.*

βλάπτω, *βλάψω, βέβλαφα, ἔβλαψα, injure, do damage to, hurt, harm.* **μεγάλα βλάπτειν τινά,** *to do great harm to any one.*

βλέπω, *βλέψω, βέβλεφα, ἔβλεψα, look, see;* of inanimate things, *point, be directed.* **δρέπανα εἰς γῆν βλέποντα,** *scythes pointed toward the earth.*

βλώσκω, *μολοῦμαι, μέμβλωκα,* 2 aor. *ἔμολον,* (poetic word), *go, come.* VII. i. 32.

βοάω, *βοήσομαι, βεβόηκα, ἐβόησα,* [βοή], *cry out, call out, shout, shriek;* followed by dat., *call out to, shout to.*

βοεικός, *-ή, -όν,* adj., [βοῦς], *of an ox, ox-.* **ζεῦγος βοεικόν,** *yoke of oxen, span of oxen, ox-team.*

βοή, *-ῆς, ἡ, cry, shout, outcry, shouting.* IV. vii. 23.

βοήθεια, *-ας, ἡ,* [βοηθός], *aid, assistance, help, succor, rescue; auxiliary troops.*

βοηθέω, *-ήσω, βεβοήθηκα, ἐβοήθησα,* [βοή + θέω, *run*], *come to the rescue, bring assistance, aid, assist, help, succor, render aid.*

βόθρος, *-ου, ὁ, pit, hole, hollow; hole* in the snow. IV. v. 6.

Βοΐσκος, *-ου, ὁ, Boïscus,* a Thessalian wrestler. V. viii. 23.

Βοιωτία, *-ας, ἡ, Boeotia,* a province of Central Greece, north of Attica. Its capital was Thebes. It reached its height of power under Epaminondas, 371–362 B.C. III. i. 31.

Βοιωτιάζω, *-άσω,* pf. not used, *ἐβοιώτιασα,* [Βοιωτία], *speak with*

Boeotian accent, *speak like a Boeotian*, i. e. with broad sounds and coarse voice. III. i. 26.

Βοιώτιος, -α, -ον, [Βοιωτία], *Boeotian*. As subst., **Βοιώτιος** -ου, ὁ, *a Boeotian, native of Boeotia.*

Βοιωτός, -οῦ, ὁ, [Βοιωτία], *a Boeotian; native of Boeotia, inhabitant of Boeotia.*

βορέας, -ου, ὁ, or **βορρᾶς**, -ᾶ, ὁ, *north wind*, which in Greece, coming down over the mountains, brought clearing and cold weather.

βόσκημα, -ατος, τό, [βόσκω, *feed*], *cattle in pasture*, *cattle*. III. v. 2.

βουλεύω, βουλεύσω, βεβούλευκα, ἐβούλευσα, *plan*, *devise*; — mid., *take counsel*, *take advice*, *deliberate*, *counsel*, *consult*, *concert*, *consider*; in past tenses, *resolve*, *determine*, after deliberation.

βουλή, -ῆς, ἡ, [βούλομαι], *counsel*, *plan*, *consideration*. VI. v. 13.

βουλιμιάω, -άσω, pf. wanting, ἐβουλιμίασα, [βουλιμία, from βοῦς + λιμός, *famine*, lit. *ox-hunger*], *be intensely hungry*, *faint from hunger*. IV. v. 7, 8.

βούλομαι, βουλήσομαι, βεβούλημαι, aor. p. (as mid.) ἐβουλήθην or ἠβουλήθην, impf. ἐβουλόμην, *will*, *wish*, *desire*, *be willing*; *prefer*, *choose*. ὁ βουλόμενος, *whoever may desire*, *any one who pleases*.

βουπόρος, -ον, adj., [βοῦς, πείρω, *pierce*], lit. *ox-piercing*. ὀβελίσκος βουπόρος, *spit on which a whole ox could be turned*, *ox-spit*; *spear* large enough for an ox-spit. VII. viii. 14.

βοῦς, βοός, ὁ or ἡ, [Lat. *bos*], *ox*, *cow*; pl. *cattle*; fem. often *ox-hide*, *cow-hide*, *leather*.

βραδέως, adv., [βραδύς], *slowly*, *deliberately*. I. viii. 11.

βραδύς, -εῖα, -ύ, adj., comp. βραδύτερος, sup. βραδύτατος, *slow*. τὸ βραδύτατον, *the slowest section* of the army, i. e. *the heavy infantry*. VII. iii. 37.

βραχύς, -εῖα, -ύ, adj., comp. βραχύτερος, sup. βραχύτατος, *brief*, *short*. βραχύ, ἐπὶ βραχύ, *a short distance*, *for a short distance*. βράχύτερον τοξεύειν, *to shoot arrows a less distance*.

βρέχω, βρέξω, βέβρεχα, ἔβρεξα, aor. p. ἐβρέχθην, *wet*; — pass., *be wet*.

βροντή -ῆς, ἡ, *thunder*. III. i. 11.

βρωτός, -ή, -όν, adj., [βιβρώσκω, *eat*], *eatable*, *edible*. βρωτόν τι, *anything to eat*, *something to eat*. IV. v. 5.

Βυζάντιον, -ου, τό, *Byzantium*, a city founded B. C. 667 by the Megarians, on the Thracian Bosphorus, between the Propontis (Sea of Marmora) and the Black Sea. It followed the fortunes of the leading Greek cities, being now under Athenian and now under Spartan control. In 330 A. D. it was made the capital of the Roman Empire, when its name was changed to *Constantinopolis*, — modern *Constantinople*.

Βυζάντιος, -α, -ον, adj., *Byzantine*, *of Byzantium*. As subst., **Βυζάντιος**, -ου, ὁ, *a Byzantine*, *native of Byzantium*, *inhabitant of Byzantium*.

βωμός, -οῦ, ὁ, [βαίνω], *raised place*; hence *altar*, *shrine*.

Γ.

γαλήνη, -ης, ἡ, *quiet*, *peace*, *stillness*, *calm*, especially of the sea. V. vii. 8.

γαμέω or **γαμῶ**, γεγάμηκα, ἔγημα, [γάμος], *take to wife*, *marry*, *wed*, said of a man; — mid., *be married*, *get married*, said of a woman. γεγαμημένη, *having been married*, *married*. IV. v. 24.

γάμος, -ου, ὁ, *wedding, marriage, wedlock.* ἄγειν ἐπὶ γάμῳ, *to have as wife*, II. iv. 8.

Γάνος, -ου, ἡ, *Ganus*, a city in Thrace, on the Propontis, south of Bisanthe; still retaining the same name. VII. v. 8.

γάρ, causal conj., [γέ, ἄρα], post-positive, *for, since, because;* introducing an explanation or explanatory narration, *namely because, namely, then, now;* with an interrogative adv., strengthening the question, as ἤ γάρ; *what*, was it ...? *why*, is it ...? Often used with other conjunctions implying an ellipsis, as ἀλλὰ γάρ, *but* (far otherwise) *for, but* (not so) *for, but certainly, but indeed.* καὶ γάρ, *and* (with good reason] *for, and* (not without reason) *for, and accordingly, and therefore, and so.* καὶ γὰρ οὖν, *and* (with good reason) *for accordingly, and therefore, and consequently.*

γαστήρ, -τέρος or -τρός, ἡ, *abdomen, belly, stomach.*

γαυλικός, -ή, -όν, adj., [γαῦλος, *merchant-ship*], *of* or *pertaining to a freight-ship.* χρήματα γαυλικά, *ship's freight, cargo* of a vessel.

Γαυλίτης, -ου, ὁ, *Gaulites*, an exile from Samos, in the service of Cyrus. I. vii. 5.

γέ, adv., post-positive and enclitic, emphasizing or limiting the word with which it belongs, *at least, indeed, of course, surely*, = Lat. *quidem;* used often with conjunctions and pronouns; sometimes to be expressed in English only by emphasis of the voice. ἀλλά γε, *but at least, still at least.* ἔγωγε, *I at least, I indeed, I for one.* μᾶλλόν γε, *the more.* ἐπειδή γε καὶ δυνατώτερός ἐστι, *since of course he is stronger.*

γείτων, -ονος, ὁ, *neighbor, borderer.*

γελάω, -άσομαι, γεγέλακα, ἐγέλασα, *laugh; laugh at, mock, deride.*

γελοῖος, -α, -ον, adj., [γέλως], *laughable, ridiculous, absurd.*

γέλως, -ωτος, ὁ, *laughter.*

γελωτοποιός, ὁ, [γέλως, ποιέω], *mirth-maker, sport-maker, jester, clown, buffoon.* VII. iii. 33.

γέμω, def., found only in pres. and impf., *be full, be full of.* IV. vi. 27.

γενεά, -ᾶς, ἡ, [γένος], *race, birth, age.* ἀπὸ γενεᾶς, *from birth*, = *of age.* II. vi. 20.

γενειάω, -άσω, ἐγενείασα, [γένειον, *beard*], *have a beard.*

γενναιότης, -ητος, ἡ, [γενναῖος, *noble*], *good birth, nobility; generosity.* VII. vii. 41.

γένος, -εος or -ους, τό, [γεν, root of γίγνομαι], *birth, race, stock, descent, family.*

γεραιός, -ά, -όν, adj, comp. γεραίτερος, sup. γεραίτατος, [root γερ in γέρων], *old.* As subst., οἱ γεραίτεροι, *the elders, the senators.*

γερόντιον, -ου, τό, [dim. of γέρων], *little old man;* spoken with contempt, *feeble old man.*

γέρρον, -ου, τό, *shield* of wicker-work, usually of oblong shape and covered with leather. It was used by the ancient Chaldaeans and Assyrians; later by the Persians.

γερροφόρος, -ου, ὁ, [γέρρον, φέρω], *shield-bearer.* οἱ γερροφόροι, *shield-men*, light-armed troops in the Persian army who carried the wicker-work shields. I. viii. 9.

γέρων, -οντος, ὁ, *old man.*

γεύω, γεύσω, γέγευκα, ἔγευσα, *give a taste of;* — mid., *taste, taste of, eat, partake of;* followed by gen.

γέφυρα, -ας, ἡ, *bridge.* γέφυρα ἐζευγμένη πλοίοις, *pontoon bridge.* Cf. N. to p. 55, 4.

γεώδης, -ες, adj, [γῆ, εἶδος], *of earth, earthy.* VI. iv. 5.

γῆ, γῆς, ἡ, [contracted from *γέα*], *earth, land, ground, country.* **κατὰ γῆν καὶ κατὰ θάλατταν,** *by land and by sea, on land and sea.*

γήϊνος, -ον, adj., [*γῆ*], *made of earth, of earth, earthen.* VII. viii. 14.

γήλοφος, -ου, ὁ, [*γῆ* + *λόφος, hill*], lit. 'earth-hill,' *rise of ground, knoll, eminence, hill, height, elevation.*

γῆρας, *γήραος,* contracted to *γήρως,* *τό, old age, age.*

γίγνομαι, *γενήσομαι, γεγένημαι,* 2 pf. *γέγονα,* 2 aor. *ἐγενόμην,* [root *γεν*], dep. mid., *become, come into existence, come to be, be born, be descended, spring from; occur, happen, come to pass, take place; prove to be, become possible, be.* **ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ,** *it became possible both for Greek and for barbarian.* **ἡμέρα ἐγένετο,** *day dawned.* **χιὼν γίγνεται,** *snow falls.* **τὰ γιγνόμενα χρήματα,** *the accruing revenues.* **ἐν ἑαυτῷ ἐγένετο,** *he came to himself.* **ἐὰν εὖ γένηται,** *if it turns out well.* **πάντα τὰ γεγενημένα,** *all that had happened.* **γεγονὼς ἀπὸ Δαμαράτου,** *a descendant of Damaratus.* **τριάκοντα ἔτη γεγονώς,** *thirty years old.*

γιγνώσκω, *γνώσομαι, ἔγνωκα,* 2 aor. *ἔγνων,* aor. p. *ἐγνώσθην.* [root *γνω*], *know, recognize, perceive; understand, think, judge, resolve;* with adverbs and neut. adjectives often has the sense of *ἔχειν γνώμην.*

Γλοῦς, *-οῦ,* dat. *-οῦ,* acc. *-οῦν,* voc. *-οῦ, ὁ, Glus,* an Egyptian, son of Tamos. See N. to p. 67, 25.

Γνήσιππος, *-ου, ὁ, Gnesippus,* a captain from Athens. VII. iii. 28.

γνώμη, *-ης, ἡ,* [root *γνω* in *γιγνώσκω*], lit. 'means of knowing,' *understanding, mind, thought; conviction, opinion, judgment; design, intention, expectation.* **οὕτως γνώμην ἔχειν,** *so to be disposed, to have one's mind so made up.* **γνώμῃ ἐκόλαζεν,** *he used to punish on principle,* II. vi. 9.

Γογγύλος, *-ου, ὁ,* name of two Greeks mentioned in the Anabasis: — 1. *Gongylus,* a descendant of the Gongylus, who during the Persian wars was chosen by Pausanias to assist him in his treacherous plans, and having been banished from Greece, settled in Asia Minor under the protection of Xerxes. VII. viii. 8, 17. 2. *Gongylus,* a son of the preceding, brother of Gorgion. VII. viii. 8.

γονεύς, *-έως, ὁ,* [root *γεν* in *γίγνομαι*], *father;* often in pl., *γονεῖς, parents.*

γόνυ, *γόνατος, τό, knee; knot, joint* of a plant.

Γοργίας, *-ου, ὁ, Gorgias,* a renowned teacher of rhetoric, born at Leontini, in Sicily, and contemporary with Socrates. He came to Athens first as an ambassador, and afterwards settled there, receiving exorbitant prices for his instruction. II. vi. 16.

Γοργίων, *-ωνος, ὁ, Gorgion,* a descendant of Gongylus of Eretria, and son of Gongylus and Hellas. VII. viii. 8.

γοῦν, adv., [*γέ* + *οὖν*], *at least then, indeed therefore, at any rate, at all events, assuredly;* in force often hardly distinguishable from simple *γε.*

γρᾴδιον, *-ου,* contracted from *γρᾱΐδιον, -ου, τό,* [dim. of *γραῦς, old woman*], *feeble old woman.* VI. iii. 22.

γράμμα, *-ατος, τό,* [*γράφω*], *a letter;* in pl., *writing,* especially *inscription.* V. iii. 13.

γράφω, *γράψω, γέγραφα, ἔγραψα,* originally *scrape, scratch;* then *draw, paint; write.*

γυμνάζω, *γυμνάσω, γεγύμνακα, ἐγύ-*

μνασα, [γυμνός], *exercise, train* in gymnastic exercise, *train, practice.* I. ii. 7.

γυμνής, -ῆτος, [γυμνός], *light-armed soldier;* general name for light infantry, including particularly darters, bowmen, and slingers. See p. 32.

Γυμνιάς, -άδος, ἡ, *Gymnias,* a city of the Scythini, in Armenia. IV. vii. 19.

γυμνικός, -ή, -όν, adj., [γυμνός], *gymnastic.* γυμνικὸς ἀγών, *gymnastic contest, contest in gymnastic exercises.* IV. viii. 25.

γυμνός, -ή, -όν, adj., *naked, unclad; lightly dressed, in under-garments; without armor, unprotected* by armor, *exposed.*

γυνή, γυναικός, dat. γυναικί, acc. γυναῖκα, voc. γύναι, ἡ, *woman; wife, spouse.* I. ii. 12.

Γωβρύας, -ου or -α, ὁ, *Gobryas,* one of the four captains-general of Artaxerxes. I. vii. 12.

Δ.

δ' = δέ, by elision.

δάκνω, δήξομαι, δέδηχα, aor. p. ἐδήχθην, *bite.*

δακρύω, δακρύσω, δεδάκρυκα, ἐδάκρυσα, [δάκρυ, *tear*], *weep, shed tears, be in tears.*

δακτύλιος, -ου, ὁ, [δάκτυλος], *finger-ring, ring.* IV. vii. 27.

δάκτυλος, -ου, ὁ, *finger.* δάκτυλοι τῶν ποδῶν, *toes.*

Δαμάρᾱτος, -ου, ὁ, *Damarātus,* a king of Sparta, deposed by his associate, King Cleomenes I., in B. C. 491. He took refuge at the Persian court, and later advised Xerxes in regard to many matters connected with the great expedition against Greece. He received as a gift from the court a principality in Mysia, including the cities Halisarne and Teuthrania.

δαπανάω, -ήσω, δεδαπάνηκα, ἐδαπάνησα, [δαπάνη, *expense*], *spend, expend, consume, use up.*

δάπεδον, -ου, τό, [perhaps for ζάπεδον, i. e. διάπεδον], *ground, surface of the ground.*

Δαρδανεύς, -έως, ὁ, [Δάρδανος], *Dardanian,* a resident of the town Dardanus, in the Troas, near the Hellespont; hence the name *Dardanelles.*

Δάρδας, -ατος, ὁ, a water-course of uncertain location, above Thapsacus. See N. to p. 66, 13.

δαρεικός, -οῦ, ὁ, sc. στατήρ, [Δαρεῖος], *daric,* a Persian gold coin, first struck by Darius I. and named after him; = 20 Attic drachmae, or about $3.50. Cf. N to p. 53, 4, and Pl. III.

Δαρεῖος, -ου, ὁ, *Darius,* name of several Persian kings, of whom only one is mentioned in the Anabasis, Darius II. (Nothus), father of Artaxerxes and Cyrus the Younger. He was a natural son of Artaxerxes I., and gained the throne by putting to death his brother Sogdianus. Cf. pp. 12, 13. I. i. 1.

δάσμευσις, -εως, ἡ, *division, dividing, distribution.*

δασμός, -οῦ, ὁ, [root δα in δαίω, *divide*], *division, distribution; impost, tribute, tax, revenue;* in the Anabasis referring always to the tribute collected by the Persian government.

δασύς, -εῖα, -ύ, adj., *dense, thick; shaggy, bushy, hairy.* τὸ δασύ, *the thicket.*

Δαφναγόρας, -ου, ὁ, *Daphnagoras,* a Mysian. VII. viii. 9.

δαψιλής, -ές, adj., [root δαπ in δάπτω, *devour,* and Lat. *dapes*], *abundant, ample, plentiful, in abundance.*

δέ, conj., post-positive, copulative, adversative, *but, and.* (1) When used alone, slightly adversative, not so strong as **ἀλλά**, *but, still, however, now, indeed, moreover;* or loosely copulative, *and, further.* (2) Used in correlation with preceding **μέν**, **μέν . . . δέ**, *on the one hand . . . on the other, indeed . . . and, indeed . . . but,* often hardly translatable. (3) Often used with other conjunctions, as **δέ . . . καί**, **καὶ . . . δέ**, *and . . . also, and . . . even, even . . . and;* **καὶ πάντες δέ**, *and in fact all, but in truth all;* **δὲ δή**, *but indeed, but moreover, but you see, and you see.* (4) With the article, which gains a pronominal force, **ὁ δέ**, *and he, but he, he now;* **οἱ μέν . . . οἱ δέ**, *some . . . others, these . . . those;* **ὁ μέν . . . ὁ δέ**, *the one . . . the other, the former . . . the latter.*

δεῖ, see **δέω**.

δείδω, δείσομαι, 2 pf. (with force of pres.) **δέδοικα** or **δέδια**, **ἔδεισα**, *fear, be afraid, be anxious;* pf. part. **δεδιώς**, *fearing.* Cf. H. 490, 5.

δείκνυμι, δείξω, δέδειχα, ἔδειξα, impf. ἐδεικνύμην, 3d pl. ἐδείκνυσαν, *show, indicate, designate, point out.*

δείλη, -ης, ἡ, *afternoon;* often divided into two parts, — **πρωΐα δείλη**, *early afternoon,* **ὀψία δείλη**, *late in the afternoon;* as gen. of time, **δείλης**, *in the afternoon.* Cf. N. to p. 78, 1.

δειλός, -ή, -όν, adj., [δέος, *fear*], *fearful, timid, cowardly, craven.*

δεινός, -ή, -όν, adj., [for **δέεινος**, from **δέος**, *fear*], *fearful, fear-inspiring, dreadful, terrible; extraordinary, wonderful, strange; severe, grievous, shameful, outrageous; able, skilful, clever.* As subst., **δεινόν**, -οῦ, τό, *peril, strait, difficulty.* **ἐν δεινῷ εἶναι**, *to be in danger, to be in trouble.*

δεινῶς, adv., [δεινός], *dreadfully, fearfully, terribly.* **δεινῶς ἔχειν**, *to be in a dreadful condition, to suffer severely.* VI. iv. 23.

δειπνέω, -ήσω, δεδείπνηκα, ἐδείπνησα, [δεῖπνον], *dine, take dinner; make a meal on, eat for dinner;* as the dinner was late in the afternoon, = *sup, take supper.*

δεῖπνον, -ου, τό, *dinner, supper;* the principal meal of the Greeks, partaken of late in the afternoon. See **ἄριστον**.

δειπνοποιέω, -ήσω, δεδειπνοποίηκα, ἐδειπνοποίησα, [δεῖπνον + ποιέω], *prepare dinner* or *supper* for any one; — mid., *prepare supper* for one's self, *get dinner, get supper.*

δέκα, indecl. num., *ten.*

δεκα-πέντε, indecl. num., *fifteen.*

δεκατεύω, -εύσω, δεδεκάτευκα, ἐδεκάτευσα, [δέκα], *tithe, take the tenth part of,* as of the produce of a field. V. iii. 9.

δέκατος, -η, -ον, adj., [δέκα], *tenth;* fem **δεκάτη** (sc. **μοῖρα**) as subst., *tithe, tenth, tenth part.*

Δέλτα, τό, indecl., *Delta,* in the Anabasis the peninsula lying between Salmydessos and Byzantium, near the Bosporus; so named because of its triangular shape, resembling the letter **Δ**.

δελφίς, -ῖνος, ὁ, *dolphin.* V. iv. 28.

Δελφοί, -ῶν, οἱ, *Delphi,* a town in Phocis, on the southern slope of Mt. Parnassus, famous for its temple and oracle of Apollo. It was the seat of the Pythian games, and one of the places for the meeting of the Amphictyonic Council. See Smith's *Dictionary of Greek and Roman Geography.* V. iii. 5.

δένδρον, -ου, dat. pl. **δένδροις** or **δένδρεσι**, τό, *tree.*

δεξιόομαι, -ώσομαι, δεδεξίωμαι, ἐδεξιωσάμην, [δεξιός], *give the right*

hand, *greet with the right hand*, *welcome*, *congratulate*. VII. iv. 19.

δεξιός, -ά, -όν, adj., [root δεχ in δέχομαι, Lat. *dexter*], *right*, *on the right hand*, *on the right side*, as opposed to ἀριστερός, *left*. ἡ δεξιά, (sc. χείρ), *the right* (*hand*), *the right*. τὸ δεξιόν, (sc. κέρας), *the right wing* of an army, *the right*. ἐν δεξιᾷ, *on the right*. ὑπὲρ δεξιῶν, *above their right*, *above them on the right*. δεξιὰν διδόναι, *to extend the right hand*. δεξιὰς δοῦναι καὶ λαβεῖν, *to give and take pledges*. δεξιὰς φέρειν, *to bring pledges*, II. iv. 2. ἀετὸς δεξιός, *an eagle of good omen*.

Δέξιππος, -ου, ὁ, *Dexippus*, a treacherous Greek, who slandered Xenophon. V. i. 15, *et al.*

Δερκυλίδας, -ου, ὁ, *Dercylidas*, a renowned Spartan general, who served against the Persians on behalf of the Ionians and with the Ten Thousand. V. vi. 24.

δέρμα, -ατος, τό, [δέρω, *flay*], *skin*, *hide*.

Δέρνης, -ου or -εος, ὁ, *Dernes*, satrap of Phoenicia and Arabia.

δεσμός, -οῦ, ὁ, [δέω, *bind*], *band*, *bond*, *fetter*; *strap*, *yoke-strap*, *halter*. III. v. 10.

δεσπότης, -ου, ὁ, *master* of a house, *owner*, *lord*; *ruler*, *despot*. II. iii. 15.

δεῦρο, adv., *hither*, *here*.

δεύτερος, -α, -ον, num. adj., [ordinal of δύο], *second*. δεύτερον as adv., *a second time*, I. viii. 16. As subst., τὸ δεύτερον, adverbial acc., *a second time*, *for the second time*.

δέχομαι, δέξομαι, δέδεγμαι, ἐδεξάμην, aor. p. ἐδέχθην, *receive* in either a friendly or a hostile way, *take*, *accept*; *admit*, *welcome*, *entertain*; *await the attack of*, *meet*. εἰς χεῖρας δέχεσθαι, *meet at close quarters*, *receive with hand-to-hand combat*.

δέω, δήσω, δέδεκα, ἔδεσα, pf. p. δέδεμαι, *bind*, *tie up*, *chain*, *fasten*.

δέω, δεήσω, δεδέηκα, ἐδέησα, *need*, *miss*, *feel the need of*, *lack*, *want*; — mid., **δέομαι**, δεήσομαι, δεδέημαι, ἐδεήθην, *stand in need of*, *want*; *ask*, *beseech*, *pray*, *beg*, *request*. As impers., **δεῖ**, δεήσει, ἐδέησε, *it is necessary*, *there is need of*, *it is due*, *it is proper*, *it behooves*; often best translated personally, *must*, *ought*, as δεῖ ἡμῖν, *we ought*. ὀλίγου δεῖν, *to lack little of*, *be near to*, = *almost*. πολλοῦ δεῖν, *to lack much of*, *be far from*. τὸ δέον, *the proper thing*, *the necessary thing*. εἰς τὸ δέον, *to the proper end*, *satisfactorily*.

δή, [shortened from ἤδη], adv., post-positive, *now*, *just*, *then*, *even*, *already*; *surely*, *indeed*, *truly*, *you see*, *of course*; *accordingly*, *forsooth*; in questions, *pray*.

δῆλος, -η, -ον, adj., *plain*, *evident*, *clear*, *manifest*, *apparent*; often used with the force of an adverb, as δῆλός εἰμι, *clearly I am*; δῆλος ἦν ἀνιώμενος, *he was evidently troubled*. δῆλον ὅτι, lit. 'it (is) clear that,' often used without influence on the construction, = *manifestly*, *clearly*; as I. iii. 9.

δηλόω, δηλώσω, δεδήλωκα, ἐδήλωσα, pf. p. δεδήλωμαι, [δῆλος], *make plain*, *make clear*, *manifest*, *show*, *demonstrate*; *set forth*, *declare*, *relate*.

δημαγωγέω, -ήσω, pf. wanting, ἐδημαγώγησα, [δημαγωγός, *demagogue*], *act the demagogue*; *curry favor with*, *win over through popular acts*. VII. vi. 4.

Δημοκράτης, -ου, ὁ, *Democrates*, one of the Ten Thousand, who acted as scout in Armenia. IV. iv. 15.

δημόσιος, -α, -ον, adj., [δῆμος, *people*], *belonging to the people*, *of the people*, *related to the people*. τὰ δη-

μόσια, *public property, state property, public moneys.* IV. vi. 16.

δηόω, δηώσω, δεδήωκα, ἐδήωσα, [contracted from δηϊόω, from δήϊος, *hostile*], *ravage, lay waste,* as a *country.* V. v. 7.

δήπου, adv., [δή + πού], *indeed, certainly, assuredly, doubtless; of course, you know.*

δι', = διά.

διά, prep., with gen. and acc.: — 1. With gen., *through, by means of.* 2. With acc., *on account of, by reason of, for the sake of.* In composition, διά adds the force of *through, thorough;* sometimes *apart,* indicating separation. διὰ νυκτός, *through the night.* δι' ἑρμηνέως, *through an interpreter.* διὰ ταχέων, *quickly, rapidly.* διὰ πίστεως, *from good faith.* δι' ἡμᾶς. *on our account, for our sake.* διὰ τοῦτο, *on this account, therefore.* διὰ πολλά, *for many reasons.* διὰ τὸ ἐν τοιούτῳ εἶναι, *on account of being in such straits.*

διαβαίνω, -βήσομαι, -βέβηκα, 2 aor. διέβην, [διά + βαίνω], *go through, pass through; step across, cross, go across, pass over; make a stride, stride.*

διαβάλλω, -βαλῶ, -βέβληκα, 2 aor. διέβαλον, [διά + βάλλω], *put through; slander, traduce, accuse falsely, calumniate.*

διάβασις, -εως, ἡ, [διαβαίνω], *crossing; place of crossing, passage; ferry, bridge, ford.*

διαβατέος, -α, -ον, adj., [verbal adj. from διαβαίνω], Lat. transeundus, *to be crossed, that must be crossed;* impersonal, διαβατέον, *it is necessary to cross, one must cross.*

διαβατός, -ή, -όν, adj., [διαβαίνω], *capable of being crossed, able to be crossed, fordable, passable.*

διαβιβάζω, -βιβάσω or -βιβῶ, aor. -εβίβασα, [διά + βιβάζω, causative of βαίνω], *cause to go over* or *through, lead through, convey across, carry across, carry through, transport.*

διαβολή, -ῆς, ἡ, [διαβάλλω], *calumniation, calumny, slander, false accusation.* II. v. 5.

διαγγέλλω, διαγγελῶ, διήγγελκα, διήγγειλα, [διά + ἀγγέλλω], *give notice by a messenger, send as a message, report by message, send word, report;* — mid., *pass the command from mouth to mouth, notify one another.*

διαγελάω, -άσομαι, διαγεγέλακα, διεγέλασα, [διά + γελάω, *laugh*], *make sport of, ridicule, mock.* II. vi. 26.

διαγίγνομαι, -γενήσομαι, -γεγένημαι, 2 pf. διαγέγονα, 2 aor. διεγενόμην, [διά + γίγνομαι], *go through; continue, pass.* τὴν νύκτα διαγίγνεσθαι, *to pass the night.* πολεμῶν διεγένετο, *he was ever waging war.*

διαγκυλόομαι, -ώσομαι, διηγκύλωμαι, διηγκυλωσάμην, [ἀγκύλη *thong* of a dart], *hold a dart by the thong,* i. e. with the thong about one's finger in readiness to shoot. διηγκυλωμένος, *with the thong of a dart about one's finger,* = *ready to shoot.* See Pl. II. 2.

διάγω, διάξω, διῆχα, 2 aor. διήγαγον, [διά + ἄγω], *carry through, carry over, lead through, bring over, transport;* of time, *pass, live through;* with part., *continue.* ἐλπίδας λέγων διῆγε, *he continued mentioning hopes,* = *meanwhile he kept speaking of his hopes.*

διαγωνίζομαι, ίσομαι or -ιοῦμαι, διηγώνισμαι, διηγωνισάμην, [διά + ἀγωνίζομαι], *compete to the end, vie, struggle, contend.* διαγωνίζεσθαι πρός τινα, *vie with any one.*

διαδέχομαι, διαδέξομαι, διαδέδεγμαι, διεδεξάμην, [διά + δέχομαι], *re-*

lieve one another, succeed one another. Cf. N. to p. 68, 23. I. v. 2.

διαδίδωμι, -δώσω, -δέδωκα, διέδωκα, [διά + δίδωμι], *give* from hand to hand, *divide up, distribute, scatter, give freely*.

διάδοχος, -ου, ὁ, [διαδέχομαι], *successor*. VII. ii. 5.

διαζεύγνυμι, διαζεύξω, διέζευξα, pf. p. διέζευγμαι, [διά + ζεύγνυμι, *yoke*], *unyoke ; separate, cut off*. IV. ii. 10.

διαθεάομαι, -θεάσομαι, διατεθέαμαι, διεθεασάμην, [διά + θεάομαι], *look through, look into ; observe, consider*. III. i. 19.

διαιθριάζει, [διά + αἰθριάζω, from αἰθρία, *clear sky*], def., impers., *it clears up, it is clear*. ἐδόκει διαιθριάζειν, *it seemed likely to be fine weather*. IV. iv. 10.

διαιρέω, διαιρήσω, διῄρηκα, 2 aor. διεῖλον, [διά + αἱρέω], *take apart, destroy, put out of the way*.

διάκειμαι, -κείσομαι, [διά + κεῖμαι], def., *be disposed*. φιλικῶς διακεῖσθαι, *be well disposed*. οὕτω διακείμενος, *being in this condition*. διέκειντο πρὸς αὐτὸν ὥσπερ, *they stood in the same relation to him as*.

διακελεύομαι, -σομαι, διακεκέλευσμαι, διεκελευσάμην, [διά + κελεύω], *urge through, urge on, encourage, cheer* one another *on*.

διακινδυνεύω, -εύσω, [διά + κινδυνεύω], *incur danger, run all risk, risk all, hazard all*.

διακλάω, -κλάσω, -κέκλακα, διέκλασα, [διά + κλάω, *break*], *break in pieces*. διακλᾶν κατὰ μικρόν, *to break in small pieces*. VII. iii. 22.

διακονέω, -κονήσω, pf. wanting, διεκόνησα, [διάκονος, *servant*], *act as servant, serve, wait upon*. IV. v. 33.

διακόπτω, -κόψω, -κέκοφα, διέκοψα, [διά + κόπτω, *cut*], *break in pieces, cut to pieces, break through*.

διακόσιοι, -αι, -α, *two hundred*. I. ii. 9.

διακρίνω, -κρινῶ, -κέκρικα, διέκρῖνα, [διά + κρίνω, *judge*], *distinguish, discriminate, decide between, judge, settle*. VI. i. 22.

διαλαγχάνω, διαλήξομαι, διείληχα, 2 aor. διέλαχον, [διά + λαγχάνω, *obtain by lot*], *allot, assign by lot, divide up* by lot, *distribute* by lot. IV. v. 23.

διαλαμβάνω, -λήψομαι, διείληφα, 2 aor. διέλαβον, [διά + λαμβάνω], *take apart, separate, divide ; take separately, take one by one*.

διαλέγομαι, διαλέξομαι, διείλεγμαι, διελεξάμην, aor. p. (as mid.) διελέχθην, [διά + λέγω], *confer with, converse with, hold converse with*.

διαλείπω, -λείψω, -λέλοιπα, 2 aor. διέλιπον, [διά + λείπω], *intermit, leave between, leave an interval, leave intervals ; stand at intervals, be distant*. τὸ διαλεῖπον (sc. χωρίον), *the intervening distance, the interval*.

διαμαρτάνω, -ήσομαι, διημάρτηκα, 2 aor. διήμαρτον, [διά + ἁμαρτάνω, *err*], *miss entirely, go quite astray from, fail to find*.

διαμάχομαι, -μαχέσομαι or -μαχοῦμαι, -μεμάχημαι, διεμαχεσάμην, [διά + μάχομαι], *fight to the end, fight it out, fight against*.

διαμένω, -μενῶ, -μεμένηκα, διέμεινα, [διά + μένω], *remain through, be still standing, remain by, still remain*.

διαμετρέω, -μετρήσω, -μεμέτρηκα, διεμέτρησα, [διά + μετρέω, from μέτρον], *measure out* in portions, *deal out* by measurement. οὐδὲν διαμετρεῖσθαι, *to give out no rations*.

διαμπερές, adv., [διά, ἀνά, πείρω, *pierce*], *through and through, entirely through, clear through*.

διανέμω, -νεμῶ, -νενέμηκα, διένειμα, [διά + νέμω, *distribute*], *distribute*,

apportion, divide up among. VII. v. 2.

διανοέομαι, -ήσομαι, διανενόημαι, aor. p. διενοήθην, [διά + νοέομαι], mid. dep., *have in mind, intend, purpose, design.*

διάνοια, -ας, ἡ, [διά, νοῦς]. *thought, purpose, aim, project, design.* V. vi. 31.

διαπέμπω, -πέμψω, διαπέπομφα, διέπεμψα, [διά + πέμπω], *send about, send out* in different directions, *send around.*

διαπλέω, -πλεύσομαι, διαπέπλευκα, διέπλευσα, [διά + πλέω], *sail through, sail across.*

διαπολεμέω, -ήσω, διαπεπολέμηκα, διεπολέμησα, [διά + πολεμέω], *carry the war through, fight it out,* III. iii. 4.

διαπορεύω, -πορεύσω, pf. mid. διαπεπόρευμαι, aor. p. (as mid.) διεπορεύθην, [διά + πορεύω], *lead across, convey through, carry over;* — mid., *pass over, march through, pass through, traverse.*

διαπορέω, διαπορήσω, διηπόρηκα, διηπόρησα, [διά + ἀπορέω], *be perplexed, be at a loss; doubt, hesitate, be in perplexity.*

διαπράττω, -πράξω, διαπέπραχα, διέπραξα, [διά + πράττω], *work through, work out, accomplish, effect, bring it about, achieve, obtain;* — mid., *effect for one's self, gain; negotiate, stipulate, arrange, settle affairs.*

διαρπάζω, -άσομαι, διήρπακα, pf. p. διήρπασμαι, [διά + ἁρπάζω, *seize*], *tear in pieces, carry away, carry off* as spoil; *plunder, spoil, sack, seize* as plunder.

διαρρέω, διαρρεύσομαι, διερρύηκα, aor. p. (as mid.) διερρύην, [διά + ῥέω, *flow*], *flow through.* V. iii. 8.

διαρριπτέω or **διαρρίπτω**, διαρρίψω, διέρριφα, διέρριψα, [διά + ῥίπτω], *throw about, fling about, scatter, scatter among.*

διάρριψις, -εως, ἡ, [διαρρίπτω], *scattering.* V. viii. 7.

διασημαίνω, -σημανῶ, διεσήμηνα or διεσήμᾶνα, [διά + σημαίνω], *indicate, signify, designate, show forth.*

διασκηνέω, -ήσω, διεσκήνηκα, διεσκήνησα, [διά + σκηνέω, from σκηνή], *encamp apart, encamp in separate quarters, separate for quarters.*

διασκηνόω, -ώσω, *take up quarters.*

διασκηνητέος, -α, -ον, [verbal adj. from διασκηνέω], with εἶναι, *ought to have separate quarters, ought to encamp apart.* IV. iv. 14.

διασπάω, διασπάσω, διέσπακα, διέσπασα, pf. p. διέσπασμαι, aor. p. διεσπάσθην, [διά + σπάω, *draw*], *break away, separate, draw apart, disperse.*

διασπείρω, -σπερῶ, διέσπειρα, pf. p. διέσπαρμαι, pf. infin. p. διεσπάρθαι, 2 aor. p. διεσπάρην, [διά + σπείρω, *scatter*], *disperse, scatter, separate.*

διασφενδονάω, -ήσω, διεσφενδόνηκα, διεσφενδόνησα, [διά + σφενδονάω, from σφενδόνη, *sling*], *sling about, scatter as with a sling;* — pass., *be scattered, fly in pieces..* IV. ii. 3.

διασώζω, -σώσω, -σέσωκα, διέσωσα, 2 aor. p. διεσώθην, [διά + σώζω], *bring safely through, preserve, save, keep safe.*

διατάττω, -τάξω, -τέταχα, διέταξα, aor. p. διετάχθην, [διά + τάττω], *array, arrange, draw up, distribute in order, get in order,* especially for battle.

διατείνω, -τενῶ, -τέτακα, διέτεινα, aor. mid. διετεινάμην, [διά + τείνω, *stretch*], *stretch, strain;* — mid., *exert one's self.* πᾶν διατείνεσθαι, *to make every effort.* VII. vi. 36.

διατελέω, διατελέσω, διατετέλεκα, διετέλεσα, [διά + τελέω], *finish, complete, reach; get to, arrive at; continue;* — with part., expressing duration, often best trans-

lated as an adv.; as *μαχόμενοι διετέλεσαν, they fought continuously, they fought without intermission.*

διατήκομαι, *διατήξομαι,* 2 aor. *διετάκην,* [*διά* + *τήκω, melt*], *melt through, dissolve, thaw.* IV. v. 6.

διατίθημι, *-θήσω, -τέθεικα, διέθηκα,* [*διά* + *τίθημι*], *dispose; handle, manage, treat;* — mid., *sell.* **οὕτω διατιθέναι,** *to treat so, bring to such a condition.* **οὕτω διατίθεται,** *he is put in that condition,* IV. vii. 4.

διατρέφω, *-θρέψω, -τέτροφα,* 2 aor. p. *διετράφην,* [*διά* + *τρέφω*], *nourish through, support, sustain meanwhile.* IV. vii. 17.

διατριβή, *-ῆς, ἡ,* [*διατρίβω*], *delay, loss of time.* VI. i. 1.

διατρίβω, *-τρίψω, -τέτριφα, διέτριψα,* [*διά* + *τρίβω, rub*], *rub through, wear away, spend, waste;* sc. *χρόνον, delay, tarry, pass time.*

διαφαίνω, *-φανῶ, -πέφαγκα, διέφηνα,* [*διά* + *φαίνω, show*], *cause to shine through, show through;* — pass., *shine through, show* one's self *through, become visible.*

διαφανῶς, adv., [*διαφανής, transparent*], *openly, apparently, clearly.* VI. i. 24.

διαφερόντως, adv., [*διαφέρων, differing*], *especially, pre-eminently, peculiarly.* I. ix. 14.

διαφέρω, *διοίσω, διενήνοχα,* 2 aor. *διήνεγκον,* [*διά* + *φέρω*], *differ, differ from; surpass, excel;* followed by gen. or inf.; — pass., *be inharmonious, be at variance, be quarrelling;* — act. used impersonally, *διαφέρει, there is a difference, it makes a difference.* **πολὺ διέφερεν,** *it was far easier,* III. iv. 33.

διαφεύγω, *-φεύξομαι, -πέφευγα,* 2 aor. *διέφυγον,* [*διά* + *φεύγω*], *flee through, escape through, get away.* VI. iii. 4.

διαφθείρω, *διαφθερῶ, διέφθαρκα, διέφθειρα,* 2 aor. p. *διεφθάρην,* [*διά* + *φθείρω, destroy*], *destroy utterly, destroy completely; ruin, spoil; corrupt, bribe; kill.*

διάφορος, *-ον,* adj., [*διαφέρω, differ*], *different, hostile.* As subst., **διάφορον,** *-ου, τό, difference, cause of disagreement, ground of dissension.*

διαφυή, *-ῆς, ἡ,* [*διαφύομαι, grow through*], *growth between; joint, suture, division, cleft.* V. iv. 29.

διαφυλάττω, *-φυλάξω, διαπεφύλαχα, διεφύλαξα,* [*διά* + *φυλάττω*], *guard closely, watch carefully, take great care.*

διαχάζω, def., [*διά* + *χάζω, force back*], *draw apart, separate.* IV. viii. 18.

διαχειμάζω, *-χειμάσω, διακεχείμακα, διεχείμασα,* [*διά* + *χειμάζω, winter,* from *χεῖμα*], *pass the winter, spend the winter, winter.* VII. vi. 31.

διαχειρίζω, *-χειρίσω, διακεχείρικα, διεχείρισα,* [*διά* + *χειρίζω, handle,* from *χείρ*], *manage, handle, administer, carry on.* I. ix. 17.

διαχωρέω, *-χωρήσω, διακεχώρηκα, διεχώρησα,* [*διά* + *χωρέω*], *pass through, go through.* **κάτω διεχώρει αὐτοῖς,** *they had a diarrhœa.* IV. viii. 20.

διδάσκαλος, *-ου, ὁ,* [*διδάσκω*], *teacher, instructor, master.*

διδάσκω, *διδάξω, δεδίδαχα, ἐδίδαξα,* [root *δακ,* cf. Lat. *doceo*], *teach, explain, instruct, inform;* — pass., *be instructed, learn.*

δίδημι, def., [reduplicated form of *δέω, bind*], pres. third pl. *διδέασι, bind, tie, chain.* V. viii. 24.

δίδωμι, *δώσω, δέδωκα, ἔδωκα,* pf. p. *δέδομαι,* aor. p. *ἐδόθην,* [root *δο,* cf. Lat. *dare*], *give, grant, present, bestow, offer, offer to the gods, assign.*

διείργω, *διείρξω*, pf. wanting, **διεῖρξα**, [*διά* + *εἴργω*, *shut in*], *shut off, intercept, intervene; lie between.*

διελαύνω, *διελάσω* or *διελῶ*, **διελήλακα**, *διήλασα*, [*διά* + *ἐλαύνω*, *drive*], *drive through, drive across;* sc. **ἵππον**, *ride through, charge through.*

διελών, see **διαιρέω**.

διεξέρχομαι, *διεξελεύσομαι*, **διεξελήλυθα**, 2 aor. *διεξῆλθον*, [*διά* + *ἐξ* + *ἔρχομαι*], *come out through, pass through.*

διέρχομαι, *διελεύσομαι*, **διελήλυθα**, 2 aor. **διῆλθον**, [*διά* + *ἔρχομαι*], *go through, pass through, come through, pass over; spread abroad.* διῆλθε λόγος, *a report spread abroad.*

διέχω, *διέξω*, *διέσχηκα*, 2 aor. *διέσχον*, impf. *διεῖχον*, [*διά* + *ἔχω*], *be away* from, *be apart, be removed, be distant, diverge.* **τὸ διέχον**, *the intervening distance, the intervening space.*

διηγέομαι, *διηγήσομαι*, *διήγημαι*, *διηγησάμην*, [*διά* + *ἡγέομαι*, *lead*], *relate, narrate, set forth, explain.*

διῆλθον, see **διέρχομαι**.

διίημι, *διήσω*, *διεῖκα*, *διῆκα*, [*διά* + *ἵημι*, *send*], *send through, permit to go through, suffer to go across, let go through, let go across.*

διίστημι, *διαστήσω*, *διέστηκα*, *διέστησα*, [*διά* + *ἵστημι*], *station separately, put apart;* — mid. and intr. forms (see *ἵστημι*), *stand apart, open the ranks.*

δίκαιος, **-α**, **-ον**, adj., [*δίκη*, *right*], *just, righteous, right, upright, reasonable, proper.* As subst., **δίκαιον**, *-ου*, *τό*, *justice.* **τὰ δίκαια**, *rights.* **τὰ δίκαια ἔχειν**, *to receive one's due.* **ἐκ τοῦ δικαίου**, *justly.* **παρὰ τὸ δίκαιον**, *unjustly.* **σὺν τῷ δικαίῳ**, *in a just manner, with right on one's side.* **δίκαιός εἰμι**, *I have the right, it is right that I.*

δικαιοσύνη, **-ης**, **ἡ**, [*δίκαιος*], *justice, uprightness, fairness.*

δικαιότης, *-ητος*, **ἡ**, *uprightness, justice.* II. vi. 26.

δικαίως, adv., [*δίκαιος*], *justly, rightly, righteously, with right.*

δικαστής, *-οῦ*, **ὁ**, [*δικάζω*, *judge*], *judge.* V. vii. 34.

δίκη, *-ης*, **ἡ**, *right, justice; trial, judicial proceedings, legal process.* **εἰς δίκην καταστῆσαί τινα**, *to bring any one to trial.* **δίκην ὑπέχειν**, *to submit to trial, to stand trial.* **ἡ ἐσχάτη δίκη**, *the extreme penalty.* **δίκην λαμβάνειν**, *to inflict penalty, exact retribution.* **δίκην διδόναι**, *to pay the penalty, suffer punishment, give satisfaction.* **δίκην ἐπιτιθέναι**, *to inflict punishment.* **τῆς δίκης τυχεῖν**, *to receive one's deserts.* **ἔχειν δίκην**, *to have satisfaction.*

διμοιρία, **-ας**, **ἡ**, [**δίς**, **μοῖρα**, *portion*], *double portion, double share, twice as much, as much again.*

δινέω, **δινήσω**, pf. mid. **δεδίνημαι**, *ἐδίνησα*, [*δίνη*, *whirlpool*], *whirl, spin round.* VI. i. 9.

διό, adv., [*διά* + *ὅ*], *wherefore.*

δίοδος, **-ου**, **ἡ**, [**διά** + **ὁδός**], *way through, pass, passage.* V. iv. 9.

διοράω, *διόψομαι*, **διεώρακα**, 2 aor. **διεῖδον**, [**διά** + **ὁράω**], *see through, see clearly, perceive, discover.* V. ii. 30.

διορύττω, *διορύξω*, *διορώρυχα*, **διώρυξα**, [**διά** + **ὀρύττω**, *dig*], *dig through, tunnel through.*

διότι, conj., [**διά** + **ὅτι**], = **διὰ τοῦτο ὅτι**, *because, since, for.*

δίπηχυς, **-υ**, gen. **-εος**, adj., [**δίς**, **πῆχυς**, *cubit*], *of the length of two cubits, two cubits long,* i. e. about three feet. IV. ii. 28.

διπλάσιος, **-α**, **-ον**, adj., [**δίς**, **πλάττω**, *make*], *double, twofold, twice as much as.* **διπλάσιον**, *twice as far as, as far again as.* III. iii. 16.

δίπλεθρος, *-ον*, adj., [*δίς*, *πλέθρον*], *two plethra in width* or *length*, *two plethra wide*, i. e. about 202 ft. 6 inches. IV. iii. 1.

διπλοῦς, *-ῆ*, *-οῦν*, adj., [for *διπλόος*, *-η*, *-ον*], *twofold*, *double*, *twice as much*. VII. vi. 7.

δίς, adv., [**δύο**], *twice*, *doubly*; in the Anabasis found only in composition, in the form *δισ-* or *δι-*.

δισχίλιοι, *-αι*, *-α*, num., *two thousand*.

διφθέρα, *-ας*, *ἡ*, *hide*, *skin* of animals, *leather*; hence, by metonymy, things made of leather, as *leathern bag*, *pouch*.

διφθέρινος, *-η*, *-ον*, adj., [*διφθέρα*], *made of hide* or *hides*, *leathern*, *of leather*. II. iv. 28.

δίφρος, *-ου*, *ὁ*, [*δίφορος*, from **δίς** and *φέρω*], *seat* of a chariot, so called because originally made for two, the driver and the fighter; hence, *stool*, *seat*.

δίχα, adv., [*δίς*], *in two*, *asunder*. *δίχα ποιεῖν*, *to separate*, *divide*, *split*. VI. iv. 11.

διψάω, *διψήσω*, *δεδίψηκα*, *ἐδίψησα*, [*δίψα*, *thirst*], *be thirsty*, *thirst*. IV. v. 27.

διωκτέος, *-α*, *-ον*, verbal adj. of *διώκω*, *to be pursued*. *διωκτέον*, with *εἶναι*, *necessary to pursue*, *ought to pursue*.

διώκω, *διώξω* or *διώξομαι*, *δεδίωχα*, *ἐδίωξα*, *pursue*, *chase*, *hunt*, *give chase*, *follow*: intr., *hasten*, *run*, *gallop off*.

δίωξις, *-εως*, *ἡ*, [*διώκω*], *pursuit*, *chase*. III. iv. 5.

διῶρυξ, *-υχος*, *ἡ*, [*διορύττω*, *dig through*], *ditch*, *canal*, *trench*.

δόγμα, *-ατος*, *τό*, [*δοκέω*], *opinion*; *decree*, *resolution*. *δόγμα ποιεῖσθαι*, *pass a resolution*.

δοκέω, *δόξω*, *δεδόκηκα*, *ἔδοξα*, *seem*, *appear*, *believe*, *suppose*. *δέδοκται*, *it has appeared best*, *it has been decided*. *τὰ δεδογμένα*, *the conclusion*, *decision*. *δοκῶ μοι*, *I think*. *δοκεῖ μοι*, *it appears good to me*, *I think*. *ἔδοξε*, *it appeared good*, *it was decided*, *it was decreed*.

δοκιμάζω, *δοκιμάσω*, pf. p. *δεδοκίμασμαι*, aor. p. *ἐδοκιμάσθην*, [*δόκιμος*, *acceptable*], *test*; *approve*, *select*, *choose*. III. iii. 20.

δόλιχος, *-ου*, *ὁ*, *long race*. See n. to p. 186, 21. IV. viii. 27.

δόλος, *-ου*, *ὁ*, [cf. Lat. *dolus*], *guile*, *wile*, *fraud*, *deceit*, *treason*, *treachery*. V. vi. 29.

Δόλοπες, *-ων*, *οἱ*, *Dolopians*, *Dolopes*, a tribe in the southwestern part of Thessaly, along the range of Mt. Pindus, bordering on Aetolia. I. ii. 6.

δόξα, *-ης*, *ἡ*, [*δοκέω*], *opinion*, *belief*, *expectation*; *reputation*, *glory*. *παρὰ δόξαν*, *contrary to expectation*.

δοράτιον, *-ου*, *τό*, [dim of *δόρυ*], *little spear*, *short spear*. VI. iv. 23.

δορκάς, *-άδος*, *ἡ*, [*δέρκομαι*, *see*], *gazelle*, a species of antelope with large, beautiful eyes, whence the Greek name. I. v. 2.

δορπηστός, *-οῦ*, *ὁ*, [*δόρπον*, *evening meal*], *time of the evening meal*, *supper-time*, *evening*. I. x. 17.

δόρυ, *δόρατος*, *τό*, *spear*, *lance*, *pike*, chief weapon of the hoplite: see p. 31. *ἐπὶ δόρυ*, since the spear was carried in the right hand, *to the right*.

δορυφόρος, *-ου*, *ὁ*, [*δόρυ*, *φέρω*], *spearbearer*, *spearsman*. V. ii. 4.

δουλεία, *-ας*, *ἡ*, [*δουλεύω*], *servitude*, *slavery*, *bondage*, *subjection*. VII. vii. 32.

δουλεύω, *-εύσω*, *δεδούλευκα*, *ἐδούλευσα*, [*δοῦλος*, *slave*] *be a slave*, *be in bondage*, *serve as a slave*. IV. viii. 4.

δοῦλος, *-ου*, *ὁ*, [*δέω*, *bind*], *bondsman*, *underling*, *slave*, *servant*, as opposed to *δεσπότης*, *master*, whether ruler or owner. See N to p. 59, 28.

δουπέω, -ήσω, δέδουπα, ἐδούπησα, [δοῦπος], *sound heavy; strike heavily, clash*, so as to make a noise.

δοῦπος, -ου, ὁ, [poetic word], *thud; din, hubbub, uproar*. II. ii. 19.

Δρακόντιος, -ου, ὁ, *Dracontius*, a Spartan exile, chosen marshal of the games at Trapezus, and afterwards sent as envoy to Cleander. IV. viii. 25, VI. vi. 30.

δρεπανηφόρος, -ον, adj., [δρέπανον, φέρω], *scythe-bearing, armed with scythes*. δρεπανηφόρον ἅρμα, *scythe-bearing chariot*.

δρέπανον, -ου, τό, [δρέπω, *cut*], *scythe, sickle*. I. viii. 10.

Δρῖλαι, -ῶν, οἱ, *Drilae*, a warlike tribe living near Trapezus. V. ii. 1, 2.

δρόμος, -ου, ὁ, [root δραμ, cf. 2 pf. δέδρομα], *running, rush, race, race-course*. δρόμῳ θεῖν, *to run with a rush, to run fast*. δρόμον ποιεῖν, *to make a race-course*.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνάμην or ἠδυνάμην, aor. p. ἐδυνήθην or ἠδυνήθην, *be able, can, have power, have influence; be equal to, have the power of; mean;* with a sup. adv. and ὡς, ὅπῃ, ᾗ, ὅσον, ὅποι, *as is possible*, as ὡς τάχιστα ἐδύνατο, *as quickly as he could*. ὁ σίγλος δύναται, *the siglos is worth, is equal to*. οἱ δυνάμενοι, *those in power*. See IDIOMS.

δύναμις, -εως, ἡ, [δύναμαι], *ability, power, might, force, influence;* in pl. often = c o p i a e, *forces, troops, army, contingent*. κατὰ δύναμιν, or εἰς δύναμιν, *according to one's power, as much as one can*.

δυνατός, -ή, -όν, adj., [δύναμαι], *able, powerful, strong; possible, feasible, practicable*. ἐκ τῶν δυνατῶν, *according to possibilities, so far as possible*.

δύνω, or δύω, δύσω, δέδῡκα, ἔδῡν, *cause to sink;* of the sun, *set*.

δύο, num. adj., indecl. in the Anab., *two*.

δύομαι, δύσομαι, δέδῡμαι, ἐδῡσάμην, [mid. of δύω], *go down, set*.

δυσ-, found only in composition, *hard, difficult*.

δύσβατος, -ον, adj., [δυσ- + βατός, from βαίνω], *inaccessible, difficult to reach*. V. ii. 2.

δυσδιάβατος, -ον, adj., [δυσ- + διαβατός, from διαβαίνω], *hard to cross, difficult to pass*.

δυσμή, -ῆς, ἡ, [δύω, *set*], usually in pl., *setting* of the sun, *west*.

δυσπάριτος, -ον, adj., [δυσ-, πάρειμι, *go by*], *difficult to pass, hard to pass*. IV. i. 25.

δυσπόρευτος, -ον, adj., [δυσ- + πορευτός, from πορεύομαι], *hard to traverse, difficult to pass*. I. v. 7.

δυσπορία, -ας, ἡ, [δύσπορος], *difficult passage, difficulty of the passage, difficulty of crossing*. IV. iii. 7.

δύσπορος, -ον, adj., [δυσ- + πόρος, *way*], *hard to pass, hard to cross, difficult to traverse*.

δύσχρηστος, -ον, adj., [δυσ- + χρηστός, from χράομαι], *hard to use, almost useless, unserviceable, of little use*. III. iv. 19.

δυσχωρία, -ας, ἡ, [δυσ-, χῶρος], *roughness of the country, broken character of the country*. III. v. 16.

δώδεκα, indecl. num., [δυο + δέκα], *twelve*.

δωρέομαι, -ήσομαι, δεδώρημαι, ἐδωρησάμην, [δῶρον], *present, make a gift, give*.

δωροδοκέω, -ήσω, pf. p. δεδωροδόκημαι, impf. ἐδωροδόκουν, [δῶρον, δέχομαι], *receive presents, take a bribe*. VII. vi. 17.

δῶρον, -ου, τό, [δίδωμι], *gift, present, gift of honor*.

E.

ἐάν, conj., [εἰ + ἄν, often contracted into ἄν, ἤν], *if, if haply, in case that*, always with subj. mode. ἐὰν μή, *if not, unless, except.* ἐάν τε . . . ἐάν τε, *whether . . . or.*

ἐάνπερ, [ἐάν + πέρ], *especially if, if only, certainly if.* IV. vi. 17.

ἐαρίζω, ἐαριῶ, [ἔαρ, *spring*], *pass the spring, spend the spring.* III. v. 15.

ἑαυτοῦ, -ῆς, -οῦ, often contracted to αὑτοῦ, -ῆς, -οῦ, [ἕ, pron. stem of third person, αὐτός], reflex. pron., *of himself, of herself, of itself.* οἱ ἑαυτοῦ, *his own men.* τὰ ἑαυτῶν, *their own goods, their own affairs.* See G. 80; H. 266.

ἐάω or **ἐῶ**, ἐάσω, εἴακα, εἴασα, impf. εἴων, *let, allow, permit, suffer; let go, let alone, dismiss, leave.* αὐτὸν ἐᾶσαι, *to let him alone.* ἐᾶν χαίρειν, *to dismiss.* οὐκ ἐᾶν, *to forbid, not to allow, to protest.*

ἑβδομήκοντα, indecl. num., [ἑπτά], *seventy.* IV. vii. 8.

ἕβδομος, -η, -ον, num. adj., [ἑπτά], *seventh.* VI. ii. 12.

ἐγγίγνομαι, ἐγγενήσομαι, ἐγγεγένημαι, 2 pf. ἐγγέγονα, 2 aor. ἐνεγενόμην, [ἐν + γίγνομαι], *arise in, be produced in, take place in.*

ἐγγυάω, -ήσω, ἠγγύηκα, ἠγγύησα, [ἐγγύη, *pledge*], *pledge*; — mid., *pledge one's self, promise, give security, engage.* VII. iv. 13.

ἐγγύθεν, adv., [ἐγγύς + -θεν], *from near at hand, hard by.* IV. ii. 27.

ἐγγύς, adv., comp. ἐγγύτερον or ἐγγυτέρω, sup. ἐγγυτάτω or ἐγγύτατα, *near, near at hand, at hand, in the vicinity, nigh; nearly.* αἱ ἐγγυτάτω κῶμαι, *the nearest villages.* τῶν ἐγγυτάτω σταθμῶν, *of (during) the last day's journeys.* οἱ ἐγγύτατα τῶν πολεμίων, *those of the enemy who were nearest.* ἐγγὺς τριπήχη, *nearly three cubits long.*

ἐγείρω, ἐγερῶ, ἐγήγερκα, 2 pf. ἐγρήγορα, aor. ἤγειρα, *awaken, rouse, wake up*; 2 pf., intr., *lie awake, am wakeful, keep awake, keep watch.*

ἐγκαλέω, ἐγκαλέσω, ἐγκέκληκα, ἐνεκάλεσα, [ἐν + καλέω], *call, call upon; charge, accuse, blame, find fault with.*

ἐγκαλύπτω, ἐγκαλύψω, ἐγκεκάλυφα, ἐνεκάλυψα, pf. p. ἐγκεκάλυμμαι, [ἐν + καλύπτω, *conceal*], *conceal in, cover up, wrap up.* IV. v. 19.

ἔγκειμαι, ἐγκείσομαι, impf. ἐνεκείμην, 3d pl. ἐνέκειντο, [ἐν + κεῖμαι], *lie in, lie therein.* IV. v. 26.

ἐγκέλευστος, -ον, adj., [ἐν, κελεύω, *bid*], *bidden, urged on, incited.* I. iii. 13.

ἐγκέφαλος, -ου, [ἐν, κεφαλή, *head*], *brain; crown, palm-cabbage*, the rounded, compact growth of young leaves not yet opened, at the top of the palm-tree, used in the east as an article of diet; by some, however, referred to the *pith* of young palm-shoots. II. iii. 16.

ἐγκλίνω, ἐγκλινῶ, pf. p. ἐγκέκλιμαι, [ἐν + κλίνω], *bend in, put to flight*; intr., *give way, turn to flee, flee.* I. viii. 19.

ἐγκρατής, -ές, adj., [ἐν, κράτος, *power*], *in control of, master of, having possession of, in possession of.* ποιεῖν τινα ἐγκρατῆ τινος, *to make any one master of anything, to put any one in control of anything.*

ἐγχαλινόω, -ώσω, ἐγκεχαλίνωκα, ἐνεχαλίνωσα, [ἐν + χαλινόω, *bridle*], *bridle, put the bridle on, put the bit in the mouth of.* ἵπποι ἐγκεχαλινωμένοι, *horses with their bridles on.*

ἐγχειρέω, -ήσω, ἐγκεχείρηκα, ἐνεχείρησα, [ἐν, χείρ, *hand*], *put one's hand to, take in hand, undertake, attempt.* V. i. 8.

ἐγχειρίδιον, -ου, τό, [ἐν, χείρ], *hand-knife*, *dagger*. IV. iii. 12.

ἐγχειρίζω, -ιῶ, ἐγκεχείρικα, ἐνεχείρισα, [ἐν + χειρίζω], *put into the hands of*, *give up*, *entrust*, *commit*. III ii. 8.

ἐγχέω, -χεῶ, ἐγκέχυκα, ἐνέχυσα, [ἐν + χέω, *to pour*], *pour in*, especially to *pour in* wine for libation, *fill the cups* for libation. IV. iii. 13.

ἐγώ, **ἐμοῦ**, or μοῦ, pl. ἡμεῖς, pers. pron., *I*, *we*. See G. 79; H. 261.

ἔγωγ', = **ἔγωγε**.

ἔγωγε, [ἐγώ + γε], more emphatic than ἐγώ, *I at least*, *I for one*, *I for my part*, *I certainly*.

ἐδήδοκα, see **ἐσθίω**.

ἔδραμον, see **τρέχω**.

ἐθελοντής, -οῦ, ὁ, [ἐθέλω], *volunteer*; sometimes with the force of an adj., *willing*, *voluntary*, *of one's own desire* or *accord*; pl., *of their own will*.

ἐθελούσιος, -α, -ον, adj., [ἐθέλω], *voluntary*, *of one's own accord*; pl., *of their own accord*.

ἐθέλω, ἐθελήσω, ἠθέληκα, ἠθέλησα, *will*, *wish*, *desire*; *be willing*, *please*, *prefer*, *choose*. **ἐθέλων**, *willing*. ἐθέλω implies purpose or design, while βούλομαι indicates rather mere willingness.

ἔθνος, -εος or -ους, τό, *crowd*, *class*; *people*, *tribe*, *nation*. **κατ' ἔθνη** (for **κατὰ ἔθνη**), *by nations*, *nation by nation*.

εἰ, conj., proclitic, usually introducing a condition, *if*, *supposing*, *provided*, *in case that*; sometimes introducing an indirect question, *whether*. **εἰ μή**, *except*, *unless*, *if not*. **εἰ δὲ μή**, *but if not*. **εἴ τις** (for **ὅστις**), *whoever*. **εἴ τι**, *whatever*. **εἴ ποτε καὶ ἄλλοτε**, *if ever at any other time*. **εἴ τις καὶ ἄλλος**, *if any other*, *if any one else*.

ἰδον, see **ὁράω**.

εἶδος, -εος or -ους, τό, [root Ϝιδ in **εἶδον**], *appearance*, *shape*, *form*, *beauty*. II. iii. 16.

εἰδώς, see **οἶδα**.

εἰκάζω, **εἰκάσω**, **εἴκακα**, **εἴκασα**, pf. p. **εἴκασμαι**, aor. p. **ᾐκάσθην**, *make like*, *liken*; *conjecture*, *suppose*, *guess*, *estimate*. Cf. **ἔοικα**.

εἰκός, -ότος, adj., [for ἐοικός, pf. n. part. of 2 pf. ἔοικα, *resemble*], *likely*, *probable*, *reasonable*, *fair*, *equitable*, *natural*, *proper*. **τὸ εἰκός**, *likelihood*, *probability*. **εἰκότα λέγειν**, *to say a fair thing*. **εἰκὸς καὶ δίκαιον**, *fair and right*. εἰκός ἐστι, or εἰκός [sc. ἐστι], *it is natural*, *it is probable*.

εἴκοσι, indecl. num., *twenty*.

εἰκότως, adv., [εἰκός], *probably*, *likely*, *naturally*, *reasonably*.

εἰμί, ἔσομαι, impf. **ἦν**, [root ἐς, cf. Lat. *es-se*], *be*, *exist*. Sometimes used merely as copula, sometimes as a verb expressing existence; at the beginning of a clause often translated *there is*, *there are*, etc.; sometimes, in third person singular, used for **ἔξεστι**, *it is possible*. **εἶναι τινός**, *to belong to any one*. βίβλος ἐστί τινι, *some one has a book*. **τὸ κατὰ τοῦτον εἶναι**, *so far as this man is concerned*. **τὸ νῦν εἶναι**, *for the present*. **ἦν δυναμένη**, = **ἐδύνατο**, *was able*. **ἔστιν οἵ**, *some*. **ἔστι (ἦν) = ἔξεστι**, *it is permitted*, *it is possible*, I. iv. 4 *et al.* See G. 127, I.; H. 478.

εἶμι, impf. ᾖειν or **ᾖα**, pres. with force of the fut., *go*, *come*. **εἶμι**, *I will come*, *I will go*. **εἰς χεῖράς τινι ἰέναι**, *to come into the power of any one*. See G. 127, II.; H. 477.

εἴπερ, conditional conj., [εἰ + πέρ], *if in fact*, *if indeed*, *if really*, *certainly if*, *especially if*.

εἶπον, see **φημί**, **λέγω**.

εἴργω, **εἴρξω**, **εἶρξα**, *bar*, *shut out*, *cut off from*, *exclude*; *shut in*, *hem in*, *imprison*; *prevent*, *hinder*.

εἰρήνη, -ης, ἡ, *peace.* VII. vii. 33.

εἰς or **ἐς**, prep. with acc., *into, to, in ; upon, on, at ; up to, to the number of, about ; to the extent of, to the depth of ; in respect to, for, concerning ;* often used after verbs of rest, to express the limit of motion, where the dat. might have been expected, as *παρῆσαν εἰς Σάρδεις, they arrived at Sardis. εἰς ὀκτώ, eight deep. εἰς τὸ ἴδιον, for* one's *private advantage.*

εἷς, *μία, ἕν*, gen. *ἑνός, μιᾶς, ἑνός*, num., *one, alone. καθ' ἕνα, one by one, singly. εἷς τις, a single one. εἷς ἕκαστος, each one, each individual.* G. 77 ; H. 290

εἰσάγω, *εἰσάξω, εἰσῆχα*, 2 aor. *εἰσήγαγον*, aor. p. *εἰσήχθην*, [*εἰς* + *ἄγω*], *lead into, bring into, introduce.*

εἰσακοντίζω, -*ιῶ*, *εἰσηκόντικα*, impf. *εἰσηκόντιζον*, [*εἰς* + *ἀκοντίζω*], *hurl darts in, throw javelins in.* VII. iv. 15.

εἰσβάλλω, *εἰσβαλῶ, εἰσβέβληκα*, 2 aor. *εἰσέβαλον*, [*εἰς* + *βάλλω*], *throw in ;* intr., *cast one's self in, break into, make an irruption into, effect an entrance into ;* of streams, *empty into.*

εἰσβιβάζω, *εἰσβιβάσω* or *εἰσβιβῶ, εἰσεβίβασα*, [*εἰς* + *βιβάζω, force to go*], *cause to go into, put on board ship.* V. iii. 1.

εἰσβολή, -*ῆς*, *ἡ*, [*εἰσβάλλω*], *entrance, pass ; invasion, incursion.*

εἰσδύομαι, -*δύσομαι*, *εἰσεδυσάμην*, [*εἰς* + *δύομαι*]. *enter in, sink in. εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες, the thongs pressed into their feet.* IV. v. 14.

εἴσειμι, impf. *εἰσῄειν* or *εἰσῇα*, [*εἰς* + *εἶμι*], *go into, enter ;* of thought, *enter one's mind, occur* to one.

εἰσελαύνω, *εἰσελάσω* or -*ελῶ*, *εἰσελήλακα*, *εἰσήλασα*, [*εἰς* + *ἐλαύνω*], *drive into ;* sc. *ἵππον*, or intr., *ride into, march into.*

εἰσέρχομαι, *εἰσελεύσομαι, εἰσελήλυθα*, 2 aor. *εἰσῆλθον*, [*εἰς* + *ἔρχομαι*], *come in, go in, enter ; go into, come into, penetrate.*

εἴσοδος, -*ου*, *ἡ*, [*εἰς* + *ὁδός*], *entrance, passage-way.* IV. v. 25.

εἴσομαι, see **οἶδα**.

εἰσπηδάω, -*ήσομαι*, *εἰσπεπήδηκα*, *εἰσεπήδησα*, [*εἰς* + *πηδάω*], *leap in, jump in, spring into.* I. v. 8.

εἰσπίπτω, *εἰσπεσοῦμαι, εἰσπέπτωκα*, 2 aor. *εἰσέπεσον*, [*εἰς* + *πίπτω*], *fall into, fall upon, burst upon, rush into, rush upon.*

εἰσπλέω, *εἰσπλεύσομαι, εἰσπέπλευκα, εἰσέπλευσα*, [*εἰς* + *πλέω*], *sail in, sail into.* VI. iv. 1.

εἰστρέχω, *εἰσδραμοῦμαι, εἰσδεδράμηκα*, 2 aor. *εἰσέδραμον*, [*εἰς* + *τρέχω*], *run in, run into.* V. ii. 16.

εἰσφέρω *εἰσοίσω, εἰσενήνοχα*, 2 aor. *εἰσήνεγκον*, aor. p. *εἰσηνέχθην*, [*εἰς* + *φέρω*], *bring in, bring into, carry into* or *in.*

εἰσφορέω, -*ήσω*, *εἰσπεφόρηκα*, *εἰσεφόρησα*, [*εἰς* + *φορέω*], *carry in, bear into, carry into.* IV. vi. 1.

εἴσω, adv., [*εἰς*], *within ;* sometimes with gen., *inside of, within.*

εἰσωθέω, *εἰσωθήσω*, [*εἰς* + *ὠθέω, push*], *thrust into ;* — mid., *force one's self into, press in.*

εἶτα, adv., *then, afterward, thereupon, in that case, next. πρῶτον μέν — εἶτα δέ, at first — and then.* I. iii. 2.

εἴτε conj., [*εἰ* + *τέ*], *and if, either. εἴτε — εἴτε*, = Lat. *sive — sive, either — or, whether — or.*

εἴωθα, plup. *εἰώθη*, [2 pf. of *ἔθω, be accustomed*], *I am wont, I am accustomed, I am in the habit of.* VII. viii. 4.

ἐκ, before vowels **ἐξ**, prep. with gen., *out of, out from, from, forth. ἐκ τούτου, from this time, thenceforth. ἐκ παίδων, from childhood. ἐκ τοῦ τοιούτου τρόπου, with such*

a character. ἐκ τοῦ δικαίου, *justly.* ἐξ ἀριστερᾶς, *on the left.* ἐξ ὧν ἀκούω, *from what I hear.* ἐκ βασιλέως δεδομένος, *having been given by the king.*

ἑκασταχόσε, adv., [ἕκαστος], *in each direction, in every direction, on every side.* III. v. 17.

ἕκαστος, -η, -ον, *each, every;* in pl., ἕκαστοι, *several, respective, severally.* ἕκαστος in sing. is often used to limit a plural noun. τοῖς φρουράρχοις ἑκάστοις, *to the several commanders, to the commanders severally.*

ἑκάστοτε, adv., [ἕκαστος], *each time, on each occasion, every time, always.* II. iv. 10.

ἑκάτερος, -α, -ον, [cf. ἕκαστος], *each* of two, *each* singly, as opposed to ἀμφότεροι, *both* of two; in pl., ἑκάτεροι, *each party, each side, both parties.* καθ' ἑκάτερα, *on both sides.*

ἑκατέρωθεν, adv., [ἑκάτερος + -θεν], *from both sides, from each side, on both sides, on each side.*

ἑκατέρωσε, adv., [ἑκάτερος + -σε], *towards each side, towards both sides.* I. viii. 14.

ἑκατόν, indecl. num., *one hundred, a hundred.*

Ἑκατώνυμος, -ου, ὁ, *Hecatonymus,* a citizen of Sinope, sent as envoy to the Ten Thousand. V. v. 6 *et seq.*

ἐκβαίνω, ἐκβήσομαι, ἐκβέβηκα, 2 aor. ἐξέβην, [ἐκ + βαίνω], *go out, go aside, go forth, sally forth; disembark* from a ship.

ἐκβάλλω, ἐκβαλῶ, ἐκβέβληκα, 2 aor. ἐξέβαλον, aor. p. ἐξεβλήθην, [ἐκ + βάλλω], *throw out, cast out, cast forth, empty out; banish, drive out, expel.* ἐκπίπτω is often used for the pass. of ἐκβάλλω, especially with the meaning *banish.*

ἔκβασις, -εως, ἡ, [ἐκβαίνω], *going out; way out, passage out, exit, outlet, egress.*

Ἐκβάτανα, -ων, τά, *Ecbatana,* capital of Media and summer residence of the Persian kings, situated near Mt. Orontas. Few vestiges remain of its ancient splendor, and its site is now occupied by the city *Hamadan.* II. iv. 25.

ἐκβοηθέω, -βοηθήσω, ἐκβεβοήθηκα, ἐξεβοήθησα, [ἐκ + βοηθέω], *march out to render aid, come to the rescue.* VII. viii. 15.

ἔκγονος, -ον, adj., [ἐκγίγνομαι, *spring from*], *springing from, descending from.* As subst., **ἔκγονος, -ου, ὁ**, *descendant.* **ἔκγονα, -ων, τά**, *young* of animals.

ἐκδέρω, ἐκδερῶ, ἐκδέδαρκα, ἐξέδειρα, [ἐκ + δέρω, *flay*], *flay, strip off the skin.* I. ii. 8.

ἐκδίδωμι, ἐκδώσω, ἐκδέδωκα, ἐξέδωκα, pf. p. ἐκδέδομαι, [ἐκ + δίδωμι], *give out, give forth; give* out of a house *in marriage, settle in marriage, settle with a husband.*

ἐκδύω, ἐκδύσω, ἐκδέδυκα, ἐξέδυσα, 2 aor. ἐξέδυν, [ἐκ + δύω], *strip off;* — mid. and 2 aor. *strip one's self, take off one's clothes.* IV. iii. 12

ἐκεῖ, adv., *there, in that place; in that region.*

ἐκεῖθεν, adv., [ἐκεῖ + -θεν], *thence, from that place, from that region.* V. vi. 24.

ἐκεῖνος, -η, -ο, dem. pron., *that,* often best rendered *he, she, it,* or by the noun for which it stands. ἀντ' ἐκείνου, *instead of him, in his stead.*

ἐκεῖσε, adv., [ἐκεῖ + -σε], *thither, to that place.*

ἐκθλίβω, ἐκθλίψω, ἐκτέθλιφα, ἐξέθλιψα, [ἐκ + θλίβω, *press*], *squeeze out, press out; crowd out,* as from the ranks, *force out* from the ranks. III. iv. 19, 20.

ἐκκαλύπτω, *ἐκκαλύψω*, pf. p. *ἐκκεκάλυμμαι*, [*ἐκ* + *καλύπτω*, *cover*], *uncover*. Cf. N. to p. 57, 15. I. ii. 16.

ἐκκλησία, -*ας*, *ἡ*, [*ἐκκαλέω*, *call out*, i.e. from home to the place of assembling], *assembly*, *convocation*, applied usually to meetings of citizens, but in the Anabasis also to meetings of soldiers.

ἐκκλησιάζω, -*άσω*, [*ἐκκλησία*], *call an assembly*, *summon an assembly*, *hold an assembly*. V. vi. 37.

ἐκκομίζω, -*ιῶ*, *ἐκκεκόμικα*, *ἐξεκόμισα*, [*ἐκ* + *κομίζω*], *lead out*, *lead forth*, *carry forth*; — mid., *carry out for one's self*.

ἐκκόπτω, *ἐκκόψω*, *ἐκκέκοφα*, *ἐξέκοψα*, impf. *ἐξέκοπτον*, [*ἐκ* + *κόπτω*, *cut*], *cut down*, *fell*, *hew down*, usually of trees; *lay waste* by cutting down trees.

ἐκκυβιστάω, -*ήσω*, impf. *ἐξεκυβίστων*, [*ἐκ* + *κυβιστάω*, from *κύβη*, *head*], *tumble headlong out of*; *turn a somersault*. VI. i. 9.

ἐκκῡμαίνω, *ἐκκῡμανῶ*, aor. *ἐξεκύμηνα*, [*ἐκ* + *κυμαίνω*, from *κῦμα*, *wave*], *wave* out of line; *wave out*, *swell out* like a wave; *bulge out*, *bend out*. I. viii. 18.

ἐκλέγω, *ἐκλέξω*, *ἐξείλοχα*, *ἐξέλεξα*, aor. mid. *ἐξελεξάμην*, [*ἐκ* + *λέγω*, *gather*], *pick out*, *single out*, *choose out*, *select*.

ἐκλείπω, *ἐκλείψω*, *ἐκλέλοιπα*, *ἐξέλιπον*, [*ἐκ* + *λείπω*], *leave*, *abandon*, *desert*, *quit*; intr., *disappear*, *vanish*.

ἐκμηρύομαι, -*ύσομαι*, [*ἐκ* + *μηρύομαι*, *wind*], *wind out*, like a ball of thread; intr., of an army, *defile*. VI. v. 22.

ἐκπέμπω, *ἐκπέμψω*, *ἐκπέπομφα*, *ἐξέπεμψα*, [*ἐκ* + *πέμπω*], *send out*, *conduct forth*, *escort forth*.

ἐκπεραίνω, -*περανῶ*, pf. wanting, *ἐξεπέρᾱνα*, [*ἐκ* + *περαίνω*, *finish*], *finish*, *accomplish*.

ἐκπηδάω, -*ήσομαι*, *ἐκπεπήδηκα*, *ἐξεπήδησα*, [*ἐκ* + *πηδάω*, *leap*], *leap out*, *leap forth*.

ἐκπίμπλημι, *ἐκπλήσω*, *ἐκπέπληκα*, *ἐξέπλησα*, impf. 3d pl. *ἐξεπίμπλασαν*, [*ἐκ* + *πίμπλημι*], *fill out*, *fill up*. III. iv. 22.

ἐκπίνω, *ἐκπίομαι*, *ἐκπέπωκα*, 2 aor. *ἐξέπιον*, [*ἐκ* + *πίνω*], *drink off*, *quaff*, *drink up*. I. ix. 25.

ἐκπίπτω, *ἐκπεσοῦμαι*, *ἐκπέπτωκα*, 2 aor. *ἐξέπεσον*, [*ἐκ* + *πίπτω*, *fall*], *fall out*; *make a sally*, *make a dash*; *stray from* the road, *leave* the road; of trees, *fall down*; of ships, *suffer shipwreck*, *be wrecked*; often used in place of pass. of *ἐκβάλλω*, *be driven out*, *be forced out*, *be banished*. *οἱ ἐκπεπτωκότες*, *those who had been banished*, *the exiles*.

ἐκπλαγείς, see **ἐκπλήττω**.

ἐκπλέω, *ἐκπλεύσομαι*, *ἐκπέπλευκα*, *ἐξέπλευσα*, [*ἐκ* + *πλέω*], *sail out*, *sail off*, *sail away*.

ἔκπλεως, -*ων*, adj., [*ἐκ* + *πλέως*, *full*], *filled out*, *filled up*, *full*.

ἐκπλήττω, *ἐκπλήξω*, *ἐκπέπληγα*, *ἐξέπληξα*, pf. p. *ἐκπέπληγμαι* (inf. *ἐκπεπλῆχθαι*), 2 aor. p. *ἐξεπλάγην*, [*ἐκ* + *πλήττω*, *strike*], *surprise*, *astonish*, *amaze*; *alarm*, *terrify*, *bewilder*, *confuse*.

ἐκποδών, adv., [*ἐκ*, *πούς*], *out of* the way of the *feet*, *out of the way*. *ἐκποδὼν ποιεῖσθαι*, *to put out of the way*. *ἐκποδὼν εἶναι*, *be out of the way*.

ἐκπορεύομαι, -*εύσομαι*, *ἐκπεπόρευμαι*, *ἐξεπορευσάμην*, [*ἐκ* + *πορεύομαι*], mid. dep., *march out*, *march off*, *go forth*, *go out*, *go off*. V. i. 8.

ἐκπορίζω, -*ιῶ*, *ἐκπεπόρικα*, *ἐξεπόρισα*, [*ἐκ* + *πορίζω*, from *πόρος*], *provide*, *procure*, *furnish*.

ἔκπωμα, -*ατος*, *τό*, [*ἐκπίνω*], *drinking-cup*, *drinking-vessel*, *beaker*.

ἑκταῖος, -α, -ον, adj., [ἕκτος, ἕξ], *in six days, on the sixth day.* VI. vi. 38.

ἐκταθείς, see **ἐκτείνω**.

ἐκτάττω, ἐκτάξω, ἐκτέταχα, ἐξέταξα, aor. mid. ἐξεταξάμην, [ἐκ + τάττω], *draw up, draw out; draw up in battle array;* — mid. pl., *draw themselves up in order of battle.*

ἐκτείνω, ἐκτενῶ, ἐκτέτακα, ἐξέτεινα, aor. pass. ἐξετάθην, [ἐκ + τείνω], *stretch out, extend.*

ἐκτοξεύω, ἐκτοξεύσω, ἐκτετόξευκα, ἐξετόξευσα, [ἐκ + τοξεύω], *shoot arrows out, shoot arrows forth, shoot forth.* VII. viii. 14.

ἕκτος, -η, -ον, num. adj., [ἕξ], *sixth.*

ἐκτρέπω, ἐκτρέψω, ἐκτέτροφα, ἐξέτρεψα, 2 aor. p. ἐξετράπην, 2 aor. mid. ἐξετραπόμην, [ἐκ + τρέπω, *turn*], *turn out, turn off, turn aside;* — mid., *turn one's self aside, turn off* or *aside* from the road. IV. v. 15.

ἐκτρέφω, -θρέψω, ἐκτέτροφα, ἐξέθρεψα, 2 aor. p. ἐξετράφην, [ἐκ + τρέφω], *nourish, bring up.* VII. ii. 32.

ἐκτρέχω, ἐκδραμοῦμαι, ἐκδεδράμηκα, 2 aor. ἐξέδραμον, [ἐκ + τρέχω], *run out, rush out, sally forth, make a sally*

ἐκφαίνω, ἐκφανῶ, ἐκπέφαγκα, ἐξέφηνα, [ἐκ + φαίνω], *show forth, bring to light.* πόλεμον πρός τινα ἐκφαίνειν, *make war openly, make open war.* III. i. 16.

ἐκφέρω, ἐξοίσω, ἐξενήνοχα, 2 aor. ἐξήνεγκον, [ἐκ + φέρω], *bring out, bring forth, carry forth, give out, mention, relate, report.* ἐκφέρειν πόλεμον, *commence war, commence war openly.*

ἐκφεύγω, ἐκφεύξομαι, ἐκπέφευγα, 2 aor. ἐξέφυγον, [ἐκ + φεύγω], *flee out, flee away, escape.*

ἑκών, -οῦσα, -όν, gen. -όντος, -ούσης, -όντος, adj., *willing, with good will, of free will, of one's own accord;* often with the force of an adv., *willingly, voluntarily, readily.*

ἐλάα or **ἐλαία**, -ας, ἡ, *olive-tree, olive.*

ἔλαιον, -ου, τό, *olive-oil, oil of the olive.*

ἐλάττων, -ον, adj., properly comp. of obsolete ἐλαχύς, *small,* but used as comp. of μικρός, which see.

ἐλαύνω, ἐλάσω or ἐλῶ, ἐλήλακα, ἤλασα, *drive;* intr., or sc. ἵππον, *ride, march, advance, proceed.*

ἐλάφειος, -ον, adj., [ἔλαφος, *deer*], *of deer.* κρέα ἐλάφεια, *deer's meat, venison.* I. v. 2.

ἔλαφος, -ου, ὁ or ἡ, *deer,* whether male, *stag, hart,* or female, *hind.*

ἐλαφρός, -ά, -όν, adj., *light, light-moving, easy, unencumbered, quick, nimble, agile;* of soldiers, often *light-armed, unencumbered* with baggage.

ἐλαφρῶς, adv., [ἐλαφρός], *lightly, nimbly, quickly.*

ἐλάχιστος, -η, -ον, adj., sup. of ἐλαχύς, *small,* but used as sup. of μικρός, which see.

ἐλέγχω, ἐλέγξω, pf. p. ἐλήλεγμαι, aor. p. ἠλέγχθην, *examine, question, inquire of; test by questioning* or *cross-examining, prove by examination, convict of.* ἠλέγχθη διαβάλλων, *he was convicted of slandering.*

ἐλελίζω, ἐλελίξω, [ἐλελεῦ, *war-cry*], *raise the war-cry, raise the battle-cry, raise the war-shout.*

ἐλευθερία, -ας, ἡ, [ἐλεύθερος], *freedom, liberty.*

ἐλεύθερος, -α, -ον, adj., *free, independent; freedom-loving, liberty-loving.* IV. iii. 4.

ἕλκω, ἕλξω and ἑλκύσω, εἵλκυκα, εἵλκυσα, impf. εἷλκον, *attract, draw, drag, pull; stretch, draw a bow.*

Ἑλλάς, -άδος, ἡ, *Hellas*, Greek name for *Greece* as a whole. Originally the name of a city in Phthiotis (Thessaly), said to have been founded by Hellen; then applied to the surrounding region; then to the whole of Greece; and finally to the whole Greek world, including the colonies and islands as well as Greece proper.

Ἑλλάς, -άδος, ἡ, *Hellas*, wife of Gongylus. VII. viii. 8.

Ἕλλην, -ηνος, ὁ, *Greek*, inhabitant or native of Greece; often in pl., **Ἕλληνες**, -ων, οἱ, *Greeks*, whether all Greeks in general or particular Greeks; sometimes used with the force of an adj., = Ἑλληνικός, as οἱ Ἕλληνες πελτασταί, *the Greek peltasts.*

ἑλληνίζω, -ίσω, [Ἕλλην], *speak Greek, talk Greek.* ἑλληνίζειν ἠπίστατο, *he understood Greek.* VII. iii. 25.

Ἑλληνικός, -ή, -όν, adj., [Ἕλλην], *Grecian, Greek, Hellenic.* τὸ Ἑλληνικόν (sc. στράτευμα), *the Greek army, the Greek force.*

Ἑλληνίς, -ίδος, adj., [Ἕλλην], *Grecian, Greek.* πόλις Ἑλληνίς, *a Greek city.*

Ἑλληνιστί, adv., [Ἕλλην], *in Greek, in the Greek language.*

Ἑλλησποντιακός, -ή, -όν, [Ἑλλήσποντος], *Hellespontian.* αἱ Ἑλλησποντιακαὶ πόλεις, *the cities along the Hellespont.*

Ἑλλήσποντος, -ου, ὁ, [Ἕλλης πόντος, *Sea of Helle*], *Hellespont, Sea of Helle*, so called because it was said that Helle was drowned in it when crossing it upon a golden ram to escape the intrigues of her stepmother Ino; to-day the *Dardanelles.* I. i. 9.

ἐλπίζω, ἐλπίσω or -ιῶ, ἤλπικα, ἤλπισα, [ἐλπίς], *hope, expect.* VI. v. 17.

ἐλπίς, -ίδος, ἡ, *hope, expectation, expectancy.* τῶν μυρίων ἐλπίδων μία, *one chance in ten thousand.*

ἐμαυτοῦ, -ῆς, -οῦ, reflexive pron., [ἐμέ, αὐτός], *myself.* See G. 80; H. 266.

ἐμβαίνω, ἐμβήσομαι, ἐμβέβηκα, 2 aor. ἐνέβην, [ἐν + βαίνω], *step into, go in, go into, go* on board ship, *embark.*

ἐμβάλλω, ἐμβαλῶ, ἐμβέβληκα, 2 aor. ἐνέβαλον, [ἐν + βάλλω], *throw in, throw to, cast into, thrust before, insert;* intr., or sc. ἑαυτόν, *throw one's self into* or *against, invade; attack, charge;* of streams, *flow into, empty into.* πληγὰς ἐμβάλλειν, *to inflict blows.*

ἐμβιβάζω, ἐμβιβῶ, [ἐν + βιβάζω], *cause to embark, put upon a vessel, put on board.*

ἐμβολή, -ῆς, ἡ, [ἐμβάλλω], *inroad, foray, irruption, invasion, entrance.* IV. i. 4.

ἐμβρόντητος, -ον, adj., [ἐμβροντάομαι, from ἐν + βροντάω, *thunder*], *thunderstruck, stupid, panic-struck.* ἐμβρόντητον ποιεῖν, *to make mad, make stupid* as if struck by lightning. III. iv. 12.

ἐμέω, ἐμέσω or ἐμῶ, ἐμήμεκα, ἤμεσα, impf. ἤμουν, *vomit.* IV. viii. 20.

ἐμμένω, ἐμμενῶ, ἐμμεμένηκα, ἐνέμεινα, impf. ἐνέμενον, [ἐν + μένω], *remain in, remain therein, abide in, stay in.* IV. vii. 17.

ἐμός, -ή, -όν, pron. adj., [ἐμοῦ], *my, mine.*

ἔμπαλιν, adv., [ἐν + πάλιν], in the Anabasis always with the article τό, by crasis forming τοὔμπαλιν, *backwards, back, back again.* εἰς τοὔμπαλιν, *back, back again.*

ἐμπεδόω, -ώσω, ἐμπεπέδωκα, ἐνεπέδωσα, [ἔμπεδος, *firm-set*], *hold fixed, hold fast, hold sacred.* III. ii. 10.

ἔμπειρος, **-ον**, adj., [ἐν, πεῖρα, *experience*], *experienced*, *practised*, *familiar with*, *acquainted with*.

ἐμπείρως, adv., [ἔμπειρος], *with experience*, *in an experienced manner*. ἐμπείρως αὐτοῦ ἔχων, *acquainted with him*, *knowing him by acquaintance*. II. vi. 1.

ἐμπίμπλημι, ἐμπλήσω, ἐμπέπληκα, ἐνέπλησα, aor. p. ἐνεπλήσθην, [ἐν + πίμπλημι], *fill*, *fill full*, *fill up*; *satisfy*. ὁ λόφος ἐνεπλήσθη ἱππέων, *the hill was covered with horsemen*. γνώμην ἐμπιμπλᾶναι, *to satisfy the desire*.

ἐμπίμπρημι, ἐμπρήσω, ἐμπέπρηκα, ἐνέπρησα, impf. 3d pl. ἐνεπίμπρασαν, [ἐν + πίμπρημι, *burn*], *burn*, *set fire*, *set on fire*.

ἐμπίπτω, ἐμπεσοῦμαι, ἐμπέπτωκα, 2 aor. ἐνέπεσον, [ἐν + πίπτω], *fall in*, *fall upon*, *seize upon*, *attack*; *occur to*. ἔννοια αὐτῷ ἐμπίπτει, (*the*) *thought occurs to him*.

ἔμπλεως, **-ων**, adj., [ἐν + πλέως, *full*], *quite full*, *filled up*, *full*. I. ii. 22.

ἐμποδίζω, -ιῶ, ἐμπεπόδικα, ἐνεπόδισα, [ἐν, πούς], *hinder*, *impede*, *thwart*, *be in the way of*, *be in one another's way*. IV. iii. 29.

ἐμπόδιος, -ον, adj., [ἐν, πούς], *standing in the way*, *in the way*, *impeding*. As subst., **ἐμπόδιον**, **-ου**, **τό**, *obstacle*, *hindrance*.

ἐμποδών, adv., [= ἐν ποσὶ ὤν, but formed after analogy with ἐκποδών], *in the way*. ἐμποδὼν εἶναι, *to be in the way*, *to hinder*. τί ἐμποδών [ἐστι], *what hinders*.

ἐμποιέω, -ήσω, ἐμπεποίηκα, ἐνεποίησα, [ἐν + ποιέω], *make in*, *produce in*, *create in*, *inspire in*, *impress on*, *cause*. ἐμποιῆσαι ὡς πειστέον εἴη, *to produce the impression that they must obey*.

ἐμπολάω, -ήσω, ἠμπόληκα, ἠμπόλησα, [ἐμπολή, *merchandise*], *get by sale*, *obtain by traffic*, *gain by sale*. VII. v. 4.

ἐμπόριον, **-ου**, **τό**, [ἔμπορος], *trading-centre*, *centre of trade*, *place of trade*, *emporium*, *mart*, especially for business by sea. I. iv. 6.

ἔμπορος, **-ου**, **ὁ**, [connected with περάω, *traverse*], *trader*, *merchant*, *supercargo*. V. vi. 19.

ἔμπροσθεν, adv., [ἐν + πρόσθεν], *before*, *in front*, *earlier*. ὁ ἔμπροσθεν λόγος, *the preceding narrative*. οἱ ἔμπροσθεν, *the foremost*, *those in front*. τὰ ἔμπροσθεν or τἄμπροσθεν, *the places in front*, *the front*.

ἐμφαγεῖν, see **ἐνεσθίω**.

ἐμφανής, **-ές**, adj., [ἐμφαίνω, *show*], *visible*, *open*, *manifest*. ἐν τῷ ἐμφανεῖ, *publicly*, *openly*. II. v. 25.

ἐμφανῶς, adv., [ἐμφανής], *visibly*, *openly*, *publicly*.

ἐν, prep. with dat., *in*; of place, *in*, *within*, *on*, *upon*, *among*, *at*; of time, *in*, *at*, *on*, *during*; of manner and means, *with*, *through*, as ἐν ᾗ ὑμᾶς βλάψαι ἱκανοί ἐσμεν, *with which we are able to harm you*; used also in many idiomatic phrases. ἐν ᾧ [χρόνῳ], *meanwhile*. ἐν ὅπλοις εἶναι, *to be under arms*. ἐν τούτῳ [τῷ χρόνῳ], *during this time*. In composition ἐν becomes ἐγ- before palatals, ἐμ- before labials.

ἐναγκυλάω, -ήσω, ἐνηγκύληκα, ἐνηγκύλησα, [ἐν, ἀγκύλη, *thong*], *fit thongs to*, *attach thongs to*, *put thongs on*. Cf. p. 32, *Darters*. IV. ii. 28.

ἐναντιόομαι, **-ώσομαι**, **ἠναντίωμαι**, [ἐναντίος], *set one's self against*, *oppose*, *withstand*. VII. vi. 5.

ἐναντίος, **-α**, **-ον**, adj., [ἐν, ἀντί, *against*], *opposite*, *on the opposite side*, *over against*, *in front of*, *before*; *in the opposite direction*, *contrary*, *in one's face*; *hostile*.

οἱ ἐναντίοι, *the enemy.* ἐκ τοῦ ἐναντίου, *on the opposite side, on the other side.* εἰς τἀναντία (= τὰ ἐναντία) στρέψαντες, *facing about.*

ἐνάπτω, ἐνάψω, aor. ἐνῆψα, [ἐν + ἅπτω], *set on fire.*

ἔνατος, -η, -ον num. adj., [ἐννέα], *ninth, the ninth.* IV. v. 24.

ἐναυλίζομαι, -ίσομαι, ἐνηύλισμαι, aor. p. (as mid.) ἐνηυλίσθην, [ἐν + αὐλίζομαι, from αὐλή, *court-yard*], *bivouac, take up quarters for the night.* VII. vii. 8.

ἔνδεια, -ας, ἡ, [ἐνδεής, *needy*], *want, need, lack,* particularly of the means of subsistence.

ἐνδείκνυμι, ἐνδείξω, ἐνδέδειχα, ἐνέδειξα, [ἐν + δείκνυμι], *show forth, display, indicate, express.* VI. i. 19.

ἑνδέκατος, -η, -ον, num. adj., [ἕνδεκα], *eleventh, the eleventh.* I. vii. 17.

ἐνδέω, ἐνδεήσω, ἐνδεδέηκα, ἐνεδέησα, [ἐν + δέω], *need, lack, want,* followed by gen.; often used as impers., ἐνδεῖ, impf. ἐνέδει, *there is need of, there is lack of.*

ἔνδηλος, -ον, adj., [ἐν + δῆλος], *visible, manifest, plain, evident, clear;* often used with a participle, like δῆλος, as ἔνδηλος ἐγίγνετο ἐπιβουλεύων, *he was evidently plotting.*

ἔνδημος, -ον, adj., [ἐν + δῆμος, *people*], *at home.* ἀπὸ τῶν ἐνδήμων, *from the home revenues.* VII. i. 27.

ἐνδίφριος, -ον, adj., [ἐν, δίφρος, *seat*], *sitting on the same seat,* hence *sitting at table.* As subst., ἐνδίφριος, -ου, ὁ, *table companion.*

ἔνδοθεν, adv., [ἔνδον, -θεν], *from within, from inside.*

ἔνδον, adv., [ἐν], *within, inside, in.*

ἔνδοξος, -ον, adj., [ἐν, δόξα], *held in honor, of high repute, full of honor.* οἰωνὸς ἔνδοξος, *omen betokening honor.* VI. i. 23.

ἐνδύω, ἐνδύσω, ἐνδέδυκα, ἐνέδυσα, plupf. 3d pl. ἐνεδεδύκεσαν, 2 aor. ἐνέδυν, [ἐν + δύω], *put on,* plupf. *had put on, = wore.*

ἐνέβαλον, see ἐμβάλλω.

ἐνέδρα, -ας, ἡ, [ἐν + ἕδρα, *seat*], *ambush, ambuscade.* IV. vii. 22.

ἐνεδρεύω, -εύσω, ἐνήδρευκα, ἐνήδρευσα, [ἐνέδρα, *ambush*], *set an ambush; lie in ambush, lie in wait.*

ἔνειμι, ἐνέσομαι, impf. ἐνῆν, 3d sing. often ἔνι for ἔνεστι, [ἐν + εἰμί], def., *be in, be on; be therein, be there.*

ἕνεκα (ἕνεκεν before vowels), prep. with gen., generally following or separated from its noun, *on account of, for the sake of, because of, for: with regard to.*

ἐνενήκοντα, indecl. num., *ninety.*

ἐνεός, -ά, -όν, adj., *dumb, deaf and dumb.* IV. v. 33.

ἐνεσθίω, 2 aor. ἐνέφαγον, part. ἐμφαγών, lit. 'eat in,' *eat quickly, eat in haste.*

ἐνετός, -ή, -όν, adj., [ἐνίημι, *send in*], *suborned, prompted.*

ἐνέχυρον, -ου, τό, [ἐν + ἐχυρός, *strong*], *pledge, surety, security.* VII. vi. 23.

ἐνέχω or **ἐνίσχω,** ἐνέξω or ἐνσχήσω, ἐνέσχηκα, 2 aor. ἐνέσχον, [ἐν + ἔχω], *stick in, hold fast in, catch in, be caught in.* VII. iv. 17.

ἐνῆν, see ἔνειμι.

ἔνθα, adv., [ἐν], *there, here, thither, where, whither;* of time, *thereupon, then, when.*

ἐνθάδε, adv., [ἔνθα], *here, hither, there, thither.*

ἔνθαπερ, adv., [ἔνθα + πέρ], *just there, just where, in the place where.*

ἔνθεν, adv., [ἐν + -θεν], *from here, from there, hence, whence, thence.* ἔνθεν . . . ἔνθεν, *on this side . . . on that, from this side . . . from that, from both sides, on both sides.*

ἐνθένδε, adv., [**ἔνθεν**], *hence, from this spot, from this very place.*

ἐνθυμέομαι, -ήσομαι, ἐντεθύμημαι, aor. p. ἐνεθυμήθην, [ἐν + θυμέομαι, from θυμός, *mind*], *have in mind, bear in mind, consider well, reflect on.* ἐντεθύμημαι τοῦτο, *I have made up my mind to this, I have observed this.*

ἐνθύμημα, -ατος, τό, [ἐνθυμέομαι], *thought, reflection, consideration; plan, device.*

ἐνθωρακίζω, -ιῶ, pf. p. ἐντεθωράκισμαι, aor. p. ἐνεθωρακίσθην, [ἐν + θωρακίζω, from θώραξ], *put on a coat of mail, arm completely.* ἐντεθωρακισμένος, *clothed with a coat of mail, in full armor.* VII. iv. 16.

ἔνι, see **ἔνειμι**.

ἐνιαυτός, -οῦ, ὁ, *year.*

ἔνιοι, -αι, -α, adj., [**ἔνι οἵ**, = ἔστιν οἵ], *some.*

ἐνίοτε, adv., [**ἔνι** + **ὅτε**], *at times, sometimes.*

ἐνίσχω, see **ἐνέχω**.

ἐννέα, indecl. num., *nine;* in derivatives, with one ν.

ἐννοέω, -ήσω, ἐννενόηκα, ἐνενόησα, [ἐν + νοέω], *have in mind; bear in mind, think, think over, reflect, ponder, consider, devise, think out, find out* by reflection; *take thought, be anxious, fear.*

ἔννοια, -ας, ἡ, [ἐν, νοῦς], *thought, idea, consideration, reflection.* III. i. 13.

ἐνοικέω, -ήσω, ἐνῴκηκα, ἐνῴκησα, [ἐν + οἰκέω], *inhabit, live in, dwell in.* οἱ ἐνοικοῦντες, = οἱ ἔνοικοι, *the inhabitants, the natives.*

ἐνόπλιος, -ον, adj., [ἐν, ὅπλον], *in arms, with arms, martial.* ὁ ἐνόπλιος ῥυθμός, *war-dance time,* the metrical time adapted to war-songs.

ἐνοράω, ἐνόψομαι, ἐνεώρακα, 2 aor. ἐνεῖδον, [ἐν + ὁράω], *see in, see, discern, notice, observe.* πολλὰ ἐνορῶ (sc. ἐν τῇ στρατηγίᾳ) δι' ἅ, *I see* (*in the leadership*) *many reasons why.*

ἑνός, ἑνί, see **εἷς**.

ἐνοχλέω, ἐνοχλήσω, ἠνώχληκα, ἠνώχλησα, imperf. ἠνόχλουν, [ἐν + ὀχλέω, from ὄχλος], *crowd upon, interfere with, trouble, disturb.*

ἐντάττω, ἐντάξω, ἐντέταχα, pf. p. ἐντέταγμαι, [ἐν + τάττω], *register among, enroll in.* τῷ σφενδονᾶν ἐντεταγμένῳ, *to him who takes post to use the sling.*

ἐνταῦθα, adv., [**ἔνθα, αὐτός**], *here, there, at this place, at this very place, hither, thither; at the very time, there, thereupon, hereupon.*

ἐντείνω, ἐντενῶ, ἐντέτακα, ἐνέτεινα, impf. ἐνέτεινον, [ἐν + τείνω, *stretch*], *stretch tight, stretch out at.* πληγὰς ἐντείνειν ἀλλήλοις, *to lay blows on one another, to strike one another.* II. iv. 11.

ἐντελής, -ές, adj., [ἐν, τέλος], *full, entire, complete.* μισθὸς ἐντελής, *full pay.*

ἐντέλλομαι, ἐντελοῦμαι, ἐντέταλμαι, ἐνετειλάμην, [ἐν + τέλλω, *accomplish*], *command, enjoin.* V. i. 13.

ἔντερον, -ου, τό, [ἐντός, *within*], *piece of intestine;* usually in pl., **ἔντερα**, -ων, τά, *intestines, bowels.* II. v. 33.

ἐντεῦθεν, adv., [**ἔνθεν**], *hence, thence, from this place; henceforth, afterwards, after this, hereupon; in consequence, therefore, from that source, from this.*

ἐντίθημι, ἐνθήσω, ἐντέθεικα, ἐνέθηκα, 2 aor. mid. ἐνεθέμην, [ἐν + τίθημι], *put in, place in;* especially of lading a ship, *put on board; inspire, inspire in.*

ἔντιμος, -ον, adj., [ἐν, τιμή], *in honor, held in esteem, honored, respected.*

ἐντίμως, adv., [ἔντιμος], *held in honor.* ἐντίμως ἔχειν, *to be in honor.* II. i. 7.

ἐντόνως, adv., [ἔντονος, *eager*], *earnestly, strenuously.*

ἐντός, adv., [ἐν], often with the gen., *within.* ἐντὸς αὐτῶν, *within their line.* ποταμῶν ἐντὸς ἀδιαβάτων, *between impassable rivers.*

ἐντυγχάνω, ἐντεύξομαι, ἐντετύχηκα, 2 aor. ἐνέτυχον, [ἐν + τυγχάνω], *happen upon, fall in with, chance to meet, find.*

Ἐνυάλιος, -ου, ὁ, *Enyalius, the Warlike*, epithet of Arés (Mars), as god of battle.

ἐνύπνιον, -ου, τό, [ἐν, ὕπνος, *sleep*], *dream, vision.*

ἐνωμόταρχος, -ου, ὁ, [ἐνωμοτία, ἐνώμοτος, and ἄρχω], *enomotarch, leader of an enomoty.* See p. 28.

ἐνωμοτία, -ας, ἡ, [ἐν, ὄμνυμι, *swear*], lit. 'sworn company' of soldiers, *enomoty*, fourth part of a λόχος, numbering usually about twenty-five men.

ἐξ, see ἐκ.

ἕξ, indecl. num., *six.*

ἐξαγγέλλω, ἐξαγγελῶ, ἐξήγγελκα, ἐξήγγειλα [ἐξ + ἀγγέλλω], *announce outside, bring out report, tell outside, report.*

ἐξάγω, ἐξάξω, ἐξῆχα, 2 aor. ἐξήγαγον, 1 aor. p. ἐξήχθην, [ἐξ + ἄγω], *lead out, lead away, lead forth, lead on, induce; march away.*

ἐξαίρετος, -ον, adj., [ἐξαιρέω, *choose out*], *chosen out, picked out, choice, selected.* VII. viii. 23.

ἐξαιρέω, -ήσω, ἐξῄρηκα, 2 aor. ἐξεῖλον, pf. p. ἐξῄρημαι, aor. p. ἐξηρέθην, [ἐξ + αἱρέω], *take out, remove, set apart, select, choose;* — mid., *choose for one's self, choose out.*

ἐξαιτέω, ἐξαιτήσω, ἐξῄτηκα, ἐξῄτησα, aor. mid. ἐξῃτησάμην, [ἐξ + αἰτέω], *ask of, demand;* — mid., *ask for one's self, beg off, rescue by entreaty.*

ἐξαίφνης, adv., [ἐξ + αἴφνης, *suddenly*], *suddenly, on a sudden, unexpectedly.*

ἑξακισχίλιοι, -αι, -α, gen. -ων, num., [ἑξάκις + χίλιοι], *six thousand.*

ἐξακοντίζω, -ιῶ, impf. ἐξηκόντιζον, [ἐξ + ἀκοντίζω], *dart forth, hurl forth, shoot forth.* V. iv. 25.

ἑξακόσιοι, -αι, -α, num., [ἕξ, ἑκατόν], *six hundred.*

ἐξαλαπάζω, ἐξαλαπάξω, [ἐξ + ἀλαπάζω], poetic word, *sack, plunder, pillage.* VII. i. 29.

ἐξάλλομαι, ἐξαλοῦμαι, 1 aor. ἐξηλάμην, 2 aor. ἐξηλόμην, [ἐξ + ἅλλομαι, *leap*], *spring out, spring aside, leap out* of the way. VII. iii. 33.

ἐξαμαρτάνω, -ήσομαι, ἐξημάρτηκα, ἐξημάρτησα, 2 aor. ἐξήμαρτον, [ἐξ + ἁμαρτάνω, *err*], *fail, err, sin.* V. vii. 33.

ἐξανίστημι, ἐξαναστήσω, ἐξανέστηκα, ἐξανέστησα, [ἐξ + ἀνά + ἵστημι], *rouse up, raise up out of;* — intr. forms (see ἵστημι), *stand up, rise up out of, stand, rise.*

ἐξαπατάω, -ήσω, ἐξηπάτηκα, ἐξηπάτησα, [ἐξ + ἀπατάω], *beguile completely, deceive utterly; practise deception, deceive, cheat, impose upon.*

ἐξαπάτη, -ης, ἡ, [ἐξ, ἀπάτη, *trick*], *deception, gross deceit, imposition.* VII. i. 25.

ἑξάπηχυς, -υ, adj., [ἕξ, πῆχυς, *cubit*], *six cubits long, six cubits wide.* V. iv. 12.

ἐξαπίνης, adv., *suddenly, unexpectedly, on a sudden.*

ἐξαρκέω, ἐξαρκέσω, aor. ἐξήρκεσα, [ἐξ + ἀρκέω, *be sufficient*], *be quite enough, be sufficient, suffice.*

ἐξάρχω, ἐξάρξω, ἐξῆρχα, ἐξῆρξα, [ἐξ + ἄρχω], *begin with, make a beginning, take the lead in, lead off.*

ἐξαναίνω, -ανῶ, aor. ἐξηύηνα, impf. mid. ἐξηυαινόμην, [ἐξ + αὐαίνω, *dry*], *dry up, wither up completely, wither away.* II. iii. 16.

ἐξαυλίζομαι, *-ίσομαι, ἐξηύλισμαι, ἐξηυλισάμην,* [ἐξ + *αὐλίζομαι,* from *αὐλή, courtyard*], *take up quarters, change one's quarters.* VII. viii. 21.

ἔξειμι, *ἐξέσομαι,* [ἐξ + *εἰμί*], used only as impers., **ἔξεστι,** *ἐξῆν, be possible, be allowed, be permitted, be in one's power.* Neut. of participle, *ἐξόν,* often in acc. abs., *while it is (was) possible, although it was permitted.*

ἔξειμι, impf. *ἐξῄειν* or *ἐξῇα,* [ἐξ + *εἶμι*], *go out, march forth, come forth, come out.* VI. v. 3.

ἐξελαύνω, *ἐξελάσω* or *ἐξελῶ, ἐξελήλακα, ἐξήλασα,* [ἐξ + *ἐλαύνω, drive*], *drive out, expel;* — intr. or sc. **ἵππον,** *march out, march forth, ride forth; proceed, advance, march.*

ἐξεῖλον, ἐξειλόμην, see **ἐξαιρέω.**

ἐξεπλάγην, see **ἐκπλήττω.**

ἐξήνεγκον, ἐξενεγκεῖν, see **ἐκφέρω.**

ἐξέρπω, *ἐξέρψω,* [ἐξ + *ἕρπω, creep*], *creep out, creep forth.* VII. viii. 1.

ἐξέρχομαι, *ἐξελεύσομαι, ἐξελήλυθα,* 2 aor. *ἐξῆλθον,* [ἐξ + *ἔρχομαι*], *come out, go out, go forth, depart, escape;* of intervals of time, *come to an end, elapse, expire.*

ἐξετάζω, *-άσω, ἐξήτακα, ἐξήτασα,* [ἐξ + *ἐτάζω,* from *ἐτεός, true*], *examine, inquire into, review;* — mid., *present one's self for inspection, pass muster.*

ἐξέτασις, *-εως, ἡ,* [*ἐξετάζω*], *scrutiny, inspection, review, muster.* *ἐξέτασιν ποιεῖν, to make a muster, to pass in review.*

ἐξευπορίζω, *-ίσω* or *-ιῶ,* [ἐξ + *εὖ* + *πορίζω*], *supply abundantly, provide fully.*

ἐξηγέομαι, *-ήσομαι, ἐξήγημαι, ἐξηγησάμην,* [ἐξ + *ἡγέομαι*], *lead forth, bring out.*

ἑξήκοντα, indeclin. num., [*ἕξ*], *sixty.*

ἐξήκω, *ἐξήξω, ἐξῆκα,* [ἐξ + *ἥκω*], pres. with meaning of **the pf.,** *have come out, have issued;* of time, *have gone by, have expired, have run out.* VI. iii. 26.

ἐξῆλθον, ἐξελθεῖν, see **ἐξέρχομαι.**

ἐξικνέομαι, *ἐξίξομαι, ἐξῖγμαι,* 2 aor. *ἐξικόμην,* [ἐξ + *ἱκνέομαι*], mid. dep., *come out of, come to, reach, arrive at, strike, suffice.*

ἐξίστημι, *ἐκστήσω, ἐξέστηκα, ἐξέστησα,* 2 aor. *ἐξέστην,* [ἐξ + *ἵστημι*], *put out of, change;* — mid. and intr. forms (see **ἵστημι**), *stand aside from, retire from, withdraw from, get out from.* I. v. 14.

ἔξοδος, *-ου, ἡ,* [ἐξ + *ὁδός*], *going out, marching out, expedition, excursion, departure; way out, egress, outlet.*

ἐξόν, see **ἔξειμι.**

ἐξοπλίζω, *-ίσω* or *-ιῶ, ἐξώπλικα, ἐξώπλισα,* [ἐξ + *ὁπλίζω,* from *ὅπλον*], *arm completely, arm fully;* — mid., *arm one's self completely, be in arms, be in full armor.* *ἐξωπλισμένος, in full armor.*

ἐξοπλισία, *-ας, ἡ,* [*ἐξοπλίζω*], *being under arms, review, accoutrement.* *ἐν τῇ ἐξοπλισίᾳ, under arms.* I. vii. 10.

ἐξορμάω, *-ήσω, ἐξώρμηκα, ἐξώρμησα,* [ἐξ + *ὁρμάω,* from *ὁρμή, start*], *send forth, urge forth, incite, urge on;* — intr., *set out, start, go forth,* especially in haste.

ἐξουσία, *-ας, ἡ,* impers. **ἔξεστι,** *it is permitted,* from **ἔξειμι**], *permission, power, authority, liberty to do anything.* V. viii. 22.

ἔξω, adv., [ἐξ], *out, outer, outside, without;* with gen., *outside of, beyond, beyond the reach of, besides.* *τὸ ἔξω* [*τεῖχος*], *the outer wall.*

ἔξωθεν adv., [*ἔξω,* + *-θεν*], *from outside, from without;* with gen., *outside of.*

ἔοικα, 2 pf. of εἴκω with pres. meaning, part. εἰκώς, 2 plupf. ἐῴκειν, *be like, seem like, look like, resemble;* often impers., ἔοικε, *it appears, it seems; it is natural, it is right, it is proper, it is likely.*

ἑορτή, -ῆς, ἡ, *feast, festival, holiday, feast-day.*

ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελκα, ἐπήγγειλα, [ἐπί + ἀγγέλλω], *announce, proclaim;* — mid., *propose, promise, offer.*

ἐπάγω, ἐπάξω, ἐπῆχα, 2 aor. ἐπήγαγον, pf. p. ἐπῆγμαι, [ἐπί + ἄγω], *bring against, bring forward against.* VII. vii. 57.

ἐπαινέω, ἐπαινέσω, ἐπῄνεκα, ἐπῄνεσα, [ἐπί + αἰνέω, *praise*], *approve, praise, commend, applaud, thank.*

ἔπαινος, -ου, ὁ, *approval, praise, commendation.* V. vii. 33.

ἐπαίρω, ἐπαρῶ, ἐπῆρκα, ἐπῆρα, [ἐπί + αἴρω], *rouse up, stir up, induce, persuade, influence, urge on.*

ἐπακολουθέω, -ήσω, ἐπηκολούθηκα, ἐπηκολούθησα, [ἐπί + ἀκολουθέω], *follow after, follow up, follow close upon, pursue;* followed by dat.

ἐπακούω, -ούσομαι, ἐπακήκοα, ἐπήκουσα, *listen to, hearken to, hear, overhear.* VII. i. 14.

ἐπανατείνω, -τενῶ, -τέτακα, ἐπανέτεινα, [ἐπί + ἀνά + τείνω], *stretch up; present stretched out.*

ἐπαναχωρέω, -χωρήσω, -κεχώρηκα, ἐπανεχώρησα, impf. ἐπανεχώρουν, [ἐπί + ἀνά + χωρέω], *retreat, draw back, return.*

ἐπανέρχομαι, ἐπανελεύσομαι, ἐπανελήλυθα, 2 aor. ἐπανῆλθον, [ἐπί + ἀνά + ἔρχομαι], *go back to, come back to, return.*

ἐπάνω, adv., [ἐπί + ἄνω], *over, above.* ἐν τοῖς ἐπάνω, *in the preceding narrative, above.*

ἐπαπειλέω, -ήσω, ἐπηπείληκα, ἐπηπείλησα, [ἐπί + ἀπειλέω, *threaten*], *threaten besides, add threats, make threats in addition.* VI. ii. 7.

ἐπεγγελάω, ἐπεγγελάσομαι, [ἐπί + ἐν + γελάω], *laugh at, exult over, ridicule.* II. iv. 27.

ἐπεγείρω, ἐπεγερῶ, ἐπεγήγερκα, ἐπήγειρα, [ἐπί + ἐγείρω], *awaken, rouse up, wake up.* IV. iii. 10.

ἐπέδραμον, see **ἐπιτρέχω.**

ἐπεί, conj., [ἐπί + εἰ], of time, *after, when, since, now that, ever since, as often as, whenever;* of cause, *since, seeing that, inasmuch.* ἐπεὶ τάχιστα, *as soon as.*

ἐπειδάν, conj., [for ἐπειδὴ ἄν], used only with the subj., *whenever, whenever indeed, when indeed.* ἐπειδὰν τάχιστα, *as soon as.*

ἐπειδή, [for ἐπεὶ δή], temporal and causal conj., strengthened form of ἐπεί, *after, after that, when now, when, since, seeing that, since indeed.*

ἐπεῖδον, see **ἐφοράω.**

ἔπειμι, ἐπέσομαι, impf. ἐπῆν, [ἐπί + εἰμί], *be on, be upon, be over.*

ἔπειμι, impf. ἐπῄειν, [ἐπί + εἶμι], pres. with fut. meaning, serving as fut. of ἐπέρχομαι instead of ἐπελεύσομαι, *come upon; go against, come against, assault, attack; come forward* in order to speak or perform in public; of time, *come on,* mostly in part. ἐπιών, -οῦσα, -όν, *following, succeeding,* as ἡ ἐπιοῦσα (ἡμέρα), *the following day.*

ἐπείπερ, causal conj., [for ἐπεί περ], *for the very reason that, inasmuch as, since indeed.*

ἔπειτα, adv., [ἐπί + εἶτα], *afterwards, thereupon, thereafter, hereafter; in the next place, next, moreover, further;* sometimes correlative with πρῶτον.

ἐπέκεινα, adv., [for ἐπ' ἐκεῖνα, ἐπὶ ἐκεῖνα], *beyond, on the further side, on yonder side.* οἱ ἐκ τοῦ ἐπέκεινα, *those of the country beyond.* V. iv. 3.

ἐπεκθέω, -θεύσομαι, impf. ἐπεξέθεον, [ἐπί + ἐκθέω], *run out upon, sally forth against.* V. ii. 22.

ἐπεξέρχομαι, -ελεύσομαι, ἐπεξελήλυθα, 2 aor. ἐπεξῆλθον, [ἐπί + ἐξέρχομαι], *come out against, make a sally against.* V. ii. 7.

ἐπεξόδιος, -ον, adj., [ἐπέξοδος from ἐπί + ἐξ + ὁδός], *of a march* or *expedition.* **ἐπεξόδια**, [sc. ἱερά], τά, *preliminary sacrifices,* the sacrifices offered previous to setting out on a march or expedition.

ἐπέπατο, see **πάομαι.**

ἐπέπεσε, see **ἐπιπίπτω.**

ἐπέρομαι, ἐπερήσομαι, 2 aor. ἐπηρόμην, [ἐπί + ἔρομαι, *ask*], pres. not used, *inquire of, ask further, ask again, question, ask.*

ἐπέρχομαι, ἐπελεύσομαι, ἐπελήλυθα, 2 aor. ἐπῆλθον, [ἐπί + ἔρχομαι], in Attic **ἔπειμι** is used as fut., *come on, come upon, go on, traverse.*

ἐπεύχομαι, -εύξομαι, aor. ἐπευξάμην or ἐπηυξάμην, [ἐπί + εὔχομαι, *pray*], *utter imprecations, appeal to the gods.* V. vi. 3.

ἐπέχω, ἐφέξω, ἐπέσχηκα, 2 aor. ἐπέσχον, [ἐπί + ἔχω], *hold upon; keep in, hold back, stop from, cease from.* III. iv. 36.

ἐπήκοος, -ον, adj., [ἐπακούω, *hear*], *hearing, listening to; within hearing, within ear-shot.* **εἰς ἐπήκοον**, *within hearing distance, within ear-shot.*

ἐπῆκτο, see **ἐπάγω.**

ἐπί, prep. with gen., dat., and acc., *on, upon.*

1. With gen., (*a*) of place, *on, upon, in, on board of;* with motion, *towards, for;* (*b*) of time, *in, at, during,* as ἐφ' ἡμῶν, *in our time;* (*c*) of manner, especially in military phrases, as **ἐπὶ τεττάρων**, *four deep;* **ἐφ' ἑνός**, *one by one;* **ἐφ' ἑαυτῶν**, *by themselves;* **ἐπὶ φάλαγγος**, *in line of battle.*

2. With dat., (*a*) of place, *at, by, near, upon;* of authority, as **στρατηγὸς ἐπὶ τοῖς μένουσι**, *general over the rest;* **γίγνεσθαι ἐπὶ βασιλεῖ**, *to fall under the king's power;* (*b*) of time, *on, at, during,* as **ἐπὶ τῇ πορείᾳ**, *on* or *during the advance;* (*c*) of cause, *on account of,* as **μέγα φρονήσας ἐπὶ τούτῳ**, *having become proud of this;* (*d*) of purpose, *for,* as **ἐπὶ θανάτῳ**, *for death, for execution;* (*e*) of condition, *on condition,* as **ἐφ' ᾧτε**, *on condition that, provided.*

3. With acc., (*a*) of place (with motion to), *to, towards, upon, over, unto;* often used thus in military expressions, as **ἐπὶ δόρυ**, *to the right;* **ἐπ' ἀσπίδα**, *to the left;* in a hostile sense, *against,* as **πορεύεσθαι ἐπὶ βασιλέα**, *to proceed against the king;* (*b*) of time, *until, till;* (*c*) of cause, as **ἐπί τι στρατεύεσθαι**, *to take the field on account of something.*

ἐπιβάλλω, ἐπιβαλῶ, ἐπιβέβληκα, 2 aor. **ἐπέβαλον**, [ἐπί + βάλλω], *throw on, cast on;* mid. *put on, have on.* **οἱ τοξόται ἐπιβεβλημένοι**, *the archers with their arrows put on the string, the archers in readiness to shoot.*

ἐπιβοηθέω -ήσω, [ἐπί + βοηθέω], *come to aid, give support to.* VI. v. 9.

ἐπιβουλεύω, fut. mid. **ἐπιβουλεύσομαι**, aor. p. **ἐπεβουλεύθην**, [ἐπί + βουλεύω], *plot against, form designs upon, plan against, lay snares for, contrive against, aim at, purpose.*

ἐπιβουλή, -ῆς, ἡ, [ἐπί + βουλή] *plot against, plan against, plot, scheme, design against.* **ἐξ ἐπιβουλῆς**, *by treachery, treacherously, by design.*

ἐπιγίγνομαι, ἐπιγενήσομαι, 2 pf. **ἐπιγέγονα**, 2 aor. **ἐπεγενόμην**, [ἐπί + γίγνομαι], *come upon, fall upon, assault, attack; come upon suddenly, take by surprise.*

ἐπιγράφω, ἐπιγράψω, ἐπιγέγραφα, ἐπέγραψα, [ἐπί + γράφω], *write upon, write thereon, inscribe.*

ἐπιδείκνῡμι, -δείξω, -δέδειχα, ἐπέδειξα, impf. ἐπεδεικνύμην, [ἐπί + δείκνυμι], *show to, exhibit, point out, display, show forth*; mid., *exhibit one's self, show off, show one's self, show, make a display, set forth.*

ἐπιδιώκω, -ώξω, [ἐπί + διώκω], *pursue after, follow up, follow after, give chase.*

ἐπιθαλάττιος, -ον, adj., [ἐπί, θάλαττα], *bordering on the sea, lying along the sea, maritime.* V. v. 23.

ἐπίθεσις, -εως, ἡ, [ἐπιτίθημι], *a setting upon, attack, assault.*

ἐπιθῡμέω, -ήσω, ἐπιτεθύμηκα, ἐπεθύμησα, [ἐπί, θυμός, *soul*], *set one's heart upon* anything, *be eager* for, *desire, wish* for, *covet*; followed by infin. or gen.

ἐπιθῡμία, -ας, ἡ, [ἐπιθυμέω], *desire, ambition.* II. vi. 16.

ἐπικαίριος, -ον, adj., [ἐπί + καίριος, from καιρός, *the right time*], *seasonable, in fit time* or *place, timely, suitable, opportune*; *important.*

ἐπικάμπτω, ἐπικάμψω, impf. ἐπέκαμπτον, [ἐπί + κάμπτω, *bend*], *bend into an angle*; of troops in line of battle, *bend forward,* i. e. *move one or both wings forward so as to form angles* with the centre and take the enemy on the flank. I. viii. 23.

ἐπικαταρριπτέω, impf. ἐπικατερρίπτουν, [ἐπί + κατά + ῥιπτέω = ῥίπτω], *throw down after, cast down after.* IV. vii. 13.

ἐπίκειμαι, ἐπικείσομαι, impf. ἐπεκείμην, [ἐπί + κεῖμαι, *lie*], *press upon* an enemy in retreat, *fall upon, attack.* ἐπικεισόμενος, *ready to attack.*

ἐπικίνδῡνος, -ον, adj., comp. ἐπικινδῡνότερος, [ἐπί + κίνδυνος], *fraught with danger, full of danger, dangerous, perilous.*

ἐπικουρέω, -ήσω, [ἐπίκουρος, *ally*], *assist, relieve, defend against, protect from, keep off from.*

ἐπικούρημα, -ατος, τό, [ἐπικουρέω], *help, relief, protection.* ἐπικούρημα τῆς χιόνος, *protection against the snow,* IV. v. 13.

ἐπικράτεια, -ας, ἡ, [ἐπικρατής, *in power*], *control, command, mastery; realm, dominion.* ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου, *within the country subject to the place.*

ἐπικρύπτω, ἐπικρύψω, ἐπικέκρυφα, ἐπέκρυψα, [ἐπί + κρύπτω], *conceal.* ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος = *as secretly as possible,* I. i. 6.

ἐπικύπτω, -κύψω, -κέκυφα, ἐπέκυψα, [ἐπί + κύπτω] *stoop over, bend over.* IV. v. 32.

ἐπικῡρόω, -κῡρώσω, ἐπικεκύρωκα, ἐπεκύρωσα, aor. mid. ἐπεκῡρωσάμην, [ἐπί + κυρόω, *confirm*], *sanction, confirm, ratify, vote for.* III. ii. 32.

ἐπιλαμβάνω, ἐπιλήψομαι, ἐπείληφα, 2 aor. ἐπέλαβον, [ἐπί + λαμβάνω], *take on; reach after, reach to*; — mid., *take hold of, seize upon, lay hold of; come within reach of, reach.*

ἐπιλανθάνομαι, -λήσομαι, -λέλησμαι, 2 aor. ἐπελαθόμην, [ἐπί + λανθάνω], *forget, lose thought of*; followed by gen. III. ii. 25.

ἐπιλέγω, -λέξω, [ἐπί + λέγω], *say in addition, say further, say besides.* I. ix. 26.

ἐπιλείπω, -λείψω, -λέλοιπα, 2 aor. ἐπέλιπον, [ἐπί + λείπω], *leave behind; fail one, give out, come short, be wanting, be lacking to.*

ἐπίλεκτος, -ον, adj., [ἐπιλέγω, *select*], *picked out, select, picked* men.

ἐπιμαρτύρομαι, ἐπιμαρτυροῦμαι, aor. ἐπεμαρτῡράμην, [ἐπί + μαρτύρομαι, *attest*], *call to witness, call on earnestly, appeal to.* IV. viii. 7.

ἐπίμαχος, -ον, adj., [ἐπί, μάχομαι], *easy to attack, open to attack, assailable*; sup. ἐπιμαχώτατος, *very easy to attack*. V. iv. 14

ἐπιμέλεια, -ας, ἡ, [ἐπιμελής], *thoughtfulness, thoughtful attention, attention, diligence, painstaking*.

ἐπιμελής, -ές, adj., comp. ἐπιμελέστερος, sup. ἐπιμελέστατος, [ἐπιμέλομαι], *careful, vigilant, thoughtful, attentive, diligent*. III. ii. 30.

ἐπιμέλομαι, -μελήσομαι, -μεμέλημαι, aor. p. (as mid.) ἐπεμελήθην, [ἐπί + μέλομαι, *care for*], *take care of, attend to, take thought of, care for; watch to see, observe carefully, watch closely*.

ἐπιμένω, -μενῶ, -μεμένηκα, ἐπέμεινα, [ἐπί + μένω, *remain*], *stay on, abide still, tarry, remain by, remain near*.

ἐπιμίγνυμι, -μίξω, [ἐπί + μίγνυμι, *mix*], *mix with*; intr., *associate with, mingle with, have dealings with*. III. v. 16.

ἐπινοέω, -ήσω, ἐπινενόηκα, ἐπενόησα, [ἐπί + νοέω, from νόος, νοῦς], *have in mind, think of, intend, purpose*.

ἐπιορκέω, -ήσω, ἐπιώρκηκα, ἐπιώρκησα, [ἐπίορκος], *perjure one's self, forswear one's self, swear falsely*. θεοὺς ἐπιορκῆσαι, *to perjure one's self before the gods*.

ἐπιορκία, -ας, ἡ, [ἐπίορκος], *false oath, perjury, false swearing*.

ἐπίορκος, -ον, adj., [ἐπί + ὅρκος, *oath*], *sworn falsely*; of persons, *forsworn, accustomed to swear falsely, given to perjury*. II. vi. 25.

ἐπιπάρειμι, impf. ἐπιπαρῇα or ἐπιπαρῄειν, [ἐπί + παρά + εἶμι], *come to one's assistance*, III. iv. 23; *march on high ground parallel* with others marching below, III. iv. 30.

ἐπιπίπτω, ἐπιπεσοῦμαι, ἐπιπέπτωκα, 2 aor. ἐπέπεσον, [ἐπί + πίπτω], *fall on*, as of snow; *fall upon, attack, make an attack on, assail*.

ἐπίπονος, -ον, adj., comp ἐπιπονώτερος, sup. ἐπιπονώτατος, [ἐπί + πόνος, *toil*], *toilsome, laborious, wearisome*. οἰωνὸς ἐπίπονος, *omen portending suffering* or *trouble*.

ἐπιρριπτέω, impf. ἐπερρίπτουν, [ἐπί + ῥιπτέω = ῥίπτω], *hurl at, hurl down, throw down*. V. ii. 23.

ἐπίρρυτος, -ον, adj, [ἐπιρρέω, *flow upon*], *moist, well-watered*. I. ii. 22.

ἐπισάττω, aor. ἐπέσαξα, [ἐπί + σάττω, *load*]. *pile a load on*. ἐπισάξαι ἵππον, *to saddle a horse*.

Ἐπισθένης, -ους, ὁ, *Episthenes*, name of two Greeks mentioned in the Anabasis; — 1. Leader of the peltasts in the battle at Cunaxa, from Amphipolis, in Thrace. 2. A captain, from Olynthus in Chalcidice.

ἐπισιτίζομαι, -ιοῦμαι, aor. ἐπεσιτισάμην, [σῖτος], *get supplies, obtain provisions, lay in provisions, forage, procure supplies*; with acc. of the thing, *provide one's self with*.

ἐπισιτισμός, -οῦ, ὁ, [ἐπισιτίζομαι], *foraging, getting provisions, getting supplies; stock of provisions, supplies*.

ἐπισκευάζω, -άσω, ἐπεσκεύακα, ἐπεσκεύασα, [ἐπί + σκευάζω, *make ready*], *equip; repair, keep in repair, restore*. V. iii. 13.

ἐπισκοπέω, ἐπισκέψομαι, ἐπέσκεμμαι, ἐπισκεψάμην, [ἐπί + σκοπέω = σκέπτομαι], *look at, inspect, examine, review; look after, look out for*.

ἐπισπάω, -άσω. ἐπέσπακα, ἐπέσπασα, [ἐπί + σπάω, *draw*], *draw on, drag along*; — mid., *draw to one's self, drag with one's self*. IV. vii. 14.

ἐπίσταμαι, ἐπιστήσομαι, impf. ἠπιστάμην, aor. ἠπιστήθην, *know how* to do anything, *know, understand*;

be familiar with, be versed in, be acquainted with, be aware, be assured.

ἐπιστάς, see **ἐφίστημι.**

ἐπίστασις, -εως, ἡ, [ἐφίστημι], *a stopping, halt, halting.* II. iv. 26.

ἐπιστατέω, -ήσω, impf. **ἐπεστάτουν**, [*ἐπιστάτης, overseer*, from ἐφίστημι], *have charge of; command, exercise command, act as commander.* II. iii. 11.

ἐπιστέλλω, -στελῶ, ἐπέσταλκα, ἐπέστειλα, [ἐπί + στέλλω], *send to, send a message to; direct, charge, enjoin, give orders.*

ἐπιστήμων, -ον, adj., [ἐπίσταμαι], *conversant with, expert in, versed in.* II. i. 7.

ἐπιστολή, -ῆς, ἡ, [ἐπιστέλλω], *message; letter.*

ἐπιστρατεία, -ας, ἡ, [ἐπιστρατεύω], *a march against, expedition.* II. iv. 1.

ἐπιστρατεύω, -εύσω, [ἐπί + στρατεύω], *make an expedition against, march against, make war upon.* II. iii. 19.

ἐπισφάττω, ἐπισφάξω, aor. ἐπέσφαξα, [ἐπί + σφάττω, *slay*, as a victim for sacrifice], *slay upon, kill upon.* I. viii 29.

ἐπιτάττω, -τάξω, -τέταχα, ἐπέταξα, pf. p. ἐπιτέταγμαι, aor. mid. ἐπεταξάμην, [ἐπί + τάττω], *place next, place beside* or *behind; enjoin, command, give orders.*

ἐπιτελέω, -τελέσω, aor. ἐπετέλεσα, [ἐπί + τελέω, from τέλος, *end*], *bring about, fulfil, complete, accomplish.* IV. iii. 13.

ἐπιτήδειος, -α, -ον, adj., [ἐπίτηδες, *to the purpose*], *suitable, adapted to* the purpose intended, *fitting, fit, proper.* As subst., **ἐπιτήδεια**, -ων, **τά**, often by crasis **τἀπιτήδεια**, lit. 'things suitable to sustain life,' *provisions, supplies, necessaries of life.* **τὸν ἐπιτήδειον ἔπαιεν ἄν**, *he would strike him who deserved it.*

ἐπιτίθημι, -θήσω, -τέθεικα, ἐπέθηκα, [ἐπί + τίθημι], *lay upon, place upon, inflict;* — mid., *fall upon, make an attack on, attack, assail.* **δίκην τινὶ ἐπιθεῖναι**, *to inflict punishment on any one.*

ἐπιτρέπω, -τρέψω, -τέτροφα, ἐπέτρεψα, 2 aor. mid. ἐπετραπόμην, [ἐπί + τρέπω, *turn*], *turn over to, give up to, commit, entrust; permit, allow, suffer, refer to, leave to.*

ἐπιτρέχω, -δραμοῦμαι, ἐπιδεδράμηκα, 2 aor. ἐπέδραμον, [ἐπί + τρέχω], *run upon, rush upon* an enemy. IV. iii. 31.

ἐπιτυγχάνω -τεύξομαι, ἐπιτετύχηκα, 2 aor. ἐπέτυχον, [ἐπί + τυγχάνω], *happen upon, fall in with, chance to find;* followed by dat.

ἐπιφαίνω, -φανῶ, 2 aor. pass. ἐπεφάνην, [ἐπί + φαίνω], *show forth, display;* — mid., *show one's self, come into view, come in sight, suddenly appear,* as an approaching enemy.

ἐπιφέρω, ἐποίσω, ἐπενήνοχα, 1 aor. ἐπήνεγκα, 2 aor. ἐπήνεγκον, [ἐπί + φέρω], *lay upon, bring upon;* — mid., *bear down upon, rush upon, attack, assail.* **θάλαττα μεγάλη ἐπιφέρεται**, *a heavy sea strikes the ship.*

ἐπιφορέω, -φορήσω, -πεφόρηκα, ἐπεφόρησα, [ἐπί + φορέω from φέρω], *carry upon, put on, lay upon.* III. v. 10.

ἐπίχαρις, -ι, gen. -ιτος, adj., comp. ἐπιχαριτώτερος, sup. ἐπιχαριτώτατος, [ἐπί + χάρις, *grace*], *agreeable charming, pleasant, winning.* **τὸ ἐπίχαρι**, *pleasantness of manner, winning manner.* II. vi. 12.

ἐπιχειρέω, -ήσω, ἐπικεχείρηκα, ἐπεχείρησα, [ἐπί, χείρ], *put one's hand to, undertake, attempt, endeavor.*

ἐπιχέω, ἐπιχεῶ, aor. ἐπέχεα, [ἐπί + χέω, *pour*], *pour over, pour in, add by pouring.* IV. v. 27.

ἐπιχωρέω, *ἐπιχωρήσω, ἐπικεχώρηκα, ἐπεχώρησα*, [*ἐπί* + *χωρέω*, *move*, *come towards, go against, move against, advance*. I. ii. 17.

ἐπιψηφίζω, *ἐπιψηφιῶ, ἐπεψήφικα, ἐπεψήφισα*, [*ἐπί* + *ψηφίζω*, *vote*], *put to vote, put the question*; — mid., *vote*.

ἐπιών, see **ἔπειμι**.

ἐποικοδομέω, *-ήσω*, pf. p. *ἐπῳκοδόμημαι*, [*ἐπί* + *οἰκοδομέω*], *build upon, construct on*. III. iv. 11.

ἕπομαι, *ἕψομαι*, 2 aor. *ἑσπόμην*, impf. *εἱπόμην*, [root *σεπ-*, cf. Lat. *sequor*], *come after, follow, follow in the track of*; of an enemy, *pursue*; usually with dat.

ἐπόμνυμι, *ἐπομοῦμαι, ἐπομώμοκα, ἐπώμοσα*, [*ἐπί* + *ὄμνυμι*, *swear*], *swear accordingly, swear to*. **ἐπωμόσας εἶπε**, *he said with an oath, said upon oath*.

ἑπτά, indecl. num., *seven*.

ἑπτακαίδεκα, indecl. num., *seventeen*.

ἑπτακόσιοι, **-αι**, **-α**, num., *seven hundred*.

Ἐπύαξα, *-ης*, *ἡ*, *Epyaxa*, wife of Syennesis, king of Cilicia.

ἔραμαι, *ἐρασθήσομαι, ἠράσθην*. pass. dep., *love, be fond of*, with gen.

ἐράω, in act. used only in pres. and impf., *love, long for, desire*; with gen. See **φιλέω**.

ἐργάζομαι, *ἐργάσομαι, εἴργασμαι, εἰργασάμην*, [*ἔργον*], *work, labor, toil, perform*; *till* the soil. **ἀγαθόν τι ἐργάσασθαί τινα**, *to do any one a good turn, bring benefit to any one*.

ἔργον, *-ου*, *τό*, *work, labor, deed, act, performance, accomplishment, action, exercise*. **ἔργῳ**, *by deed, in reality*.

ἐρέσθαι, see **ἐρωτάω**.

Ἐρετριεύς, *-έως*, *ὁ*, *Eretrian*, native or resident of Eretria, a town in Euboea, modern *Negroponte*. VII. viii. 8.

ἐρημία *-ας*, *ἡ*, [*ἔρημος*], *wilderness, desert*; *isolation, loneliness*.

ἔρημος, *-ον*, or **ἐρῆμος**, *-η*, *-ον*, adj., comp. *ἐρημότερος*, sup. *ἐρημότατος*, *desolate, lonely, solitary, deserted, uninhabited*; *without inhabitants, without attendants, without owners*; *abandoned, empty*; with gen., *deprived of, bereft of, without*. **πυρὰ ἔρημα**, *deserted fires, fires without watchmen*. **ἱππεῖς ἔρημοι**, *horsemen unaccompanied by infantry*.

ἐρίζω, *ἐρίσω*, *ἤρικα*, *ἤρισα*, [*ἔρις*, *strife*], *quarrel, dispute*; *compete with, vie with, contend with*; often with dat.

ἐρίφειος, *-ον*, adj., [*ἔριφος*, *kid*], *of a kid, of young goats*. **κρέα ἐρίφεια**, *kid's flesh*.

ἑρμηνεύς, *-έως*, *ὁ*, [*Ἑρμῆς*, *Hermes*, the messenger of the gods], *interpreter*.

ἑρμηνεύω, *-εύσω*, impf. *ἡρμήνευον*, [*ἑρμηνεύς*], *interpret, translate, explain*. V. iv. 4.

ἐρρωμένος, *-η*, *-ον*, adj., comp. *ἐρρωμενέστερος*, sup. *ἐρρωμενέστατος*, [pf. part. of **ῥώννυμι**, *strengthen*], *strong, stout, vigorous*; *resolute, determined, courageous*.

ἐρρωμένως, adv., [*ἐρρωμένος*], *stoutly, manfully, energetically, resolutely*. VI. iii. 6.

ἐρύκω, *ἐρύξω*, *ἤρυξα*, poetic word, *hold back*; *ward off, keep off*. III. i. 25.

ἔρυμα, *-ατος*, *τό*, [*ἐρύομαι*, *ward off*], *fortification, rampart, wall of a town*; *bulwark, defence, protection*.

ἐρυμνός, *-ή*, *-όν*, adj., [*ἐρύομαι*, *ward off*], *fortified, strong* for defence by art or nature. As subst., pl. **ἐρυμνά**, *-ῶν*, *τά*, *strong positions, strongholds*.

ἔρχομαι, *ἐλεύσομαι*, *ἐλήλυθα*, 2 aor. *ἦλθον*, *come, go*; in Attic **εἶμι** is used as fut. instead of **ἐλεύσομαι**.

ἐρῶ, εἴρηκα, see **φημί.**
ἔρως, -ωτος, ὁ, [ἔραμαι, ἐράω], *love, affection, earnest desire.* II. v. 22.
ἐρωτάω, -ήσω, ἠρώτηκα, ἠρώτησα, impf. ἠρώτων, 2 aor. mid. ἠρόμην, *ask, ask about, inquire; question* a person.
ἐσθής, -ῆτος, ἡ, [root Fεσ, cf. Lat. *vestis*], *dress, clothing, raiment, apparel.*
ἐσθίω, ἔδομαι, ἐδήδοκα, 2 aor. ἔφαγον, *eat, feed upon.* IV. viii. 20.
ἑσπέρα, -ας, ἡ, [cf. Lat. *vesper*], *evening, west.* **πρὸς ἑσπέραν**, *towards the west, on the west.*
Ἑσπερῖται, -ῶν, οἱ, *Hesperītae*, a people in the northwestern part of Armenia.
ἔστε, by elision ἔστ', adv. and conj.; — 1. As adv., *even to, as far as*, IV. v. 6. 2. As conj., *until, till, so long as, while.*
ἔσχατος, -η, -ον, adj., [probably from ἐξ, ἐκ], *last, farthest, uttermost, extreme;* of actions or sufferings, *worst, severest.* **πόλις ἐσχάτη**, *frontier city.* **τὰ ἔσχατα παθεῖν**, *to suffer to the utmost.*
ἐσχάτως, adv., [ἔσχατος], *in the highest degree, exceedingly.* II. vi. 1.
ἔσωθεν, adv., [ἔσω, -θεν], *from within, within, inside.* **τὸ ἔσωθεν τεῖχος**, *the inner wall.* I. iv. 4.
ἑταίρα, -ας, ἡ, *female companion, mistress.*
ἑταῖρος, -ου, ὁ, *companion, comrade.*
Ἐτεόνῖκος, -ου, ὁ, *Eteonīcus*, a Lacedaemonian, lieutenant of Anaxibius in Byzantium. VII. i. 12–20.
ἕτερος, -α, -ον, adj., (τὸ ἕτερον, τὰ ἕτερα by crasis and aspiration of τ become θἄτερον, θἄτερα), *one* of two; where more than two objects are mentioned, *other, different.* **ὁ ἕτερος — ὁ ἕτερος**, *the one — the other.* **τούτων ἕτεροι**, *other than these.* **τὸ ἐπὶ θἄτερα**, *the country lying along the other side.*
ἔτι, adv., *yet;* of time, *still, yet, as yet, any longer, again, henceforth;* of degree, *yet, still, besides, further, even*, often used to strengthen a comp. **οὐκ ἔτι μαχεῖται**, *he will not fight at all.* **ποτ' ἔτι**, *ever again.* **ἔτι δέ**, *and besides.* **ἔτι ἀνωτέρω**, *still further up.*
ἕτοιμος, -η, -ον, or **ἑτοῖμος**, -ον, adj., *at hand, ready, prepared.*
ἑτοίμως, adv., [ἕτοιμος], *readily, promptly.*
ἔτος, -εος or -ους, τό, [root Fετ, cf. Lat. *vetus*], *year.*
ἐτραπόμην, see **τρέπω.**
εὖ, adv., used as if adv. of ἀγαθός, *well, luckily, happily, beneficially.* **εὖ μάλα**, *very much, rather.*
εὐδαιμονία, -ας, ἡ, [εὐδαίμων], *good fortune, prosperity, happiness.* II. v. 13.
εὐδαιμονίζω, εὐδαιμονίσω or εὐδαιμονιῶ, aor. εὐδαιμόνισα, [εὐδαίμων], *consider happy, deem happy, pronounce happy, congratulate.*
εὐδαιμόνως, adv., comp. εὐδαιμονέστερον, sup. εὐδαιμονέστατα, [εὐδαίμων], *happily, fortunately.* III. i. 43.
εὐδαίμων, -ον, gen. -ονος, adj., comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος, [εὖ + δαίμων, *divinity*], *of good fortune, fortunate, happy, blest; prosperous, wealthy, well off.*
εὔδηλος, -ον, adj., [εὖ + δῆλος], *quite clear, plain, quite evident, perfectly evident.*
εὐδία, -ας, ἡ, [εὖ, root διF, *shine*], *fair weather, fine weather; tranquillity, calm.* V. viii. 19.
εὐειδής, -ές, adj., comp. εὐειδέστερος, sup. εὐειδέστατος, [εὖ, εἶδος, *form*], *well-shaped, handsome, good-looking.* II. iii. 3.
εὔελπις, -ι, gen. -ιδος, adj., [εὖ + ἐλπίς], *of good hope, hopeful, cheerful.* II. i. 18.
εὐεπίθετος, -ον, adj., [εὖ, ἐπιτίθημι, *attack*], *easy to set upon, easy of*

attack. εὐεπίθετον ἦν, *it was easy to make an attack.* III. iv. 20.

εὐεργεσία, -ας, ἡ, [εὐεργετέω], *well-doing, good service, kindness, benefit.*

εὐεργετέω, -ήσω, εὐεργέτηκα or εὐηργέτηκα, εὐηργέτησα, [εὐεργέτης], *do good services, show kindness* to any one, *do* any one *a kindness.* II. vi. 17.

εὐεργέτης, -ου, ὁ, [εὖ, root ἐργ in ἐργάζομαι], *benefactor.* II. v. 10.

εὔζωνος, -ον, adj., [εὖ, ζώνη, *girdle*], *well girdled; lightly equipped, ready for action, nimble, agile, quick,* used especially of light-armed troops, and of hoplites without their heavy shields.

εὐήθεια, -ας, ἡ, [εὐήθης], *simplicity, folly, silliness, stupidity.* I. iii. 16.

εὐήθης, -ες, adj., [εὖ, ἦθος, *disposition*], *good-hearted, simple-minded; simple, silly, absurd.* I. iii. 16.

εὐθυμέομαι, -ήσομαι, [εὔθυμος], *be of good cheer, be in good spirits.* IV. v. 30.

εὔθυμος, -ον, adj., comp. εὐθυμότερος, sup. εὐθυμότατος, [εὖ + θυμός, *spirit*], *cheerful, of good cheer, in good spirits.* III. i. 41.

εὐθύς, adv., *immediately, directly, straightway, at once, forthwith.*

εὐθύωρον, adv., [neut. of εὐθύωρος, from εὐθύς], *straight ahead, right on, straight forward.* II. ii. 16.

εὔκλεια, -ας, ἡ, [εὐκλεής, *famous*], *glory, honor, good repute.* VII. vi. 32.

Εὐκλείδης, -ου, ὁ, *Euclīdes,* a soothsayer, from Phlius, in Achaia. VII. viii. 1.

εὐκλεῶς, adv., [εὐκλεής, *famous*], *gloriously.* VI. iii. 17.

εὐμενής, -ές, adj., comp. εὐμενέστερος, sup. εὐμενέστατος, [εὖ, μένος, *temper*], *well-disposed, kindly;* of a road, *easy, comfortable.* IV. vi. 12.

εὐμεταχείριστος, -ον, adj., [εὖ, μεταχειρίζομαι, *handle*], *easy to manage, easily managed, easy to impose upon.* II. vi. 20.

εὔνοια, -ας, ἡ, [εὔνους, *favorable*], *good will, friendliness.* τῶν Ἑλλήνων εὔνοια, *fondness for the Greeks.*

εὐνοϊκῶς, adv., [εὐνοϊκός, *well disposed*], *with good will, kindly, favorably.* ἔχειν εὐνοϊκῶς, *to be well disposed toward, be attached to.* I. i. 5.

εὔνους, -ουν, contracted for εὔνοος, -ον, adj., comp., εὐνοώστερος, sup. εὐνοώστατος, [εὖ + νόος, νοῦς], *well disposed, kindly disposed, friendly.*

εὔξεινος, -ον, Ionic form, = Attic εὔξενος, [εὖ + ξεῖνος = ξένος], *hospitable;* in the Anabasis always with πόντος, *sea,* as ὁ Εὔξεινος Πόντος, *the Euxine,* now the *Black Sea.* To this sea the name ἄξεινος, *inhospitable,* was first applied, from the savage tribes surrounding it; and perhaps the change of name arose from *euphemism,* i. e. the desire to avoid a term suggesting ill-luck or unpleasant associations.

Εὐοδεύς, -έως, ὁ, *Euodeus,* a captain in the Greek army. VII. iv. 18.

εὔοδος, -ον, adj., comp. εὐοδώτερος, sup. εὐοδώτατος, [εὖ + ὁδός], *easy to pass, easy to travel.*

εὔοπλος, -ον, adj., comp., εὐοπλότερος, sup. εὐοπλότατος, [εὖ, ὅπλον], *well armed, well equipped.* II. iii. 3.

εὐπετῶς, adv., [εὐπετής, *easy*], *easily, without trouble.* II. v. 23.

εὐπορία, -ας, ἡ, [εὔπορος], *easy way* of doing anything, *ease of accomplishment; plenty, abundance.*

εὔπορος, -ον, adj., [εὖ + πόρος], *easy of passage, easy to travel* through or over, *easily passed.*

εὔπρακτος, -ον, adj., comp. εὐπρακτότερος, [εὖ, πράττω], *easy to be done, easy of accomplishment.* II. iii. 20.

εὐπρεπής, -ές, adj., [εὖ, πρέπω, *be fitting*], *fitting, seemly; comely, handsome.* IV. i. 14.

εὐπρόσοδος, -ον, adj., comp. εὐπροσοδώτερος, sup. εὐπροσοδώτατος, [εὖ + πρόσοδος, *approach*], *easy of approach, easily accessible.* V. iv. 30.

εὕρημα, -ατος, τό, [εὑρίσκω], lit. 'what is found,' *windfall, godsend.* εὕρημα ποιεῖσθαι, *to consider it a piece of good fortune.*

εὑρίσκω, εὑρήσω, εὕρηκα or ηὕρηκα, 2 aor. εὗρον or ηὗρον, impf. εὕρισκον or ηὕρισκον, *find, discover, devise, invent, contrive, plan;*— mid., *find for one's self, get for one's self, obtain.*

εὖρος, -εος or -ους, τό, [cf. εὐρύς], *breadth, width;* often used as acc. of specification, *in breadth,* sometimes with a gen. of measure, as εὖρος πλέθρου, *a plethron in width, of the width of a plethron.*

Εὐρύλοχος -ου, ὁ, *Eurylochus,* an Arcadian hoplite of remarkable bravery. IV. ii. 21, vii. 11; VII. i. 32, vi. 40.

Εὐρύμαχος, -ου, ὁ, *Eurymachus,* a native of Dardanus, sent as envoy to the cities in regard to the Ten Thousand founding a settlement in Pontus. V. vi. 21.

εὐρύς, -εῖα, -ύ, gen. -έος, -είας, -έος, adj., *broad, spacious.*

Εὐρώπη, -ης, ἡ, [of Semitic origin, cf. Hebrew and Assyrian EREB, *western, west-land*], *Europe.* See EUROPA in Smith's *Dictionary of Greek and Roman Geography.*

εὔτακτος, -ον, adj., comp. εὐτακτότερος, sup. εὐτακτότατος, [εὖ, τάττω], *orderly, well ordered;* especially of soldiers, *well disciplined, in good training, under good discipline.*

εὐτάκτως, adv., [εὔτακτος], *in good order, in an orderly manner.* VI. vi. 35.

εὐταξία, -ας, ἡ, [εὔτακτος], *good discipline, orderly behavior, good order, good training.*

εὐτυχέω, -ήσω, εὐτύχηκα or ηὐτύχηκα, εὐτύχησα or ηὐτύχησα, [εὐτυχής, *fortunate*], *be fortunate, be successful, prosper, succeed.* εὐτυχῆσαι τοῦτο τὸ εὐτύχημα, *to obtain this piece of good fortune.*

εὐτύχημα, -ατος, τό, [εὐτυχέω], *piece of good luck, happy issue, success.* VI. iii. 6.

Εὐφράτης, -ου, ὁ, [ancient Persian U-FRĀTU, 'having a beautiful course,' = 'The Beautiful-flowing'], *Euphrates,* which rises in Armenia, consisting at first of two branches, of which the eastern (now *Mourad-soo*) is mentioned IV. v. 2. After these branches unite, the river pursues a south-easterly course and flows into the Persian Gulf. The ancient name survives in the modern *Frat,* by which the river is known in the East.

εὐχή, -ῆς, ἡ, [εὔχομαι], *prayer, vow, wish.* I. ix. 11.

εὔχομαι, εὔξομαι, εὖγμαι or ηὖγμαι, εὐξάμην or ηὐξάμην, impf. εὐχόμην or ηὐχόμην, *pray, offer prayers, vow, make vows, pay one's vows; earnestly wish, long for, wish for, earnestly desire.*

εὐώδης, -ες, adj., [εὖ, ὄζω, *smell*], *sweet-smelling, fragrant.*

εὐώνυμος, -ον, adj, [εὖ, ὄνομα], *of good name, of good omen, lucky;* often by euphemism = ἀριστερός, *left,* from a desire to avoid the use of words directly meaning *left,* because in augury omens from that quarter were inauspi-

cious. τὸ εὐώνυμον κέρας, *the left wing* of an army.

εὐωχέω, εὐωχήσω, εὐώχηκα, εὐώχησα, [εὖ, ἔχω], *entertain sumptuously;* — pass. with fut. mid., *be sumptuously entertained, fare well, feast;* of animals, *be well fed, have abundant fodder.*

εὐωχία, -ας, ἡ, [εὐωχέω], *feasting, good cheer, entertainment.* VI. i. 4.

ἔφαγον, see **ἐσθίω**.

ἔφεδρος -ου, ὁ, [ἔφεδρος, *sitting by*, from ἐπί, ἕδρα], lit. 'one sitting upon,' *antagonist, avenger*, term applied in the games to the third contestant, who in the boxing-match or wrestling-match sometimes *waited upon* a seat by the struggling pair in order to contest the palm with the victor.

ἐφέπομαι, ἐφέψομαι, 2 aor. ἐπεσπόμην, impf. ἐφειπόμην, [ἐπί + ἕπομαι], *follow close upon, follow up, attend, accompany, pursue.*

Ἐφέσιος, -α, -ον, adj., [Ἔφεσος], *Ephesian, of Ephesus.* V. iii. 4.

Ἔφεσος, -ου, ἡ, *Ephesus*, a large and wealthy city of Ionia, at the mouth of the Cayster, most famous for its temple of Artemis (Diana), the largest temple of the Greek world. The site of Ephesus is now uninhabited, but marked by important ruins. The foundations of the temple have been discovered by means of excavations.

ἐφθός, -ή, -όν, adj., [verbal adj. of ἕψω, *boil*], of meat or fish, *boiled, dressed;* of nuts, *boiled, cooked.* V. iv. 32.

ἐφίημι, ἐφήσω, ἐφεῖκα, ἐφῆκα, impf. mid. ἐφείμην, [ἐπί + ἵημι], *send to;* — mid., *yield to, give up to, submit to, permit.*

ἐφίστημι. ἐπιστήσω, 2 pf. ἐφέστηκα, ἐπέστησα, 2 aor. ἐπέστην, 2 plup. third pl. ἐφέστασαν [ἐπί + ἵστημι], *cause to stop, cause to halt, bring to a halt,* as an army; *check* a horse; *set over, place over, appoint;* intr. forms (see ἵστημι), *stand on, stand by, be placed on; stop, halt.*

ἐφόδιος, -ον, adj, [ἐπί, ὁδός], *for a journey, of a journey.* As subst., **ἐφόδιον**, -ου, τό, *provision for the way, supplies for travelling, travelling-money.*

ἔφοδος, -ου, ἡ, [ἐπί, ὁδός], *way of approach, way towards; approach, onset, advance.*

ἐφοράω, ἐπόψομαι, ἐφεώρακα, 2 aor. ἐπεῖδον, [ἐπί + ὁράω], *look upon, survey, behold; watch over, oversee, guard, take charge of; experience.*

ἐφορμέω, -ήσω, [ἐπί + ὁρμέω, *lie at anchor*], *lie by and watch, blockade.* VII. vi. 25.

ἔφορος, -ου, ὁ, [ἐφοράω], *overseer, overlooker;* at Sparta, *Ephor*, one of the board of Ephors (οἱ ἔφοροι), consisting of five magistrates who had almost supreme power.

ἔχθρα, -ας, ἡ, [ἔχθος, *hate*], *hatred, hate, enmity, hostility.* II. iv. 11.

ἐχθρός, -ά, -όν, adj., comp. ἐχθίων, sup. ἔχθιστος, [ἔχθος, *hate*], *hateful, hostile, inimical.* As subst., **ἐχθρός**, -οῦ, ὁ, *enemy, foe.* See N. to p. 62, 3.

ἐχυρός, -ά, -όν, adj., [ἔχω], *capable of being held, strong, secure.*

ἔχω, ἕξω or σχήσω, ἔσχηκα, 2 aor. ἔσχον, impf. εἶχον, *have, hold; possess, occupy, obtain, retain; have on, wear; keep from, restrain;* intr., with adv., *be disposed, be* so and so, as εὖ ἔχω, *be well;* κακῶς ἔχω, *be ill;* part. ἔχων, -ουσα, -ον, with acc often = *with, accompanied by,* as ἔχων τριακοσίους ὁπλίτας, *with three hundred hoplites;* — mid., *hold on to, lay hold of, cling to,*

follow closely, come next to, adjoin, often followed by gen. **οὕτως ἔχει,** *thus the matter stands.* **ἐχόμενος Κλεάρχου,** *next to Clearchus.*

ἑψητός, -ή, -όν, adj., [ἕψω], *boiled, obtained by boiling.* II. iii. 14.

ἕψω, ἑψήσω, *boil, seethe, cook in water.*

ἕωθεν, adv., [ἕως, *dawn,* -θεν], *from dawn on, at early dawn, early in the morning.*

ἐῴκειν,, third pl. **ἐῴκεσαν,** see **ἔοικα.**

ἑώρων, see **ὁράω.**

ἕως, ἕω, dat. ἕῳ, acc. ἕω, *morning-red, day-break, dawn, morning; east.* **εἰς τὴν ἐπιοῦσαν ἕω,** *on the following morning.* **πρὸς ἕω,** *towards the east, on the east.*

ἕως, temporal conj., *until, till, so long as, while.* **ἕως οὗ,** *until the time when.*

Ζ.

Ζαπάτας, -ου, ὁ, [Syrian ZABA, *wolf*], *Zapatas,* = 'Wolf River,' a large tributary of the Tigris, entering it south of the site of Nineveh; to-day the *Great Zab.* See map. II. v. 1; III. iii. 6.

ζάω, ζήσω, ἔζηκα, ἔζησα, pres infin. **ζῆν,** pres. part. **ζῶν,** impf. **ἔζων,** *live, exist.*

ζειά, -ᾶς, ἡ, usually in pl., a kind of grain, probably *coarse wheat, spelt,* hardier than common wheat, and especially adapted for fodder. V. iv. 27.

ζειρά, -ᾶς, ἡ, a wide *cloak,* girded at the loins and covering the feet of a rider on horseback; worn by Arabians and Thracians. VII. iv. 4.

ζευγηλατέω ζευγηλατήσω, [ζευγηλάτης, *teamster*], *drive a yoke of oxen, drive a team.* VI. i. 8.

ζευγηλάτης, -ου, ὁ, [ζεῦγος, *yoke,* ἐλαύνω], *teamster, driver* of a yoke of oxen. VI. i. 8.

ζεύγνυμι, ζεύξω, ἔζευχα, ἔζευξα, [ζεῦγος], *yoke together, yoke; join, span, connect; fasten, bind, bind fast.* **διῶρυξ ἐζευγμένη,** *canal bridged over.* **γέφυρα ἐζευγμένη πλοίοις,** *bridge constructed by joining barges, pontoon-bridge.*

ζεῦγος, -εος or **-ους, τό,** *yoke; yoke* of oxen, *span* of horses, *team, pair.*

Ζεύς, Διός, dat. **Διί,** acc. **Δία,** voc. **Ζεῦ,** *Zeus,* the highest god in the Greek mythology, identified with the Roman *Juppiter;* son of Kronos and Rhea, king and father of gods and men; mentioned in the Anabasis with several epithets, as **ξένιος,** *guardian of the rights of hospitality, Protector of Guests;* **σωτήρ,** *Deliverer* from danger and need.

Ζήλαρχος, -ου, ὁ, *Zelarchus,* a market clerk, supervisor of the market in the army of Cyrus. V. vii. 24, 29.

ζηλωτός, -ή, -όν, adj., [verbal adj. from ζηλόω, *vie with*], *worthy of emulation; to be deemed happy, to be envied, an object of envy.* I. vii. 4.

ζημιόω, -ώσω, ἐζημίωκα, ἐζημίωσα, [ζημία, *loss, penalty*], *do damage to any one; fine, punish.* VI. iv. 11.

ζητέω, -ήσω, ἐζήτηκα, ἐζήτησα, *seek, seek for, inquire for, ask, ask for.*

ζυμίτης -ου, adj., [ζύμη, *leaven*], of bread, *leavened, raised with yeast.* VII. iii. 21.

ζωγρέω, -ήσω, aor. **ἐζώγρησα,** [ζωός, ἀγρέω, *hunt*], *take alive, save alive, make captive* instead of killing. IV. vii. 22.

ζώνη, -ης, ἡ, [ζώννυμι, *gird*], *girdle, belt, zone,* an important and often expensive article of dress among the orientals, not merely for

women, but also for men, who made use of girdles both to confine their flowing garments and to carry daggers and other weapons. Cf. Plate I.

ζωός, -ή, -όν, adj., [ζάω], *alive, living.* III. iv. 5.

Η.

ἤ, disjunctive conj., *or;* correlative, ἤ — ἤ, *either — or;* in indirect questions, πότερον or πότερα — ἤ, *whether — or;* εἰ — ἤ, *whether — or.*

ἤ, comparative conj., *than, as;* found usually after the comparative degree, sometimes after words implying a comparison, as ἀντίος ἤ, *opposite to, different from.*

ἦ, interrogative adv., = Lat. *-nĕ,* usually not to be translated; its force may often be indicated by a rising inflection of the voice, more or less marked, and it may sometimes be rendered by *pray?* or *can it be?*

ἦ, confirmatory adv., *indeed, surely, certainly, truly,* emphasizing the truth or importance of a statement; often found with other adverbs. ἦ μήν, *in very truth.*

ᾗ, adv., [properly dat. sing. fem. of the rel. ὅς, sc. ὁδῷ], *where, there where, at the place where; in whatever manner, howsoever.* ᾗ ἐδύνατο τάχιστα, *as quickly as possible.*

ἡβάσκω, impf., ἥβασκον, def., [ἥβη, *youth*], *become of age, reach the age of manhood.*

ἤγαγον, see ἄγω.

ἠγάσθην, see ἄγαμαι.

ἡγεμονία, -ας, ἡ, [ἡγεμών], *leadership, headship, chief command.* IV. vii. 8.

ἡγεμόσυνα (sc. ἱερά), -ων, τά, [ἡγεμών], *sacrifice, thank-offering for safe-conduct.* IV. viii. 25.

ἡγεμών, -όνος, ὁ, [ἡγέομαι], *leader, guide; chief, commander.* αὐτῶν ἡγεμόνας εἶναι, *to possess sovereignty over them.*

ἡγέομαι, -ήσομαι, ἥγημαι, ἡγησάμην, [same root as ἄγω], *go before, lead the way, be in advance; lead, conduct;* with gen., *command, take command of; consider, think, believe, suppose.* τὸ ἡγούμενον, *the van* of an army, *the front* of a column.

Ἡγήσανδρος, -ου, ὁ, *Hegesander,* a Greek captain. VI. iii. 5.

ᾔδειν, see οἶδα.

ἡδέως, adv., comp. ἥδιον, sup. ἥδιστα, [ἡδύς, *sweet*], *sweetly, with pleasure, agreeably, gladly.* ἥδιστ' ἂν ἀκούσαιμι, *I should be exceedingly glad to hear.*

ἤδη, adv., [ἤ + δή], *now; by this time, already; at once, presently, forthwith, straightway.*

ἥδομαι, ἡσθήσομαι, aor. ἥσθην, *be pleased, be glad, be gratified, delight in;* often with dat. of cause. ἥσθη τιμώμενος, *he was pleased at being honored.*

ἡδονή, -ῆς, ἡ, [ἥδομαι], *pleasure, enjoyment, gratification;* of fruit, *flavor, agreeable flavor.*

ἡδύοινος, -ον, adj., [ἡδύς + οἶνος], *producing sweet wine.* VI. iv 6.

ἡδύς, -εῖα, -ύ, gen. -έος, -είας, -έος, comp. ἡδίων, sup. ἥδιστος, *sweet, pleasant, agreeable; delicious, fine-flavored.*

ἥκιστα, see ἧττον.

ἥκω, ἥξω, ἧκα, impf. ἧκον, *come, return, come back;* the pres. often with the force of a pf., *have come, am come, be here.*

Ἠλεῖος, -α, -ον, adj., *Elean,* resident or native of Elis, a province in the western portion of the Pelo-

ponnesus, containing a city of the same name. III. i. 34.

ἤλεκτρον, *-ου, τό, amber; amber-gold*, a compound containing four parts of gold and one of silver. II. iii. 15.

ἠλίβατος, *-ον*, adj., poetic word, *steep, high, precipitous.* I. iv. 4.

ἠλίθιος, *-α, -ον*, adj., *stupid, foolish, silly.* As subst., **ἠλίθιον**, *-ου, τό, stupidity.*

ἡλικία, *-ας, ἡ*, [*ἧλίκος, as old as*], *age*, especially *age of manhood*, reckoned at Athens from 18 to 45; *manhood, prime.*

ἡλικιώτης, *-ου, ὁ*, [*ἡλικία*], *one of the same age, comrade, fellow.* I. ix 5.

ἥλιος, *-ου, ὁ*, usually without the article, *sun.*

Ἥλιος, *-ου, ὁ, Helius, sun-god*, the Greek name for the sun, worshipped by the Persians as a divinity. Read p. 15.

ἠμελημένως, adv., [*ἠμελημένος*, pf. p. part. of *ἀμελέω, neglect*], *carelessly, unguardedly, incautiously.* I. vii. 19.

ἡμέρα, *-ας, ἡ, day*, both as distinguished from night, and as a measure of time including night and distinguished from month or year. *ἡμέρας, by day. τῇ αὐτῇ ἡμέρᾳ, on the same day. δέκα ἡμερῶν, within ten days.*

ἥμερος, *-ον*, adj., *tame;* of trees, *cultivated.* V. iii. 12.

ἡμέτερος, *-α, -ον*, pron. adj., [*ἡμεῖς*], *our, belonging to us, of us. τὰ ἡμέτερα, our affairs, our relations.*

ἡμι-, found only in composition = Lat. *semi, half.*

ἡμίβρωτος, *-ον*, adj, [*ἡμι- + βρωτός*, from *βιβρώσκω, eat*], *half-eaten.* I. ix. 26.

ἡμιδαρεικόν, *-οῦ, τό, half-daric, half a daric*, = about $1.75 in our money. See **δαρεικός**. I. iii. 21.

ἡμιδεής, *-ές*, adj., [*ἡμι-, δέω, need*], *lacking half, half-emptied, half full.* I. ix. 25.

ἡμιόλιος, *-α, -ον*, adj., [*ἡμι-, ὅλος, whole*], *whole and a half, half as large again.* As subst., **ἡμιόλιον**, *-ου, τό, half as much again. ἡμιόλιον οὗ πρότερον, a half more than formerly.* I. iii. 21.

ἡμιονικός, *-ή, -όν*, adj, [*ἡμίονος, mule*], *of a mule, mule-. ζεῦγος ἡμιονικόν, span of mules, mule-team.*

ἡμίονος, *-ου*, adj., [*ἡμι- + ὄνος, ass*], *mule.* V. viii. 5.

ἡμίπλεθρον, *-ου, τό*, [*ἡμι- + πλέθρον*], *half-plethron, half a plethron*, = about 51 feet. IV. vii. 6. See **πλέθρον**.

ἥμισυς, *ἡμίσεια, ἥμισυ*, gen. *-εος, -είας, -εος*, adj., [*ἡμι-*], *half.* As subst., **ἥμισυ**, *-εος, τό, a half, one half. ἄρτων ἡμίσεα, half-loaves of bread. οἱ ἡμίσεις τῶν ὀπισθοφυλάκων, half of the rear-guard.*

ἡμιωβόλιον, *-ου, τό*, [*ἡμι-, ὀβολός, obol*], *half-obol, half an obol*, = about 1¾ cents of our money. See **ὀβελός**. I. v. 6.

ἡνίκα, rel. adv., *when, at the time when, as.*

ἡνίοχος, *-ου, ὁ*, [*ἡνία, reins, ἔχω*], *driver of a chariot, charioteer.* I. viii. 20.

ᾗπερ, adv, [dat. of *ὅσπερ*], *in just the way that, just as; in just the place that, just where.*

Ἡράκλεια, *-ας, ἡ*, [*Ἡρακλῆς*], *Heraclēa*, an important city in Bithynia, on the coast of the Euxine; modern Eregli. V. vi. 10; VI. ii. 1.

Ἡρακλείδης, *-ου, ὁ, Heraclīdes*, a Thracian, unprincipled agent of Seuthes. VII. iii. 16, *et seq.*

Ἡρακλεώτης, *-ου, ὁ, Heraclean, Heracliot*, native or resident of Heraclēa.

'Ηρακλεῶτις, *-ιδος*, *ἡ*, (sc. *γῆ*), *Heracleōtis*, the country under the dominion of Heraclēa. VI. ii. 19.

'Ηρακλῆς, *-έους*, dat. *-εῖ*, acc. *έα*, voc. *'Ηράκλεις*, *Heracles*, *Hercules*, mythological hero, son of Zeus and Alcmēne, famed for his accomplishment of the twelve labors imposed upon him by Eurystheus, king of Mycenae. From the difficulties he overcame in his wanderings he became a patron deity of travellers, with the epithet *ἡγεμών*, *Leader;* and sacrifices were offered to him as guardian of the way. See Smith's *Dictionary of Biography and Mythology*, article HERACLES.

ἠρόμην, see **ἐρωτάω**.

ἡσυχάζω, *ἡσυχάσω*, [*ἥσυχος*], *be quiet*, *keep quiet*, *remain still*. V. iv. 16.

ἡσυχῇ, adv., [*ἥσυχος*], *quietly*, *noiselessly*. I. viii. 11.

ἡσυχία, *-ας*, *ἡ*, [*ἥσυχος*], *stillness*, *quiet*, *rest*, *tranquillity*. *καθ' ἡσυχίαν*, *quietly*, *peaceably*. *ἡσυχίαν ἄγειν*, *to be at rest*. *ἡσυχίαν ἔχειν*, *to keep quiet*.

ἥσυχος, *-ον*, adj., *still*, *quiet*, *at rest*.

ἦτρον, *-ου*, *τό*, [*ἦτορ*, *heart*], *abdomen*. *μέχρι τοῦ ἤτρου*, *up to the groin*. IV. vii. 15.

ἡττάομαι, *ἡττήσομαι*, or *ἡττηθήσομαι*, *ἥττημαι*, *ἡττήθην*, [*ἥττων*], pass. dep., used as pass. of *νικάω*, *be weaker*, *be inferior*, *be surpassed;* *be overcome*, *be worsted*, *be defeated*, *be conquered*, *be vanquished*.

ἧττον, comp. adv., sup. *ἥκιστα*, [neut. acc. sing. of *ἥττων*], *less*, *the less*, *less ably*, *less likely;* sup., *least*, *least of all*.

ἥττων, *ἧσσον*, gen. *-ονος*, adj. in comp. degree, used as comp. of *κακός* or *μικρός*, sup. *ἥκιστος*, *less*, *inferior*, *weaker*. *οἱ ἥττονες*, *the weaker*, *the vanquished*.

Θ.

θ', = *τε*, by elision and aspiration, before a rough vowel.

θάλαττα, *-ης*, *ἡ*, *sea*. *θάλαττα μεγάλη*, *a heavy sea*.

θάλπος, *-εος* or *-ους*, *τό*, *warmth*, *heat;* in pl., *θάλπη*, *attacks of heat*. III. i. 23.

θαμινά, adv., [*θαμά*, *often*], *oft-times*, *frequently*, *often*.

θάνατος, *-ου*, *ὁ*, [root *θαν* in *θνήσκω*], *death*, whether natural or violent, *execution*.

θανατόω, *-ώσω*, *τεθανάτωκα*, *ἐθανάτωσα*, aor. p. *ἐθανατώθην*, [*θάνατος*], *put to death*, *condemn to death*. II. vi. 4.

θάπτω, *θάψω*, aor. *ἔθαψα*, pf p. *τέθαμμαι*, 2 aor. p. *ἐτάφην*, [root *ταφ* in *τάφος*], *bury*, *inter*.

θαρραλέος, *-α*, *-ον*, adj., comp. *θαρραλεώτερος*, [*θάρρος*], *bold*, *courageous*, *undaunted*, *daring*.

θαρραλέως, adv., [*θαρραλέος*], *boldly*, *courageously*, *fearlessly*, *confidently*.

θαρρέω, *-ήσω*, *τεθάρρηκα*, *ἐθάρρησα*, [*θάρρος*], *be of good courage*, *be of good cheer*, *be courageous*, *take courage*, *take heart*, *be fearless;* part. *θαρρῶν*, often with force of an adv., *with courage*, *with confidence*, *fearlessly*, *boldly*.

θάρρος, *-εος* or *-ους*, *τό*, new Attic for *θάρσος*, [*θρασύς*, *bold*], *courage*, *confidence*, *boldness*, *daring*

θαρρύνω, *θαρρυνῶ*, [*θάρρος*], *encourage*, *cheer*, *inspire with courage*. I. vii. 2.

θἄτερος, **θἄτερα**, see **ἕτερος**.

θᾶττον, adv., [neut. acc. sing. of *θάττων*, comp. of *ταχύς*, *quick*], *more quickly*, *more rapidly*, *sooner*.

θαῦμα, *-ατος*, *τό*, [*θάομαι*, *wonder at*], *wonder*, *marvel*, *cause of wonder*, *bewonderment*, *astonishment*. VI. iii. 23.

θαυμάζω, *θαυμάσω*, *τεθαύμακα*, *ἐθαύμασα*, [*θαῦμα*], *wonder at*, *wonder*, *marvel*, *be astonished*, *be surprised at*; *admire*.

θαυμάσιος, *-α*, *-ον*, adj., comp. *θαυμασιώτερος*, sup. *θαυμασιώτατος*, [*θαυμάζω*], *wonderful*, *remarkable*, *marvelous*, *surprising*, *astonishing*; *admirable*.

θαυμαστός, *-ή*, *-όν*, adj., [*θαυμάζω*], *wonderful*, *remarkable*, *surprising*, *strange*; *admirable*.

Θαψακηνός, *-ή*, *-όν*, adj., *of Thapsacus*. As subst. in pl., **Θαψακηνοί**, *-ῶν*, *Thapsacans*, *people of Thapsacus*. I. iv. 18.

Θάψακος, *-ου*, *ἡ*, [Hebrew TIPHSAH, *ford*], *Thapsacus*, an important city on the Euphrates. See N. to p. 66, 20.

θέα, *-ας*, *ἡ*, *view*, *sight*, *spectacle*. IV. viii. 27.

θεά, *-ᾶς*, *ἡ*, [fem. of *θεός*], *goddess*, *divinity*. VI. vi. 17.

θέᾱμα, *-ατος*, *τό*, [*θεάομαι*, *view*], *sight*, *scene*, *spectacle*. IV. vii. 13.

θεάομαι, *θεάσομαι*, *τεθέᾱμαι*, *ἐθεασάμην*, [*θέα*, *sight*], mid. dep., *gaze on*, *look upon*, *view*, *behold*, *observe*, *watch*, *witness*.

θεῖος, *-α*, *-ον*, adj., [*θεός*, *god*], *of the gods*, *from the gods*, *divine*; *supernatural*, *miraculous*. I. iv. 18.

θέλω, *θελήσω*, *ἠθέλησα*, shortened form of **ἐθέλω**, which see.

-θεν, adverbial suffix, indicating motion *from*, as *ἐντεῦθεν*, *hence*.

Θεογένης, *-ους*, *ὁ*, *Theogenes*, a captain from Locris. VII. iv. 18.

Θεόπομπος, *-ου*, *ὁ*, *Theopompus*, an Athenian in the army of Cyrus. See N. to p. 93, 19.

θεός, *-οῦ*, *ὁ* and *ἡ*, *god*, *goddess*, *deity*, *divinity*; with the sing. the article is used only when some particular deity is mentioned or thought of. *σὺν τοῖς θεοῖς*, *with the help of the gods*. *πρὸς θεῶν*, *before the gods*, *in the sight of the gods*.

θεοσέβεια, *-ας*, *ἡ*, [*θεοσεβής*, *god-fearing*, from *θεός*, *σέβομαι*], *fear of the gods*, *reverence* for the gods, *piety*, *godliness*. II. vi. 26.

θεραπεύω, *-εύσω*, *τεθεράπευκα*, *ἐθεράπευσα*, *cherish*, *care for*, *provide for*, *court*, *show attention to*.

θεράπων, *-οντος*, *ὁ*, *waiting-man*, *attendant*, *servant*, in free service, as distinguished from **δοῦλος** and **ἀνδράποδον**.

θερίζω, *θερίσω* or *-ιῶ*, [*θέρος*, *summer*], *pass the summer*. III. v. 15.

θερμασία, *-ας*, *ἡ*, [*θερμός*, *warm*], *warmth*. V. viii. 15.

Θερμώδων, *-οντος*, *ὁ*, *Thermōdon*, a river in the northern part of Asia Minor, near Sinope, flowing northward into the Black Sea. V. vi. 9.

Θετταλία, *-ας*, *ἡ*, *Thessaly*, a large country north of Greece proper; bounded on the north by the Olympus range of mountains, on the west by the Pindus range, on the east by the Aegean sea, and on the south by the Othrys mountains. I. i. 10.

Θετταλός, *-οῦ*, *ὁ*, *Thessalian*, native or resident of Thessaly.

θέω, *θεύσομαι*, impf. *ἔθεον*, *run*.

θεωρέω, *-ήσω*, *τεθεώρηκα*, *ἐθεώρησα*, [*θεωρός*, *spectator*], *look on*, *behold*, *view*, *observe*, *witness*; *review*, *inspect* an army.

Θηβαῖος, *-α*, *-ον*, adj., [**Θῆβαι**, *Thebes*], *Theban*. As subst., **Θηβαῖος**, *-ου*, *ὁ*, *Theban*, native or resident of Thebes. II i. 10.

Θήβη, *-ης*, *ἡ*, *Thebe*, a town in Mysia at the foot of Mt. Placus. VII. viii. 7.

θήρα, *-ας*, *ἡ*, [*θήρ*, *wild beast*], *hunting*, *hunt*, *chase*.

θηράω, *-άσω*, *τεθήρᾱκα*, *ἐθήρᾱσα*, [*θήρα*], *hunt*, *hunt for*, *chase*, *pursue*, *follow up*, as a wild beast.

θηρεύω, *-εύσω, τεθήρευκα, ἐθήρευσα*, [*θήρα*], *hunt, chase; capture, catch, take; lie in wait for*, I. ii. 13.

θηρίον, *-ου, τό*, [dim. of *θήρ, wild beast*], *wild animal, wild beast, game*.

θησαυρός, *-οῦ, ὁ*, *treasure, store; treasure-chamber, treasury*.

Θήχης, *-ου, ὁ*, *Theches*, a mountain in Pontus, south of Trapezus, from which the Ten Thousand in the Retreat caught the first glimpse of the Black Sea. IV. vii. 21.

Θίβρων, *-ωνος*, *Thibron* or *Thimbron*, general of the Lacedaemonians, who in 399 B.C. enlisted the remnants of the Ten Thousand to serve under him in a war against Tissaphernes and the Persians. VII. vi. 1 *et seq*.

θνήσκω, *θανοῦμαι, τέθνηκα*, 2 aor. *ἔθανον*, [root *θαν*, found in *θάνατος*], *die; be slain; be killed*; aor. and pf. often with pres. meaning, *be dead, lie dead*. *τεθνηκώς* or *τεθνεώς, dead, slain*.

θνητός, *-ή, -όν*, adj., [verbal adj. of *θνήσκω*], *liable to die, mortal, exposed to death*. III. i. 23.

Θόανα, *-ων, τά*, *Thoana*, an important city in the southern part of Cappadocia, near the northern entrance to the Cilician Gates. See N. to p. 58, 10, and map. I. ii. 20.

θόρυβος, *-ου, ὁ*, [*θρόος, noise*], *tumult, uproar, alarm, outcry*.

Θούριος, *-ου, ὁ*, *Thurian*, native or resident of Thurii, a Greek city in Southern Italy. V. i. 2.

Θρᾴκη, *-ης, ἡ*, *Thrace*, (1) *European Thrace*, a large region lying north of the Aegean Sea and the Propontis, now *Rumelia*. (2) Asiatic Thrace, a smaller region in Asia along the eastern side of the Propontis and the Black Sea, as far as Heraclea, and inhabited by the Thyni and Bithyni.

Θρᾴκιον, *-ου, τό*, *Thracian Square*, an open place in Byzantium, near the Thracian gate.

Θρᾴκιος, *-α, -ον*, adj., [*Θρᾴκη, Thrace*], *Thracian*. VII. i. 12.

Θρᾷξ, *Θρᾳκός, ὁ*, *Thracian*, native or resident of Thrace, whether the European or the Asiatic Thrace.

θρασέως, adv., [*θρασύς*], *boldly, with boldness* IV. iii. 30.

θρασύς, *-εῖα, -ύ*, gen. *-έος, -είας, -έος*, adj., comp. *-ύτερος*, sup. *-ύτατος*, *bold, spirited, of good courage; daring, rash*.

θρόνος, *-ου, ὁ*, [*θράω, set*], *seat, chair; chair of state, throne*. II. i. 4.

θυγάτηρ, *θυγατρός, ἡ*, *daughter*. See G. 57, 1; H. 188.

θύλακος, *-ου, ὁ*, *bag, sack, pouch*, especially for carrying meal. VI. iv. 23.

θῦμα, *-ατος, τό*, [*θύω, offer sacrifice*], *victim* for sacrifice, *sacrifice, offering*.

Θύμβριον, *-ου, τό*, *Thymbrium*, a city in Phrygia, where the spring of Midas was. See N. to p. 56, 25, and Map. I. ii. 13.

θυμοειδής, *-ές*, adj., comp. *θυμοειδέστερος*, [*θυμός, εἶδος*], *high-spirited, spirited*. IV. v. 36.

θυμόομαι, *θυμώσομαι, τεθύμωμαι, ἐθυμώθην*, [*θυμός*], mid. and pass. dep., *be angry, be enraged, be provoked*. II. v. 13.

θυμός, *οῦ, ὁ*, [*θύω, rush*], lit. the active principle in man; *spirit, soul, mind; anger, passion, rage, resentment*. VII. i. 25.

Θυνοί, *-ῶν, οἱ*, *Thyni*, a Thracian people that lived originally northwest of Byzantium, near Salmydessus and Apollonia, but afterwards settled in Asia, along the seacoast of Bithynia. VII. ii. 22 *et seq*.

θύρα, -ας, ἡ, *door, gate;* by synecdoche, *quarters, residence, house;* especially in the pl., of a king's residence, *court.* Cf. N. to p. 83, 2.

θύρετρον, -ου, τό, [θύρα], usually in pl., *door, gate.* V. ii. 17.

θυσία, -ας, ἡ, [θύω], *sacrifice, offering, offering of sacrifice.*

θύω, θύσω, τέθυκα, ἔθῦσα, *sacrifice, offer up;* followed by dat. or dat. and acc. θύειν τὰ Λύκαια, *to offer the Lycaean sacrifices, = celebrate the Lycaean festival.* θύω is used of sacrifice in general, mid. θύομαι of sacrifice for the sake of omens, in order to read the future.

θωρακίζω, θωρακίσω, τεθωράκικα, ἐθωράκισα, [θώραξ], *arm with the coat of mail, put on the breastplate;*— mid., *put on one's cuirass, arm one's self.* τεθωρακισμένος, *in full armor, completely armed.*

θώραξ, -ακος, ὁ, *coat of mail, cuirass, corselet, breastplate.* See p. 30 and Plates II., IV.

Θώραξ, -ακος, ὁ, *Thorax,* a Boeotian who joined with Timasion in thwarting Xenophon's plan of founding a city in Pontus. V. vi. 19 *et seq.*

I.

ἰάομαι, ἰάσομαι, ἴᾱμαι, ἰᾱσάμην, *heal, cure;* of a wound, *dress, treat.* I. viii. 26.

Ἰᾱσόνιος, -α, -ον, adj., [Ἰάσων, *Jason*], *of Jason, Jasonian.* ἡ Ἰασονία ἀκτή *Jason's Point, Jasonium Pr.,* a cape on the south shore of the Black Sea, between Cotyōra and Sinōpe, now called *Yassoon-Booroon.* VI. ii. 1.

ἰᾱτρός, -οῦ, ὁ, [ἰάομαι], *healer, physician, surgeon.*

Ἴδη, -ης, ἡ, *Ida,* a wide and irregular range of mountains, properly a branch of the Taurus, extending through Phrygia in a northwesterly direction into Mysia and Troas; modern *Kaz-Dagh.* The highest summit was *Gargaron,* now *Kara-Dagh.* VII. viii. 7.

ἴδιος, -α, -ον, adj., *one's own, private, personal.* τὸ ἴδιον, *one's own benefit, one's own advantage.* ἰδίᾳ, = *privatim, in private, privately.*

ἰδιότης, -ητος, ἡ, [ἴδιος], *peculiar character, peculiar nature.* II. iii. 16.

ἰδιώτης, -ου, ὁ, [ἴδιος], *private, common soldier; private soldier,* as distinguished from an officer; *private citizen, citizen,* as distinguished from a king; *layman, common man,* as distinguished from one having professional knowledge.

ἰδιωτικός, -ή, -όν, [ἰδιώτης], *of a private citizen;* hence *common, usual.* VI. i. 23.

ἱδρόω, ἱδρώσω, ἵδρωκα, ἵδρωσα, [cf. ἱδρώς, *sweat*], *sweat, perspire.* I. viii. 1.

ἰέναι, see εἶμι.

ἱέναι, see ἵημι.

ἱερεῖον, -ου, τό, [ἱερός], *victim, animal for sacrifice;* in pl. often *cattle for slaughter, beef-cattle.*

Ἱερὸν ὄρος, τό, *Sacred Mountain,* a mountain in Thrace, north of the Propontis, near Ganus; now *Tekir-Dagh.* VII. i. 14, iii. 3.

ἱερός, -ά, -όν, adj., *sacred, holy, consecrated.* As subst., ἱερόν, -οῦ, τό, *temple;* pl. ἱερά, τά, *offerings, victims, inwards* or *vitals* of victims (comprising the heart, lungs, and liver), *auspices* from the appearance of the vitals in sacrifices.

Ἱερώνυμος, -ου, ὁ, *Hieronymus,* a captain from Elis.

ἵημι, ἥσω, εἶκα, ἧκα, impf. mid. ἱέμην, *send, hurl, throw, shoot;*—

mid., *hasten, rush, dash.* G. 127, III.; H. 476.

ἱκανός, -ή, -όν, adj., [ἱκάνω, *reach*], *enough, sufficient, adequate; able, fit, strong enough, competent, qualified.*

ἱκανῶς, adv., [ἱκανός], *sufficiently, adequately, well enough.* IV. iii. 31.

ἱκετεύω, ἱκετεύσω, aor. ἱκέτευσα, impf. ἱκέτευον, [ἱκέτης], *come as a suppliant, beg, beseech, entreat.*

ἱκέτης, -ου, ὁ, [ἵκω, *come*], *suppliant.* VII. ii. 33.

Ἰκόνιον, -ου, τό, *Iconium*, a city in the southern part of Phrygia, later capital of Lycaonia; now *Koniah.* I. ii. 19.

ἵλεως, -ων, adj., *propitious, gracious;* in the Anabasis only with οἱ θεοί.

ἴλη, -ης, ἡ, [εἴλω, *crowd together*], *company, band, troop* of soldiers; especially of cavalry, *squadron.* I. ii. 16.

ἱμάς, -άντος ὁ, *leathern strap, thong;* of a sandal or shoe, *latchet, strap.* IV. v. 14.

ἱμάτιον, -ου, τό, [ἕννυμι, *clothe*], *cloak, outer garment, mantle*, a broad, oblong piece of cloth, worn over the chiton (χιτών), usually thrown over the left shoulder and fastened at the right; in pl. sometimes = *clothes, clothing.* Cf. p. 31.

ἵνα, final conj. with subj. or opt., *in order that, that, so that.*

ἵππαρχος, -ου, ὁ, [ἵππος, ἄρχω], *commander of cavalry, cavalry-captain, master of horse, hipparch.* III. iii. 20.

ἱππασία, -ας, ἡ, [ἵππος], *riding, riding about.* II. v. 33.

ἱππεία, -ας, ἡ, [ἱππεύω, *ride*], *horsemanship, cavalry.* V. vi. 8.

ἱππεύς, -έως, nom. pl. ἱππεῖς or ἱππῆς, ὁ, [ἵππος], *horseman, rider, cavalry-man;* pl. *cavalry.* Cf. p. 32.

ἱππικός, -ή, -όν, adj, [ἵππος], *of a horse, relating to horse* or *cavalry.* As subst., **ἱππικόν, -οῦ, τό**, *cavalry.* **θώραξ ἱππικός**, *horse-breastplate;* cf. p. 32. **δύναμις ἱππική**, *force of cavalry.*

ἱππόδρομος, -ου, ὁ, [ἵππος + δρόμος, *race*], *race-course;* for chariots, *hippodrome.* I. viii. 20.

ἵππος, -ου, ὁ, *horse;* pl. **ἵπποι** sometimes by metonymy used for **ἱππεῖς**, *cavalry.* **ἀφ' ἵππου**, *on horseback.*

Ἶρις, -ιος, ὁ, *Iris*, a river in the northeastern part of Asia Minor, east of the Halys, and flowing into the Black Sea; now called *Yeshil Irmak* at its mouth, in the interior *Tosauloo.* V. vi. 9.

ἴσθ', see **οἶδα.**

ἰσθμός, -οῦ, ὁ, *isthmus.* As proper noun, **Ἰσθμός**, -οῦ, ὁ, [sc. **Κορινθιακός**], *Isthmus* of Corinth, which connects the Peloponnesus with northern Greece. II. vi. 3.

ἰσόπλευρος, -ον, [ἴσος, πλευρά, *side*], *with equal sides, equilateral.* III. iv. 19.

ἴσος, -η, -ον, adj, *equal, equal to, the same as, like.* **εἰς τὸ ἴσον**, *to the level of.* **ἐν ἴσῳ**, *in an even line.* **ἐξ ἴσου εἶναι**, *to be on an equal footing.*

ἰσοχειλής, -ές, adj, [ἴσος, χεῖλος, *lip, brim*], *on a level with the brim, even with the brim.* IV. v. 26.

Ἰσσοί, -ῶν, οἱ, or **Ἰσσός**, -οῦ, ἡ, *Issi* or *Issus*, a city in the eastern part of Cilicia, on the sea-coast, near which in 333 B C. a famous battle was fought between Alexander the Great and Darius. See N. to p. 64, 8, and p. 13.

ἴσθι, ἴστε, see **οἶδα.**

ἵστημι στήσω, ἕστηκα [part. ἑστώς], ἔστησα, 2 aor. ἔστην, plupf. ἑστήκειν, 3 pl. ἕστασαν; transitive tenses, pres., impf., fut., and 1 aor

act., 1 aor. mid., *cause to stand, bring to a halt, halt, stop;* intr. tenses, pf., plupf., and 2 aor. act., all mid. tenses except 1 aor., *stand, stand still, stop, halt.* See G. 123; H. 331-336.

ἱστίον, -ου, τό, [dim. of *ἱστός*, *web*], *sail.* I. v. 3.

ἰσχῡρός, -ά, -όν, adj., comp. *ἰσχυρότερος*, sup. *ἰσχυρότατος*, [*ἰσχύς*], *strong, powerful; severe, violent.* **χωρία ἰσχυρά**, *strongholds.*

ἰσχῡρῶς, adv., comp *ἰσχυρότερον*, sup. *ἰσχυρότατα*, [*ἰσχυρός*], *strongly, powerfully, energetically, vigorously, forcibly; severely, violently; exceedingly, very.*

ἰσχύς, -ύος, ἡ, *strength, might, power;* especially *fighting force, force of soldiers.*

ἴσχω, [a form of *ἔχω*], found only in pres. and impf., act. and pass., *hold, hold back, curb, restrain;* impf. as impers., **ἐν τούτῳ ἴσχετο**, *the matter stopped at this point, it remained as it was.*

ἴσως, adv., [*ἴσος*], *perhaps, likely, probably;* often used ironically in cases where the speaker has no doubt himself of the truth of his statement.

Ἰταμένης, -ους, ὁ, *Itamenes*, or, according to some editors, **Ἰταβέλιος**, -ου, ὁ, *Itabelius*, lieutenant-governor of Komania in Mysia. VII. viii. 15.

ἰτέον, verb. adj. of **εἶμι**, *necessary to go.*

ἴτυς, -υος, ἡ, *edge* of a shield, *shield-rim:* sometimes by synecdoche, *shield.* IV. vii. 12.

ἰχθύς, -ύος, ὁ, *fish.* I. iv. 9.

ἴχνος, -εος or -ους, τό, *track, footstep, trace.*

Ἰωνία, -ας, ἡ, *Ionia*, a region in Asia Minor, comprising the central portion of the western coast, early settled by Ionians. See Map. I. iv. 13.

Ἰωνικός, -ή, -όν, [Ἰωνία], *Ionian, of Ionia, belonging to Ionia.* See N. to p. 52, 14. I. i. 6.

K.

κἀγαθός = **καὶ ἀγαθός.**

κἀγώ = **καὶ ἐγώ.**

καθ', = **κατά** by elision and aspiration before a rough vowel.

καθά, adv., [for **καθ' ἅ** = **κατὰ ἅ**], *as, just as.* VII. viii. 4.

καθαίρω, **καθαρῶ**, **κεκάθαρκα**, **ἐκάθηρα**, [*καθαρός*, *pure*], *make pure, purify, cleanse*, used often of religious ceremonies of purification. V. vii. 35.

καθάπερ, rel. adv., [for **καθ' ἅπερ** = **κατὰ ἅπερ**], *just as, exactly as, in the same way that.*

καθαρμός, -οῦ, ὁ, [*καθαίρω*], *purification, cleansing.* V. vii. 35.

καθέζομαι, **καθεδοῦμαι**, impf. **ἐκαθεζόμην**, [**κατά** + **ἕζομαι**, *sit*], dep., *sit down, take a seat; halt, stop, stop* to rest.

καθέλκω, **καθέλξω**, impf. **καθεῖλκον**, [**κατά** + **ἕλκω**, *drag*], *drag down;* especially of vessels, *draw down* into the water, *launch.* VII. i. 19.

καθεύδω, **καθευδήσω**, impf. **ἐκάθευδον**, [**κατά** + **εὕδω**, *sleep*], *sleep, slumber, repose; take* one's *ease.* I. iii. 11.

καθηγέομαι, -ήσομαι, **καθήγημαι**, **καθηγησάμην**, [**κατά** + **ἡγέομαι**], dep., *lead, lead down.* **ταῦτα καθηγεῖσθαι**, *to take the lead in this undertaking.* VII. viii. 9.

καθηδυπαθέω, -ήσω, aor. **καθηδυπάθησα**, [**κατά** + **ἡδυπαθέω**, from **ἡδυπαθής**, **ἡδύ** + **παθεῖν**], *spend in pleasures, waste in dissipation, squander.* I. iii. 3.

καθήκω, **καθήξω**, **καθῆκα**, **καθῆξα**, [**κατά** + **ἥκω**], *come down, reach down, extend down.* As impers.,

καθήκει μοι, it is my duty; οἷς καθήκει, whose duty it was.

κάθημαι, impf. *ἐκαθήμην*, [*κατά* + *ἧμαι, sit*], *sit down, be seated, sit; be stationed, be halting;* sometimes of an assembly, *be in session.*

καθίζω, *καθίσω* or *καθιῶ, κεκάθικα, ἐκάθισα*, [*κατά* + *ἵζω, cause to sit*], *cause to sit down, seat, place, put. καθίζειν εἰς τὸν θρόνον, to seat on the throne*, i. e. to make king.

καθίημι, *καθήσω, καθεῖκα, καθῆκα*, [*κατά* + *ἵημι*], *send down, let fall, lower.*

καθίστημι, *καταστήσω. καθέστηκα, κατέστησα*, 2 aor. *κατέστην*, [*κατά* + *ἵστημι*]; transitive tenses (see *ἵστημι*), *put down, bring down, bring back; settle, arrange, station; place, establish, render; constitute, appoint, make;* — intrans. tenses, pf., plupf., and 2 aor. act., and all mid. tenses except 1 aor., *become established, take one's place, be stationed, be placed, be settled; come out, result, issue, become.*

καθοράω, *κατόψομαι, καθεώρακα*, 2 aor. *κατεῖδον*, [*κατά* + *ὁράω*], *look down upon* from above, *view, perceive, inspect.*

καί, copulative conj., *and, also;* often intensive, *even, and even;* sometimes with inferential force = *and therefore, and so;* often used with other conjunctions and adverbs, as *καὶ . . . καί, καὶ . . . τέ*, or *τὲ . . . καί, both . . . and; εἰ καί, even if, even though; καὶ δή, and especially, and you see, and indeed; ἄλλως τε . . . καί, especially.* See H. 1040–1042.

Κάϊκος, *-ου, ὁ, Caïcus*, a river which rises on the northern border of Lydia, and flows westward through Mysia by Pergamos, and empties into the Aegaean Sea opposite Lesbos; now *Bakyr-Tschai.* VII. viii. 8.

Καιναί, *-ῶν, αἱ, Caenae*, a city on the Tigris, in Mesopotamia. See Map, and N. to p. 108, 24. II. iv. 28.

καίπερ, [*καί* + *πέρ*], adv., *even indeed, even though, although;* often used with participles.

καιρός, *-οῦ, ὁ, proper time, fit time, season, opportunity; crisis, occasion. καιρός ἐστιν, it is the proper time. ἐν καιρῷ, in season, opportunely, to the purpose. προσωτέρω τοῦ καιροῦ, further than was best, further than was expedient. ἔχειν μέγιστον καιρόν, to have a very great opportunity, have very great influence.*

καίτοι, conj, [*καί* + *τοί*] *and yet, and still.*

κἀκεῖνος, κἀκεῖνα, = καὶ ἐκεῖνος, καὶ ἐκεῖνα.

κακόνοια, *-ας, ἡ*, [*κακόνους*], *ill-will, malice.* VII. vii. 45.

κακόνους, *-ουν*, adj, [for *κακόνοος, -ον*, from *κακός* + *νόος* or *νοῦς*], *ill-disposed, malicious, full of malice, hostile.*

κακός, *-ή, -όν*, adj., comp. *κακίων*, sup. *κάκιστος, evil, bad, base, wicked, vile;* of soldiers, *cowardly.* As subst., **κακόν**, *-οῦ, τό*, pl. *κακά, τά, evil, ill, harm, trouble. κακόν τινα ποιεῖν, to do harm to any one. κακὸν πάσχειν ὑπό τινος, to suffer hurt at the hands of any one.*

κακουργέω, *-ήσω*, [*κακοῦργος, evil-doer*], *do evil to, injure; maltreat, harass.* VI. i. 1.

κακοῦργος, *-ον*, adj., [*κακός, ἔργον, work*], *doing ill, mischievous.* As subst., **κακοῦργος**, *-ου, ὁ, evil-doer, criminal, malefactor.* I. ix. 13.

κακόω, *κακώσω*, pf. p. *κεκάκωμαι*, plupf. p. *ἐκεκακώμην*, [*κακός*], *treat ill, injure, harm, hurt;* in pass.,

suffer ill, be in bad condition. IV. v. 35.

κακῶς, adv., comp. **κάκιον**, sup. **κάκιστα**, *badly, ill; wretchedly, poorly, miserably; injuriously.* **κακῶς ἔχειν**, *to be in bad condition.* See IDIOMS.

κάκωσις, **-εως**, **ἡ**, [**κακόω**], *abuse, ill-treatment, maltreatment.* IV. vi. 3.

καλάμη, **-ης**, **ἡ**, *stalk; straw* of wheat. V. iv. 27.

κάλαμος, *-ου*, *ὁ*, *reed, reed-plant.*

καλέω, **καλέσω**, **κέκληκα**, **ἐκάλεσα**, 1 aor. mid. **ἐκαλεσάμην**, aor. p. **ἐκλήθην**, *call, summon, call in, invite; call by name, name;* — mid., *call to one's self.* **ὁ καλούμενος**, often = *the so-called, so-called.*

καλινδέομαι, impf. **ἐκαλινδούμην**, *roll about, roll.* V. ii. 31.

καλλιερέω, **-ήσω**, **κεκαλλιέρηκα**, **ἐκαλλιέρησα**, [**καλός**, **ἱερόν**, *sacrifice*], *obtain good omens* in sacrificing, *sacrifice with good auspices* for an undertaking.

Καλλίμαχος, *-ου*, *ὁ*, *Callimachus,* a captain of great bravery from Parrhasia, in Arcadia. IV. i. 27, *et al.*

κάλλιστα, see **καλῶς**

κάλλος, *-εος* or *-ους*, *τό*, *beauty.* II. iii. 15.

καλλωπισμός, *-οῦ*, *ὁ*, [**καλλωπίζω**, *adorn,* from **κάλλος**, **ὤψ**, *face*], *ornamentation, ornament, adornment.* I. ix. 23.

καλός, *-ή*, *-όν*, adj., comp. **καλλίων**, sup. **κάλλιστος**, *beautiful, handsome, fine; noble, honorable; favorable, auspicious.* As subst., **καλόν**, *-οῦ*, *τό*, *beauty, the beautiful, the honorable, honor.* **εἰς καλὸν ἥκετε**, *you have come at the right time.* **καλὸς κἀγαθός**, *honorable and good,* — **ἀγαθός** referring to character, **καλός** to conduct.

Κάλπη, *-ης*, *ἡ*, in the Anabasis found only with **λιμήν** in **Κάλπης λιμήν**, *Port of Calpe, Calpe Haven,* a harbor-city on the south shore of the Euxine Sea, between Heraclea and the Bosporus. VI. ii. 13 *et al.*

Καλχηδονία, *-ας*, *ἡ*, [**Καλχηδών**], *Calchedonia,* the territory belonging to the city Calchēdon. VI. vi. 38.

Καλχηδών, *-όνος*, *ἡ*, *Calchēdon,* a city in Bithynia, at the southern entrance of the Bosporus, opposite Byzantium. VII. i. 20 *et al.*

καλῶς, adv., comp. **κάλλῖον**, sup. **κάλλιστα**, [**καλός**], *well, finely; properly, nobly, prosperously.* **καλῶς ἔχειν**, *be well, be in good condition.*

κάμνω, **καμοῦμαι**, **κέκμηκα**, 2 aor. **ἔκαμον**, *work, toil; be weary, be tired, be exhausted, be sick.* **οἱ κάμνοντες**, *the sick, the disabled.*

κἀμοί, = **καὶ ἐμοί**.

κάνδυς, *-υος*, *ὁ*, *robe,* particularly the long, flowing robe, with loose, hanging sleeves, worn by Persians of wealth and rank, often called the *Median robe,* because derived originally from the Medes. I. v. 8.

κἄπειτα, = **καὶ ἔπειτα**.

καπηλεῖον, *-ου*, *τό*, [**κάπηλος**, *retail-dealer*], *booth, shop* for retail trade, especially for dealing in provisions; *inn, tavern.* I. ii. 24.

καπίθη, *-ης*, *ἡ*, *kapithe,* a Persian dry measure, = two Greek *choenices,* = a little less than two quarts. I. v. 6.

καπνός, *-οῦ*, *ὁ*, *smoke.*

Καππαδοκία, *-ας*, *ἡ*, *Cappadocia,* a large mountainous region in the central part of Asia Minor, bounded on the east by the river Euphrates and on the south by the Taurus Mountains. It

formed a part of the province of Cyrus the Younger. I. ii. 20 *et al*.

κάπρος, -ου, ὁ, *boar*, especially *wild boar*. II. ii 9.

καρβατίνη, -ης, ἡ, *brogue*, rude shoe made of untanned ox-hide. IV. v. 14.

καρδία, -ας, ἡ, *heart*. II. v. 23.

Καρδούχιος, -α, -ον, [Καρδοῦχος], *Carduchian*, *of the Carduchians*.

Καρδοῦχος, -ου, ὁ, *Carduchian*; in pl., **οἱ Καρδοῦχοι**, *the Carduchians*, *the Cardūchi*, a brave folk of mountaineers, dwelling along the east bank of the Tigris, north of the Greater Zab; by many considered the ancestors of the modern *Koords*. III. v. 17 *et seq*.

Κάρκασος, -ου, ὁ, *Carcasus*, a small river of uncertain location, perhaps in Mysia. VII. viii. 18.

καρπαία, -ας, ἡ, [καρπός], *crop-dance*, a mimic dance of the Thessalians, in which a peasant scuffled with a cattle-thief. VI. i. 7.

καρπόομαι, -ώσομαι, κεκάρπωμαι, ἐκαρπωσάμην, [καρπός], *reap the fruit of*, *enjoy the fruit of*, *get the produce of*.

καρπός, -οῦ, ὁ, *fruit* of trees, etc., *produce*, *crop* of grain. II. v. 19.

Κάρσος, -ου, ὁ, *Carsus*, a small stream on the southern border of Cilicia, separating it from Syria. See Map, and Plan I. I. iv. 4.

κάρυον, -ου, τό, *nut*, in the Anabasis referring to the *chestnut*, which before the time of Xenophon was not known among the Greeks. V. iv. 29, 32.

κάρφη, -ης, ἡ, [cf. **κάρφω**, *dry up*], *dry grass*, *hay*. I. v. 10.

Καστωλός, -οῦ, ὁ, *Castōlus*, a place in Lydia, giving its name to the great muster-field for the Persian imperial troops of the western Asiatic provinces; probably on the Hermus river, near Sardis. See Map. I. i. 2, ix. 7.

κατά, by elision **κατ'**, by elision and aspiration **καθ'**, prep., followed by gen. or acc.:—1. With gen., *down*, *down from*. 2. With acc. of place, *along*, *alongside of*, *by*, *over*, *over against*, *opposite*, *at*, *upon*, *in*, *about*, *near*, *to*, *throughout*, as **κατὰ γῆν**, *by land*; with acc. denoting manner or purpose, *according to*, *in respect to*, *for*, as **καθ' ἁρπαγήν**, *for plunder*; **κατὰ κράτος**, *by force*; **κατὰ λόχους**, *by companies*; **καθ' ἕνα**, *one by one*; **τὸ κατὰ μῆνα κέρδος**, *monthly pay*.

In composition **κατά** (**κατ-**, **καθ-** before vowels) adds the force of *down*, *downwards*, *in answer to* or *against*, but is often used merely to strengthen the notion of the simple word.

καταβαίνω, καταβήσομαι, καταβέβηκα, 2 aor. κατέβην, [κατά + βαίνω], *go down*, *come down*, *descend*; *dismount* from a horse; *go down* from the interior to the coast. **καταβαίνειν**, [εἰς ἀγῶνα], *to enter the lists* for a contest.

κατάβασις, -εως, ἡ, [καταβαίνω], *going down*, *descent*; *way down*; especially *march down* from the interior to the coast, *down-march*.

καταβλακεύω, καταβλακεύσω, aor. mid. κατεβλακευσάμην, [κατά + βλακεύω, from βλάξ, *slack*], *treat carelessly*, *mismanage*. VII. vi. 22.

καταγγέλλω, καταγγελῶ, κατήγγελκα, κατήγγειλα, [κατά + ἀγγέλλω], *announce*; *betray*, *denounce*, *expose*. II v. 38.

κατάγειος, -ον, adj., [κατά, γῆ, *earth*], *underground*, *subterraneous*. IV. v. 25.

καταγελάω, *-άσομαι*, *καταγεγέλακα*, *κατεγέλασα*, [*κατά* + *γελάω*], *laugh at*, *jeer at*, *deride*, *mock at*, *ridicule*; often followed by gen.

κατάγνυμι, *κατάξω*, 2 pf. *κατέαγα*, *κατέαξα*, [*κατά* + *ἄγνυμι*, *break*], *break in pieces*, *shatter*, *crush*. IV. ii. 20.

καταγοητεύω, *-εύσω*, 1 aor. p. *κατεγοητεύθην*, [*κατά* + *γοητεύω*, from *γόης*, *wizard*], *bewitch*, *beguile*; *charm*, *put under a spell*. V. vii. 9.

κατάγω, *κατάξω*, *κατῆχα*, 2 aor. *κατήγαγον*, [*κατά* + *ἄγω*], *lead down*, *bring down*; of a ship, *bring to port*; of exiles, *bring back*, *restore*; — mid., *go back*, *return*.

καταδαπανάω, *-ήσω*, *καταδεδαπάνηκα*, *κατεδαπάνησα*, [*κατά* + *δαπανάω*, from *δαπάνη*, *expense*], *squander*; *utterly consume*, *entirely consume*. II. ii. 11.

καταδειλιάω, *-άσω*, aor. *κατεδειλίασα*, [*κατά* + *δειλιάω*, from *δειλία*, *δειλός*, *cowardly*], *show signs of cowardice*, *be cowardly*, *shrink from through cowardice*. VII. vi. 22.

καταδικάζω, *-άσω*, *καταδεδίκακα*, *κατεδίκασα*, [*κατά* + *δικάζω*, from *δίκη*], *pass sentence upon*, *give judgment against*, *condemn*

καταδιώκω, *-ώξομαι*, *καταδεδίωχα*, *κατεδίωξα*, [*κατά* + *διώκω*], *pursue down*, *follow closely*, *chase down*, *chase off*. IV. ii. 5.

καταδοξάζω, *-άσω*, aor. *κατεδόξασα*, [*κατά* + *δοξάζω*, from *δόξα*, *opinion*], *form an adverse opinion*, *think to the prejudice* of any one, *suppose to the discredit* of any one. VII vii. 30.

καταδύω, *-ύσω*, *καταδέδυκα*, *κατέδυσα*, 2 aor. *κατέδυν*, [*κατά* + *δύω*], *cause to sink down*, *sink down*; intr., *sink down*, *sink under*, *sink*.

καταθεάομαι, *-άσομαι*, impf. *κατεθεώμην*, [*κατά* + *θεάομαι*], *look down upon* from an elevation or from the back of a horse; *survey*, *view*, *watch* from above.

καταθέμενος, see **κατατίθημι**.

καταθέω, *-θεύσομαι*, [*κατά* + *θέω*, *run*], *run down*, *rush down*.

καταθύω, *-ύσω*, *κατατέθυκα*, *κατέθυσα*, [*κατά* + *θύω*, *sacrifice*], *sacrifice*, *offer up*, *offer* as a sacrifice; *dedicate*, *consecrate*.

καταισχύνω, *καταισχυνῶ*, [*κατά* + *αἰσχύνω*], *be a disgrace to*, *put to shame*, *shame*, *disgrace*, *dishonor*; followed by acc.

κατακαίνω, *-κανῶ*, 2 pf. *κατακέκονα*, 2 aor. *κατέκανον*, [*κατά* + *καίνω* = *κτείνω*], *cut down*; *kill*, *slay*, *murder*.

κατακάω or **κατακαίω**, *κατακαύσω*, *κατακέκαυκα*, *κατέκαυσα*, [*κατά* + *κάω*, *καίω*], *burn down*, *destroy by fire*, *burn up*, *lay waste by fire*.

κατάκειμαι, *κατακείσομαι*, [*κατά* + *κεῖμαι*, *lie*], *lie down*, *lie here*, *lie there*; *recline* as at table; *lie inactive*, *lie and do nothing*.

κατακλῄω, *-ῄσω*, *κατακέκληκα*, *κατέκλῃσα*, plupf. p. *κατεκεκλῄμην*, aor. p. *κατεκλῄσθην*, [*κατά* + *κλῄω*, *κλείω*, *shut*], *shut in*, *enclose*, *shut up*, *confine*.

κατακοντίζω, *κατακοντίσω* or *κατακοντιῶ*, aor *κατηκόντισα*, [*κατά* + *ἀκοντίζω*], *shoot down* with darts or spears. VII. iv. 6

κατακόπτω, *κατακόψω*, *κατακέκοφα*, *κατέκοψα*, 2 aor. p. *κατεκόπην*, fut. p. *κατακεκόψομαι*, [*κατά* + *κόπτω*], *cut down*, *hew down*; *cut off*, *cut to pieces*, *kill*, *slay*.

κατακτάομαι, *-κτήσομαι*, *-κέκτημαι*, *κατεκτησάμην*, [*κατά* + *κτάομαι*, *acquire*], *get full possession of*, *acquire securely*. VII. iii. 31.

κατακτείνω, *-κτενῶ*, 2 pf. *κατέκτονα*, 1 aor. *κατέκτεινα*, 2 aor. *κατέκτα*

νον, [κατά + κτείνω, *kill*], *kill, slay, murder, put to death.*

κατακωλύω, -ύσω, -κεκώλῡκα, κατεκώλῡσα, [κατά + κωλύω, *hinder*], *hinder* from doing, *detain, keep back, stop.*

καταλαμβάνω, -λήψομαι, κατείληφα, 2 aor. κατέλαβον, pf. p. κατείλημμαι, 1 aor. p. κατελήφθην, [κατά + λαμβάνω], *seize, take possession of, lay hold of, occupy; capture, catch; take by surprise; light upon, find.*

καταλέγω, -λέξω, impf. κατέλεγον, [κατά + λέγω], *reckon against, account against, charge up against.* II. vi. 27.

καταλείπω, -λείψω, 2 pf. καταλέλοιπα, 2 aor. κατέλιπον, pf. p. καταλέλειμμαι, [κατά + λείπω], *leave behind, leave remaining, leave, abandon, desert;* — pass., *be left behind, remain behind.*

καταλεύω, καταλεύσω, aor. pass. κατελεύσθην, [κατά + λεύω, *to stone*], *stone down, stone to death.*

καταλλάττω, καταλλάξω, κατήλλαχα, κατήλλαξα, 2 aor. p κατηλλάγην, [κατά + ἀλλάττω, *change*], *change* a person from hostile to friendly terms, *reconcile;* — pass., *become reconciled.* I. vi. 1.

καταλογίζομαι, καταλογιοῦμαι, καταλελόγισμαι, aor. p. κατελογίσθην, [κατά + λογίζομαι, *reckon*], *reckon together, reckon.* V. vi. 16.

καταλύω, -λύσω, -λέλυκα, κατέλῡσα, [κατά + λύω], *unyoke, unloose,* as horses or oxen; hence, *halt, stop; put an end to, dissolve, break up.* καταλύειν τὸν πόλεμον, *end the war;* sometimes without πόλεμον, *come to terms* with, *make peace* with, as I. i. 10.

καταμανθάνω, καταμαθήσομαι, καταμεμάθηκα, 2 aor. κατέμαθον, [κατά + μανθάνω], *learn thoroughly, understand; perceive, observe; find out, discover.*

καταμελέω, -ήσω, κατημέληκα, impf. κατημέλουν, [κατά + ἀμελέω, from ἀμελής, *negligent*], *be very negligent, be heedless, be quite careless.* V. viii. 1.

καταμένω, καταμενῶ, καταμεμένηκα, κατέμεινα, [κατά + μένω], *stay behind, remain fixed, settle down.*

καταμερίζω, -ιῶ, 1 aor. p. κατεμερίσθην, [κατά + μερίζω, *divide*, from μέρος], *apportion, distribute.* VII. v. 4.

καταμίγνῡμι, -μίξω, impf. mid. κατεμιγνύμην, [κατά + μίγνυμι], *mix;* — mid., *mingle one's self with, mingle with, join.* VII. ii. 3.

κατανοέω, κατανοήσω, κατανενόηκα, κατενόησα, [κατά + νοέω, from νοῦς, *mind*], *consider thoroughly, reflect on; watch carefully, observe with care.*

καταπέμπω, -πέμψω, καταπέπομφα, κατέπεμψα, aor. p. κατεπέμφθην, [κατά + πέμπω], *send down,* as from the interior to the sea-coast. I. ix. 7.

καταπετρόω, -πετρώσω, 1 aor. p. κατεπετρώθην, [κατά + πετρόω, from πέτρος, *stone*], *stone to death.* I. iii. 2.

καταπηδάω, -πηδήσομαι, -πεπήδηκα, κατεπήδησα, [κατά + πηδάω, *leap*], *leap down, jump down, spring down, leap off.*

καταπίπτω, -πεσοῦμαι, -πέπτωκα, 2 aor. κατέπεσον, [κατά + πίπτω], *fall down, fall off.* III. ii. 19.

καταπολεμέω, -πολεμήσω, καταπεπολέμηκα, 1 aor. p. κατεπολεμήθην, [κατά + πολεμέω, from πόλεμος, *war*], *overcome in war, conquer in war.* VII. i 27.

καταπράττω, -πράξω, -πέπραχα, κατέπραξα, [κατά + πράττω], *accomplish, execute, achieve, bring about, gain.*

καταράομαι, *καταράσομαι*, aor. mid. *κατηρασάμην*, [*κατά* + *ἀράομαι*, from *ἀρά*, *prayer*], *curse*, *execrate*, *heap curses on*.

κατασβέννῡμι, *κατασβέσω*, *κατέσβηκα*, *κατέσβεσα*, [*κατά* + *σβέννυμι*, *quench*], *put out*, *extinguish*. VI. iii. 21, 25.

κατασκεδάννῡμι, *-σκεδάσω*, aor. mid. *κατεσκεδασάμην*, [*κατά* + *σκεδάννυμι*, *scatter*], *pour down*, *sprinkle about*, *pour about*. VII. iii. 32.

κατασκέπτομαι, *κατασκέψομαι*, *κατέσκεμμαι*, *κατεσκεψάμην*, [*κατά* + *σκέπτομαι*, *look*], *examine*, *review*, *inspect*. I. v. 12.

κατασκευάζω, *-σκευάσω*, *κατεσκεύασα*, pf. p. *κατεσκεύασμαι*, aor. mid. *κατεσκευασάμην*, [*κατά* + *σκευάζω*, *prepare*], *make ready*, *get ready*, *equip*, *prepare*; — mid., *make preparations*.

κατασκηνάω, *-σκηνήσω*, *κατεσκήνηκα*, *κατεσκήνησα*, [*κατά* + *σκηνάω*, from *σκηνή*, *tent*], *make one's camp*, *encamp*, *quarter one's self*. III. iv. 32

κατασκηνόω, *-σκηνώσω*, *κατεσκήνωκα*, *κατεσκήνωσα*, [*κατά* + *σκηνόω*, from *σκηνή*, *tent*], *pitch* one's *tent*, *encamp*. II. ii. 16.

κατασκοπή, *-ῆς*, *ἡ*, [*κατασκοπέω*, *observe*], *spying*, *observation*. VII. iv. 13.

κατασπάω, *-σπάσω*, *κατέσπακα*, *κατέσπασα*, aor. p. *κατεσπάσθην*, [*κατά* + *σπάω*, *draw*], *drag down*, *drag off*, *pull down*. I. ix. 6

κατάστασις, *-εως*, *ἡ*, [*καθίστημι*, *establish*], *state of affairs*, *state*, *condition*. V. vii. 26.

καταστρατοπεδεύομαι, *-εύσομαι*, aor. *κατεστρατοπεδευσάμην*, [*κατά* + *στρατοπεδεύομαι*, from *στρατόπεδον*, *camp*], *encamp*.

καταστρέφω, *-στρέψω*, *κατέστροφα*, *κατέστρεψα*, aor. mid. *κατεστρεψάμην*, [*κατά* + *στρέφω*, *turn*], *turn down*, *overturn*; — mid., *overturn* for one's self, *subject* to one's self, *subjugate*, *subdue*.

κατασφάττω, *-σφάξω*, 2 aor. p. *κατεσφάγην*, [*κατά* + *σφάττω*, *kill*], *kill*, *slay*, *put to death*. IV. i 23.

κατασχίζω, *-σχίσω*, aor. *κατέσχισα*, [*κατά* + *σχίζω*, *split*], *split up*, *break in pieces*; of gates, *burst open*. VII. i. 16.

κατατείνω, *-τενῶ*, *-τέτακα*, *κατέτεινα*, [*κατά* + *τείνω*, *stretch*], *stretch tight*, *strain*; *strive earnestly*, *insist on*, *urge*. II. v. 30.

κατατέμνω, *-τεμῶ*, *-τέτμηκα*, 2 aor. *κατέταμον*, plup. p. *κατετετμήμην*, [*κατά* + *τέμνω*, *cut*], *cut down*, *cut in pieces*, *cut up*; of canals or ditches, *cut through*, *dig from*, *extend*.

κατατίθημι, *-θήσω*, *-τέθεικα*, *κατέθηκα*, 2 aor. mid. *κατεθέμην*, [*κατά* + *τίθημι*]; *put down*, *lay down*, *deposit*; *make firm*, as friendship; — mid., *lay aside* for one's self, *reserve*, *store up*, *treasure up*.

κατατιτρώσκω, *-τρώσω*, aor. *κατέτρωσα*, [*κατά* + *τιτρώσκω*, *wound*], *wound severely*, *cover with wounds*. IV. i. 10.

κατατρέχω, *-δραμοῦμαι*, *δεδράμηκα*, 2 aor. *κατέδραμον*, [*κατά* + *τρέχω*, *run*], *run down*, *rush down*.

καταυλίζομαι, *καταυλίσομαι*, *κατηύλισμαι*, aor. p. (as mid.) *κατηυλίσθην*, [*κατά* + *αὐλίζομαι*, from *αὐλή*, *court*], *encamp*, *bivouac*. VII. v. 15.

καταφαγεῖν, see **κατεσθίω**.

καταφανής, *-ές*, gen. *-οῦς*, adj., [*καταφαίνω*, *make clear*], *visible*, *in plain sight*, *clearly seen*.

καταφεύγω *-φεύξομαι*, [*κατά* + *φεύγω*], *flee for protection*, *betake one's self*, *take refuge*, *escape to*. I. v. 13.

καταφρονέω, *-φρονήσω*, aor. *κατεφρόνησα*, [*κατά* + *φρονέω*, *think*],

lit. 'think down upon,' = *look down upon, view with contempt, despise.* III. iv. 2.

καταχωρίζω, *-ιῶ*, aor. *κατεχώρισα*, *place in position, put in position, station* VI. v. 10.

κατεῖδον, see **καθοράω**.

κάτειμι, impf. *κατῄειν* or *κατῇα*, [*κατά* + *εἶμι*], *go down, come down, descend.* V. vii. 13.

κατεργάζομαι, *κατεργάσομαι*, *κατείργασμαι*, *κατειργασάμην*, [*κατά* + *ἐργάζομαι*], *work out, accomplish; secure, achieve.*

κατέρχομαι, *κατελεύσομαι*, *κατελήλυθα*, 2 aor. *κατῆλθον*, [*κατά* + *ἔρχομαι*], *go down, go back, return*, especially to one's native land. VII. ii. 2.

κατεσθίω, *κατέδομαι*, *κατεδήδοκα*, 2 aor. *κατέφαγον*, [*κατά* + *ἐσθίω*, *eat*], *eat up, devour*, usually of animals of prey. IV. viii. 14.

κατέστην, see **καθίστημι**.

κατέχω, *καθέξω* or *κατασχήσω*, *κατέσχηκα*, 2 aor. *κατέσχον*, impf. *κατεῖχον*, [*κατά* + *ἔχω*], *hold under, hold fast, hold back, hinder, restrain, prevent; occupy, hold, possess, have possession of;* — intr., of ships, *come to land, stop.*

κατηγορέω, *-ήσω*, *κατηγόρηκα*, *κατηγόρησα*, [*κατήγορος*, from *κατά* + *ἀγορεύω*, *speak*], *speak against* any one, *find fault with* any one, *accuse, charge;* followed by gen.

κατηγορία, *-as*, *ἡ*, [*κατηγορέω*], *charge, accusation.* V. viii. 1.

κατηρεμίζω, 1 aor. *κατηρέμισα*, [*κατά*, *ἠρέμα*, *quietly*], *make quiet, calm, appease, pacify*.

κατοικέω, *κατοικήσω*, *κατῴκηκα*, *κατῴκησα*, [*κατά* + *οἰκέω*, *dwell*], *inhabit;* — intr., *dwell, live, reside.* V. iii. 7.

κατοικίζω, *κατοικιῶ*, *κατῴκικα*, *κατῴκισα*, [*κατά* + *οἰκίζω*, *found*], *settle in, colonize; found, build* a city.

κατορύττω, *κατορύξω*, *κατορώρυχα*, *κατώρυξα*, pf. p. *κατορώρυγμαι*, [*κατά* + *ὀρύττω*, *dig*], *bury, cover with earth, sink in the earth.*

κάτω, adv., [*κατά*], *downwards, down; beneath, below.* **τὸ κάτω** [*μέρος*] *τοῦ τόξου*, *the lower part of the bow.*

καῦμα, *-ατος*, *τό*, [*κάω*], *burning heat.* I. vii. 6.

καύσιμος, *-ον*, [*κάω*], *capable of being burned, inflammable, combustible.*

Κάϋστρος, *-ου*, *ὁ*, *Cayster*, a small river in Phrygia. There is a larger stream with the same name in Lydia, flowing into the Aegean Sea at Ephesus.

Καΰστρου πεδίον, *Caystru-pedion, Cayster-field*, a city of some importance in Phrygia, at the meeting of two great royal roads. See N. to p. 56, 13, and Smith's *Dictionary of Greek and Roman Geography*, article CAYSTRI CAMPUS. I. ii. 11.

κάω or **καίω**, *καύσω*, *κέκαυκα*, *ἔκαυσα*, impf. *ἔκᾱον*, *set on fire, kindle, burn; keep up a fire;* — intr., *be on fire, burn, be burned.*

κέγχρος, *-ου*, *ὁ*, *sorghum*, a kind of millet, having a tall, succulent stem and a small grain suitable for food. It belongs to the same genus of plants as the American *broom-corn.* I. ii. 22.

κεῖμαι, *κείσομαι*, impf. *ἐκείμην*, *lie, lie* dead; often as if pass. of *τίθημι*, *be laid, be set, be placed.*

Κελαιναί, *-ῶν*, *αἱ*, *Celaenae*, a large city in Phrygia, at the headwaters of the Meander river. It had a strong fortress, and there were two palaces in the vicinity. I. ii. 7.

κελεύω, *-εύσω*, *κεκέλευκα*, *ἐκέλευσα*, *urge on, exhort; command, bid, enjoin upon, direct, demand.*

κενός, *-ή*, *-όν*, adj., *empty, vacant,*

void, *unoccupied*; *groundless*, *baseless*. ἅρματα κενὰ ἡνιόχων, *chariots without drivers*.

κενοτάφιον, -ου, τό, [κενός, τάφος, *tomb*], *cenotaph*, *empty tomb*, raised in honor of those who, having perished in war or on the sea, had been deprived of the ordinary rites of burial. VI. iv. 9.

κεντέω, -ήσω, κεκέντηκα, ἐκέντησα, *prick*, *stab*; *goad*, *torture*. III. i. 29.

Κεντρίτης, -ου, ὁ, *Centrītes*, a tributary of the Tigris, entering it from the east, and forming the boundary between Armenia and the country of the Cardūchi; now *Bohtan-Tschai*. IV. iii. 1 *et seq*.

κεράμινος, -η, -ον, adj., [κέραμος], *of clay*, *clay*. III. iv. 7.

κεράμιον, -ου, τό, [dim. of κέραμος], *jar*, *earthern jar*.

κέραμος, -ου, ὁ, *clay*; *earthern jar*, *wine-jar*; *tile*, *tiling*.

Κεράμων ἀγορά, *Tile-market*, a populous city of Phrygia, near the Mysian boundary. See N. to p. 56, 11. I. ii. 10.

κεράννυμι, κεράσω, κεκέρακα, ἐκέρασα, aor. p. ἐκεράσθην or ἐκράθην, *mix*, *mingle*, *blend*; mostly used of diluting wine with water.

κέρας, -ατος and -ως, τό, *horn* of an animal; *drinking-horn*, *beaker*; as a musical instrument, *horn*, *cornet*; as military term, *wing* of an army, cf. p. 36; of a mountain, *peak*, *summit*. τὸ δεξιὸν κέρας, *the right wing*. κατὰ κέρας, *in column*.

Κερασούντιος, -ου, ὁ, [Κερασοῦς], *Cerasuntian*, a resident or native of Cerasus.

Κερασοῦς, -οῦντος, ἡ, *Cerasus*, a city on the south coast of the Black Sea, west of Trapezus, colonized originally by Greeks from Sinōpe. From this place, in B.C. 73, the *cherry* (*cerasus*) was first imported into Italy, whence the name. V. iv. 1 *et seq*.

κεράτινος, -η, -ον, adj., [κέρας], *made of horn*, *of horn*. κεράτινα ποτήρια, *drinking-horns*. VI. i. 4.

Κέρβερος, -ου, ὁ, *Cerberus*, a mythical dog-like monster with three heads, guardian of the entrance to the lower world. VI. ii. 2.

κερδαίνω, κερδανῶ, κεκέρδηκα, ἐκέρδāνα, [κέρδος], *gain*, *get*. II. vi. 21.

κερδαλέος -α, -ον, adj., comp., -ώτερος, sup. -ώτατος, [κέρδος], *lucrative*, *profitable*. I. ix. 17.

κέρδος, -εος or -ους, τό, *gain*, *profit*, *advantage*; *wages*, *pay*. I. ix. 17.

κεφαλαλγής, -ές, adj., [κεφαλή, ἄλγος, *pain*], *causing headache*, *headachy*, *apt to cause headache*. II. iii. 15.

κεφαλή, -ῆς, ἡ, *head*.

κηδεμών, -όνος, ὁ, [κηδεύω, *tend*], *protector*, *guardian*. III. i. 17.

κήδω, κηδήσω, κέκηδα, *trouble*, *vex*; —mid., κήδομαι, impf. ἐκηδόμην, *be troubled for*, *care for*, *be anxious*. VII. v. 5.

κηρίον, -ου, τό, [κηρός, *bees'-wax*, Lat. *cera*], *honeycomb*, *honey*. IV. viii. 20.

κηρύκειον, -ου, τό, *herald's staff*, *herald's wand*, a staff having two serpents twined about it, carried by heralds and suppliants. V. vii. 30.

κῆρυξ, -υκος, ὁ, *herald*, *marshal*; *ambassador*.

κηρύττω, κηρύξω, κεκήρῡχα, ἐκήρυξα, [κῆρυξ], *make known* through a herald, *announce*, *proclaim*, *give notice*, *declare*. ἐκήρυξε, [ὁ κῆρυξ], *it was proclaimed*, *notice was given*.

Κηφισόδωρος, *-ου, ὁ, Cephisodōrus,* a captain from Athens, slain in a skirmish with the Cardūchi. IV. ii. 13, 17.

Κηφισοφῶν, *-ῶντος, ὁ, Cephisophon,* father of Cephisodōrus. IV. ii. 13.

κιβώτιον, *-ου, τό,* [dim. of *κιβωτός, box*], *wooden box, chest, box.* VII. v. 14.

Κιλικία, *-ας, ἡ, Cilicia,* a fertile province in the southeastern part of Asia Minor, between Mount Taurus and the Mediterranean Sea; chief city, Tarsus. I. ii. 20, 21.

Κίλιξ, *-ικος, ὁ, Cilician,* native or resident of Cilicia. I. ii. 12, iv. 4.

Κίλισσα, *-ης, ἡ, Cilician woman.* I. ii. 12, 14, 20.

κινδῡνεύω, *-εύσω, κεκινδύνευκα, ἐκινδύνευσα,* [*κίνδυνος*], *be in danger, incur danger, run risk, endanger one's self, imperil one's self*; as impers., *κινδυνεύει, there is danger.*

κίνδῡνος, *-ου, ὁ, danger, risk, hazard, peril.* *κίνδυνος* [sc. *ἐστι*], *there is danger,* often followed by infin. or by *μή* with subj.

κινέω, *κινήσω, κεκίνηκα, ἐκίνησα,* aor. p. (as mid.) *ἐκινήθην, move, set in motion, keep moving, keep in motion;* — intr., *stir, be in motion, remove, move.*

κιττός, -οῦ, *ὁ, ivy.* V. iv. 12.

Κλεαγόρας, *-ου, ὁ, Cleagoras,* a writer or painter from Phlius, who adorned the Lyceum at Athens. VII. viii. 1.

Κλεαίνετος, *-ου, ὁ, Cleaenetus,* a captain in the Greek army, slain on a plundering expedition near Trapezus. V. i. 17.

Κλέανδρος, *ου, ὁ, Cleander,* a Spartan harmost of Byzantium, at first hostile, afterwards friendly, to Xenophon. VI. ii. 13, vi. 5, *et seq.*

Κλεάνωρ, *-ορος, ὁ, Cleānor,* a native of Orchomenus; after the massacre of the Greek officers, chosen as general in place of Agias. III. i. 47 *et al.*

Κλεάρετος *-ου, ὁ, Clearetus,* a Greek captain, killed in a raid on a town in Pontus. V. vii. 14, 16.

Κλέαρχος, *-ου, ὁ, Clearchus,* a Spartan general, afterwards commander of mercenary troops under Cyrus, by whom he was highly esteemed. After the battle of Cunaxa he assumed command of the Greek force until he was treacherously murdered, along with the other Greek officers, by Tissaphernes. For a fuller account of Clearchus see N. to p. 53, 2, and II. vi. 1-15.

κλέπτω, *κλέψω,* 2 pf. *κέκλοφα, ἔκλεψα, steal, take by stealth, rob; convey secretly, carry secretly by, smuggle by; go secretly by, steal by.*

Κλεώνυμος, *-ου, ὁ, Cleonymus,* a Spartan of excellent character. IV. i. 18.

κλῇθρον or **κλεῖθρον**, *-ου, τό,* [*κλῄω*], *bar* of a gate, sometimes of wood. VII. i. 17.

κλῄω or **κλείω**, *κλῄσω, κέκληκα, ἔκλησα,* plupf. p. *ἐκεκλῄμην, shut, close, bar, bolt.*

κλῖμαξ, *ακος, ἡ,* [*κλίνω, incline*], *ladder, stairway.* IV. v. 25.

κλίνη, *-ης, ἡ,* [*κλίνω, incline*], *couch, divan,* especially for reclining at table.

κλοπή, *-ῆς, ἡ,* [*κλέπτω*], *theft; stealth, sly movement; surprise* of a military post. IV. vi. 13.

κλωπεύω, *κλωπεύσω, κεκλώπευκα, ἐκλώπευσα,* [*κλώψ*], *steal, pilfer, plunder.* VI. i. 1.

κλώψ, *κλωπός, ὁ,* [*κλέπτω*], *thief, pilferer, marauder, plunderer.* IV. vi. 17.

κνέφας -ους, τό, *dusk, twilight, darkness.* ἀμφὶ κνέφας, *about dusk, about dark.* IV. v. 9.

κνημίς, -ῖδος, ἡ, [κνήμη, lower part of the *leg*, between knee and ankle], *greave*, a protection for the front of the leg, between the knee and the ankle, usually of metal, and fastened by straps behind. Cavalry men wore greaves also above the knee. See Plate III. 8, 11.

κόγχη, -ης, ἡ, [cf. Lat. *concha, shell*], *muscle*, a kind of shell-fish. V. iii. 8.

κογχυλιάτης, -ου, adj., [κογχύλη = κόγχη], *shelly, full of shells.* III. iv. 10.

κοῖλος, -η, -ον, adj., *hollow*; of land, *deep, hollowed out* with ravines or valleys. V. iv. 31.

κοιμάω, -ήσω, κεκοίμηκα, ἐκοίμησα, impf. ἐκοίμων, aor. p. (as mid.) ἐκοιμήθην, [cf. κεῖμαι], *put to sleep, lull*; — mid. and aor. p., *go to sleep, sleep, rest, repose.*

κοινῇ, adv., [dat. fem. of κοινός], *in common, together, conjointly.*

κοινός, -ή, -όν, adj., *common, public.* As subst., **κοινόν**, -οῦ, τό, *common good, common treasury, common store, common plan.* εἰς τὸ κοινόν, *for the common good.*

κοινόω, -ώσω, κεκοίνωκα, ἐκοίνωσα, [κοινός], *make common*; — mid., *consult, ask, inquire.* VI. ii. 15.

κοινωνέω, κοινωνήσω, κεκοινώνηκα, ἐκοινώνησα, [κοινωνός], *share in common, have in common, share.* VII. vi. 28.

κοινωνός, -οῦ, ὁ, *sharer, participator, partaker.* VII. ii. 38.

Κοιρατάδας, -ου, ὁ, *Coeratadas*, a Theban, once holding a command under Clearchus; afterwards he offered his services to the Ten Thousand. VII. i. 33–40.

Κοῖτοι, -ων, οἱ, *Coeti*, an independent tribe, living between the Tibareni and the Mossynoeci; otherwise unknown. The word **Κοῖτοι** is thought by many to be a corrupt form for **Τάοχοι**.

κολάζω, -άσω, fut. mid. κολάσομαι, aor. mid. ἐκολασάμην, *chastise, punish, correct.*

κόλασις, -εως, ἡ, [κολάζω], *punishment, chastisement, correction.*

Κολοσσαί, -ῶν, αἱ, *Colossae*, a city in Phrygia, on the banks of the Lycus. See N. to p. 55, 6. I. ii. 6.

Κολχίς, -ίδος, ἡ, *Colchis*, a region east of the Black Sea, famous for its connection with the legend of the Golden Fleece, for which see Smith's *Dictionary of Greek and Roman Biography and Mythology*, article ARGONAUTAE.

Κόλχος, -ου, ὁ, *Colchian*, a native or resident of Colchis. IV. viii. 8 *et seq.*

κολωνός, -οῦ, ὁ, *hill, mound, cairn*, erected in commemoration of some event. IV. vii. 25.

Κομανία, -ας, ἡ, *Comania*, a fortress in Mysia, in the vicinity of Pergamos. VII. viii. 15.

κομιδή, -ῆς, ἡ, [κομίζω], *carriage, conveyance, means of transportation.* V. i. 11.

κομίζω, -ίσω or -ιῶ, κεκόμικα, ἐκόμισα, *care for; carry, convey, take, bear, bring*; — mid., *bring, carry, get back* for one's self; — pass., *betake one's self, travel, go.*

κονιᾱτός, -ή, -όν, adj., [κονία, *plaster*], *plastered, cemented.* IV. ii. 22.

κονιορτός, -οῦ, ὁ, [κόνις, *dust*, ὄρνυμι, *stir up*], *cloud of dust.* I. viii. 8.

κόπος, -ου, ὁ, [κόπτω], *suffering; weariness, fatigue.*

κόπρος, -ου, ἡ, *dung, ordure.* I. vi. 1.

κόπτω, *κόψω, κέκοφα, ἔκοψα, cut, strike, smite, cut up; slaughter, kill;* of trees, *cut down;* with **πύλας**, *knock at, beat, beat against.*

κόρη, *-ης, ἡ,* [fem. of *κόρος, boy*], *girl, maid, maiden.* IV. v. 9.

Κορσωτή, *-ῆς, ἡ, Corsōte,* a city on the Euphrates, apparently situated on an island formed by a canal joining two parts of a bend in the river. See N. to **Μάσκαν**, p. 69, 2. I. v. 4.

Κορύλᾱς, *-α, ὁ, Corylas,* a Paphlagonian ruler, who maintained his independence of the Persian power. V. v. 12, *et seq.*

κορυφή, *-ῆς, ἡ,* [*κόρυς, helmet*], *highest point;* of a mountain, *peak, top, summit.*

κοσμέω, *-ήσω, κεκόσμηκα, ἐκόσμησα,* aor. p. *ἐκοσμήθην,* [*κόσμος*], *put in order, order, regulate, arrange; deck, adorn, embellish, ornament.*

κόσμιος, *-α, -ον,* adj., [*κόσμος*], *orderly, well-ordered;* of soldiers, *well-disciplined.* VI. vi. 32.

κόσμος, *-ου, ὁ, order; adornment, embellishment, ornament, decoration; world* as an orderly system.

Κοτύωρα, *-ων, τά,* neut. pl., *Cotyōra,* a commercial Greek city on the southern shore of the Black Sea, in the country of the Tibareni; originally a colony from Sinōpe. V. v. 3.

Κοτυωρίτης, *-ου, ὁ, Cotyōrite,* a native or resident of Cotyōra. V. v. 6, *et al.*

κοῦφος, *-η, -ον, light, nimble;* of grass or hay, *dry.*

κούφως, adv., [*κοῦφος*], *lightly, nimbly.*

κράζω, *κράξω,* 2 pf. *κέκρᾱγα, ἔκραξα,* pf. usually with force of the pres., *cry out, call out, scream, shriek.*

κράνος, *-εος* or *-ους, τό,* [cf. *κραναός, hard*], *helmet.* See p. 30.

κρατέω, *-ήσω, κεκράτηκα, ἐκράτησα,* [*κράτος*], *be powerful, be strong, be conqueror; be sovereign over, have power over, rule; master, overpower, conquer, vanquish, overcome; keep possession of, hold.*

κρᾱτήρ, *-ῆρος, ὁ,* [*κεράννυμι, mix*], *mixing-bowl, mixing-vessel,* a large bowl or vase for mingling wine and water, from which the cups were filled. IV. v. 26, 32.

κράτιστα, adv., [neut. pl. of *κράτιστος*], *best, in the best way, to the best advantage, most stoutly.*

κράτιστος, see **κρείττων**.

κράτος, *-εος* or *-ους, τό, strength, might, force,* especially of physical force. **ἀνὰ κράτος**, *at full speed.* **κατὰ κράτος**, *with all one's might, with might and main, with violence.*

κραυγή, *-ῆς, ἡ,* [*κράζω*], *shrieking, yelling, yell, shouting, shout; outcry, tumult.*

κρέας, *κρέως, τό,* nom. and acc. pl. *κρέα, flesh, meat.*

κρείττων, *-ον,* adj., sup. *κράτιστος* [properly comp. of obsolete *κρατύς, strong,* cf. *κράτος*], used as comp. of **ἀγαθός**, *better, stronger, mightier, more powerful; braver, more courageous; more advantageous.*

κρέμαμαι, *-ήσομαι,* impf. *ἐκρεμάμην* [shortened forms for mid. and pass. of *κρεμάννυμι*], *be hung, hang, be suspended.*

κρεμάννῡμι, *κρεμάσω* or *κρεμῶ,* aor. *ἐκρέμασα,* 1 aor. p. *ἐκρεμάσθην, hang up, suspend, hang.*

κρήνη, *-ης, ἡ, spring* of water.

κρηπίς, *-ῖδος, ἡ, foundation, base, ground-work.* III. iv. 7, 10.

Κρής, *Κρητός, ὁ, Cretan;* usually in pl., **Κρῆτες**, *-ῶν, οἱ, Cretans;* inhabitants of Crete, the largest island in the Mediterranean. The Cretans were famous for

lying, swift running, and skill in archery. See Map.

κρīθή, -ῆς, ἡ, often in pl., *barley*.

κρίθινος, -η, -ον, adj., [κριθή], *of barley, made of barley*. οἶνος κρίθινος, *beer*. ἄρτος κρίθινος, *barley-bread*.

κρίνω, κρινῶ, κέκρικα, ἔκρῖνα, aor. p. ἐκρίθην, *discern, distinguish; judge, decide; choose out, select; consider*.

κρīός, -οῦ, ὁ, *ram*. II. ii. 9.

κρίσις, -εως, ἡ, [κρίνω], *trial, examination, judgment*.

κρόμμυον, -ου, τό, *onion*. VII. i. 37.

κρότος, -ου, ὁ, *clapping of hands, applause*. VI. i. 13

κρούω, κρούσω, κέκρουκα, ἔκρουσα, *strike together, clash, clap together*.

κρύπτω, κρύψω, κέκρυφα, ἔκρυψα, *hide, cloak, conceal, keep secret*.

κρωβύλος, -ου, ὁ, *tuft of hair* on a helmet, *crest*. V. iv. 13.

κτάομαι, κτήσομαι, κέκτημαι, ἐκτησάμην, impf. ἐκτώμην, *acquire, get, procure, gain, win*; pf. κέκτημαι, *have acquired*, often with force of the present, = *possess, have, enjoy*. πολεμίους κτᾶσθαι, *to make enemies*.

κτείνω, κτενῶ, 2 pf. ἔκτονα, ἔκτεινα, *kill, slay, massacre*. II. v. 32.

κτῆμα, -ατος, τό, [κτάομαι], *property, possessions*. VII. vii. 41.

κτῆνος, -εος or -ους, τό, [κτάομαι], mostly in pl., κτήνεα or κτήνη, *flocks and herds, herds*, because in the earliest times *possessions* consisted mainly of these; in sing., *domestic animal*. V. ii. 3.

Κτησίας, -ου, ὁ, *Ctesias*, a Greek physician and writer of history, native of Cnidus. See N. to p. 82, 8. I. viii. 26, 27.

κυβερνήτης, -ου, ὁ, [κυβερνάω, *steer*], *helmsman, steersman*. V. viii. 20.

Κύδνος, -ου, ὁ, *Cydnus*, a river in Cilicia, flowing through the city of Tarsus into the Mediterranean Sea. I. ii. 23.

κυζικηνός, -οῦ, ὁ. [sc. στατήρ], *Cyzicene* stater, a gold coin struck in the mint at Cyzicus, and widely circulated. It was worth about 28 Attic drachmas, = $5.50 of our money.

Κύζικος, -ου, ἡ, *Cyzicus*, an important city of Asia Minor, on the south shore of the Propontis. VII. ii. 5.

κύκλος, -ου, ὁ, *circle, ring; enclosure*, especially *wall* of a city; of men together, *group, throng*. κύκλῳ, dat. of manner, with adverbial force, *all around, around, round about*.

κυκλόω, -ώσω, κεκύκλωκα, aor. p. ἐκυκλώθην, [κύκλος], *encircle, surround*; — mid, *gather about, stand around*.

κύκλωσις, -εως, ἡ, [κυκλόω], *a surrounding, shutting in*. I. viii. 23.

κυλινδέω, -ήσω, κεκυλίνδηκα, ἐκύλισα, *roll, roll on, roll along, roll down, roll off, roll around*.

κυλίνδω, impf. ἐκύλινδον, = κυλινδέω.

Κυνίσκος, -ου, ὁ, *Cyniscus*, a Spartan general who was waging war in the Chersonese against the Thracians at the time of the retreat of the Ten Thousand. VII. i. 13.

κυπαρίττινος, -η, -ον, adj., [κυπάριττος, *cypress*], *made of cypress, of cypress-wood, of cypress*. V. iii. 12.

Κύρειος, -α, -ον, adj., [Κῦρος], *of Cyrus, Cyrus's*. As subst. in pl., Κύρειοι, -ων, οἱ, *troops of Cyrus*.

κύριος, -α, -ον, adj., [κῦρος, *authority*], *having power over, master of*. κύριός εἰμι, *I have the power, am in condition* to. V. vii. 27.

Κῦρος, *-ου, ὁ*, [probably from Old Persian, *Khūr, sun*], *Cyrus*, name of several Persian kings and princes, of whom two are mentioned in the Anabasis: — 1. *Cyrus the Elder*, or *Cyrus the Great* (**Κῦρος ὁ ἀρχαῖος, Κῦρος ὁ παλαιός**), founder of the Persian Empire, ruled from 560 to 529 B.C.; see pp. 7, 8. 2. *Cyrus the Younger*, prince, son of Darius Nothus and Parysatis, fell at the battle of Cunaxa, B.C. 401; see pp. 20–26, and I. ix.

Κυτώνιον, *-ου, τό*, *Cytonium*, a city in Lydia, between Atramytium and Atarneus. See Map. VII. viii. 8.

κύων, *κυνός, ὁ, ἡ*, [cf. Lat. *canis*], *dog*.

κωλύω, *-σω, κεκώλῡκα, ἐκώλῡσα*, *hinder, withstand, check, oppose, prevent, stop*. **τὸ κωλῦον**, *hindrance, obstacle*.

κωμάρχης, *-ου, ὁ*, [*κώμη, ἄρχω*], *head man of a village, town-chief, comarch*.

κώμη, *-ης, ἡ*, *village, hamlet*.

κωμήτης, *-ου, ὁ*, [*κώμη*], *villager*. IV. v. 24.

κώπη, *-ης, ἡ*, *oar-handle, oar*. VI. iv. 2.

Λ.

λαγχάνω, *λήξομαι, εἴληχα*, 2 aor. *ἔλαχον*, *obtain by lot, obtain; happen upon, get*. **ὕπνου λαχών**, *having fallen asleep*.

λαγώς, *-ώ, ὁ*, *hare, rabbit*. IV. v. 24.

λάθρᾳ, adv., [root *λαθ* in *λανθάνω*], *secretly, stealthily;* with gen., *unknown to, without the knowledge of*. I. iii. 8.

Λακεδαιμόνιος, *-ου, ὁ*, [*Λακεδαίμων*], *Lacedaemonian*, native or resident of Laconia, in the Peloponnesus.

Λακεδαίμων, *-ονος, ἡ*, *Lacedaemon*, or *Sparta*, capital of Laconia, and most important city in the Peloponnesus. V. iii. 11.

λάκκος, *-ου, ὁ*, [cf. Lat. *lacus*], *cistern, reservoir, pit*. IV. ii. 22.

λακτίζω, *λακτιῶ, λελάκτικα*, 1 aor. p. *ἐλακτίσθην*, [*λάξ, with the foot*], *kick, kick at*. III. ii. 18.

Λάκων, *-ωνος, ὁ*, *Laconian*, inhabitant of Laconia.

Λακωνικός, *-ή, -όν*, adj, [*Λάκων*], *Laconian, of Laconia, from Laconia*.

λαμβάνω, *λήψομαι, εἴληφα*, 2 aor. *ἔλαβον*, pf. p. *εἴλημμαι*, aor. p. *ἐλήφθην*, *take, receive, obtain, get, procure, seize, capture, catch; overtake, come upon, detect, find; take of, partake of*. **λαβών**, *having taken*, often = *with*.

λαμπρός, *-ά, -όν*, adj., comp. *λαμπρότερος*, sup. *λαμπρότατος*, [*λάμπω*], *splendid, glorious, full of glory*. VII. vii. 41.

λαμπρότης, *-ητος, ἡ*, [*λαμπρός*], *splendor, brilliancy, bright array*. I. ii. 18.

λάμπω, *λάμψω, λέλαμπα, ἔλαμψα*, *cause to shine;* — mid., *shine, give forth light; blaze, blaze up*. III. i. 11, 12.

Λαμψακηνός, *-οῦ, ὁ*, [*Λάμψακος*], *Lampsacene*, a native or resident of Lampsacus. VII. viii. 3.

Λάμψακος, *-ου, ἡ*, *Lampsacus*, a city in Mysia, on the south shore of the Hellespont; now *Lapsaki*. VII. viii. 1, 6.

λανθάνω, *λήσομαι, λέληθα*, 2 aor. *ἔλαθον*, *escape notice, be unnoticed, be unseen; lie hid, be concealed, elude;* generally used with a participle, in which case the participle may usually best be translated by a verb, and **λανθάνω** by *secretly, unawares, without being noticed, without the knowledge* of any one, as **στράτευμα**

τρεφόμενον ἐλάνθανε, *an army was being secretly maintained.*

Λάρισσα, -ης, ἡ, *Larissa*, a ruined city on the east bank of the Tigris, identified with the Assyrian *Calah*. See N. to p. 140, 22. III. iv. 7.

λάσιος, -α, -ον, [connected with δασύς, *thick*], *rough, thick; overgrown with underbrush, bushy.* As subst., **λάσια**, -ων, τά, *underbrush, thicket, thickets.*

λαφῡροπωλέω, -ήσω, [λάφυρον, *booty*, πωλέω, *sell*], *sell booty.* VI. vi. 38.

λαφῡροπώλης, -ου, ὁ, [λάφῡρον, *booty*, πώλης, *dealer*], *booty-dealer, booty-seller*, one who would buy up booty to sell at retail. VII. vii. 56.

λάχος, -εος or -ους, τό, [λαγχάνω], *lot; part* assigned by lot, *share, portion.* V. iii. 9.

λέγω, λέξω, εἴρηκα, 2 aor. εἶπον, *say, speak, tell; state, report, relate; speak of, mention, name, bid, command, direct; mean.*

λεία, -ας, ἡ, *booty, plunder*, consisting especially of cattle, sometimes also of captives, who were to be sold as slaves.

λειμών, -ῶνος, ὁ, [λείβω, *flow*], *moist spot, mead, meadow.* V. iii. 11.

λεῖος, -α, -ον, adj., *smooth, even;* of a hill, *gently sloping.* IV. iv. 1.

λείπω, λείψω, pf. λέλοιπα, 2 aor. ἔλιπον, pf. p. λέλειμμαι, aor. p. ἐλείφθην, fut. pf. λελείψομαι, *leave, abandon, forsake, desert; leave behind, spare;* — mid. and pass., *be left behind, fall behind, remain behind; be left over, survive; be inferior.*

λεκτέος, -α, -ον, verbal adj., [λέγω], *ought to be said, proper to be said, to be said* or *spoken.* V. vi. 6.

Λεοντῖνος, -ου, ὁ, *Leontine, Leontinian*, a native of Leontīni, a Greek city in the eastern part of Sicily, northwest of Syracuse. II. vi. 16.

λευκοθώραξ, -ακος, ὁ, ἡ, [λευκός, θώραξ], *having a white coat of mail, with white corselet.* See N. to p. 79, 7. I. viii. 9.

λευκός, -ή, -όν, adj., [cf. λεύσσω, *see*], *light, bright, white.*

λήγω, -ξω, *stay, abate;* — intr., *come to an end, leave off, cease, abate.*

λῄζομαι, λῄσομαι, λέλῃσμαι, ἐλῃσάμην, impf. ἐλῃζόμην, *seize as booty, get booty; rob, plunder.*

λῆρος, -ου, ὁ, *nonsense, idle talk, trifling.* VII. vii. 41.

λῃστεία, -ας, ἡ, [λῃστεύω, *be a robber*], *robbery, plundering, rapine.* VII. vii. 9.

λῃστής, -οῦ, ὁ, [λῄζομαι], *robber, plunderer, pirate.*

λίαν, adv., *very, exceedingly.*

λίθινος, -η, -ον, [λίθος], *of stone, built of stone.* III. iv. 7, 9.

λίθος, -ου, ὁ, *a stone, stone.*

λιμήν, -ένος, ὁ, *harbor, haven.*

λῑμός, -οῦ, ὁ, *hunger, famine.*

λινοῦς, -ῆ, -οῦν, contracted for λίνεος, -α, -ον, [λίνον, *linen*], *of linen, made of linen, linen.*

λογίζομαι, -ιοῦμαι, λελόγισμαι, ἐλογισάμην, aor. p. ἐλογίσθην, [λόγος], *calculate, reckon, think of, consider, expect.*

λόγος, -ου, ὁ, [λέγω], *word, statement, promise; speech, discourse, discussion; report, tale, rumor; argument, plea, reason.*

λόγχη, -ης, ἡ, *spear-point, spear-head;* by synecdoche, *spear, lance.*

λοιδορέω, -ήσω, λελοιδόρηκα, ἐλοιδόρησα, [λοίδορος, *abusive*], *abuse, reproach, revile, rail at.*

λοιπός, -ή, -όν, adj., [λείπω], *left, remaining, the rest of.* ἡ λοιπή, [sc. ὁδός], *the rest of the way, the rest of the road.* As subst., **λοιπόν**, -οῦ, τό, *remainder, rest,*

often with gen.; referring to time, *for the rest of the time, for the future, from that time on.*

Λοκρός, *-οῦ, ὁ, Locrian*, an inhabitant of Locris, a province of Greece adjacent to Boeotia and Phocis. VII. iv. 18.

Λουσιάτης, *-ου, ὁ*, = **Λουσιεύς**.

Λουσιεύς, *-έως*, acc. *Λουσιᾶ, ὁ, Lusian*, an inhabitant of Lusi, a town in the northern part of Arcadia, now *Sudhena.*

λόφος, *-ου, ὁ*, [*λέπω, rub*], *back of the neck* as rubbed by the yoke; *crest* of a hill, *ridge, hill, height.*

λοχαγέω, *-ήσω*, [*λόχος*], *lead a company, be captain.* VI. i. 30.

λοχαγία, *-ας, ἡ*, [*λοχαγός*], *position of captain, rank of captain, captaincy.*

λοχᾱγός, *-οῦ, ὁ*, [*λόχος, ἄγω*], *leader of a company* (*λόχος*), *captain.* The captain received twice the pay of the common soldier.

λοχίτης, *-ου, ὁ*, [*λόχος*], *member of the same company, fellow-soldier, comrade.* VI. vi. 7, 17.

λόχος, *-ου, ὁ*, [root *λεχ, lie*, in *λέχος*], *ambush; armed troop;* in the Anabasis always *company, battalion*, consisting regularly of about a hundred men. See p. 28.

Λῡδία, *-ας, ἡ, Lydia*, a fertile province of Asia Minor, bounded on the north by Mysia, on the east by Phrygia, on the south by Caria, on the west by the Aegean Sea. Under Croesus it became the head of a powerful empire. It was conquered by Cyrus the Elder in B.C. 559, and formed part of the satrapy of Cyrus the Younger. See **Σάρδεις**.

Λύδιος, *-α, -ον*, adj., *Lydian.* I. v. 6.

Λῡδός, *-οῦ, ὁ, Lydian*, an inhabitant of Lydia. III. i. 31.

Λύκαια, *-ων, τά, Lycaean Festival.* See N. to p. 56, 8. I. ii. 10.

Λυκαονία, *-ας, ἡ, Lycaonia*, a mountainous province of Asia Minor, north of Cilicia; chief city, Iconium. See Map. I. ii. 19.

Λυκάων, *-ονος, ὁ, Lycaonian*, in pl. **Λυκάονες**, *-ων, οἱ, Lycaonians*, inhabitants of Lycaonia. III. ii. 23.

Λύκειον, *-ου, τό, Lycēum*, a public park at Athens, just outside the city wall on the east, with beautiful trees and covered walks, adorned with works of art, and named from its dedication to Apollo Lyceius. VII. viii. 1.

Λύκιος, *-ου, ὁ*, name of two Greeks mentioned in the Anabasis: 1. *Lycius*, an Athenian cavalry-officer. 2. *Lycius*, a native of Syracuse. I. x. 14.

λύκος, *-ου, ὁ*, [cf. Lat. *lupus*], *wolf.* II. ii. 9.

Λύκος, *-ου, ὁ*, [*λύκος*], *Lycus*, = *Wolf River*, ancient name of several rivers, given perhaps on account of their swift, rushing course; in the Anabasis the name of a small stream entering the Black Sea from the south near Heraclēa. VI. ii. 3.

Λύκων, *-ωνος, ὁ, Lycon*, an Achaean who made himself prominent by raising objections. V. vi. 27, *et al.*

λῡμαίνομαι, *λυμανοῦμαι, λελύμασμαι, ἐλυμηνάμην*, [*λύμη, outrage*], *outrage; ruin.* I. iii. 16.

λῡπέω, *-ήσω, λελύπηκα, ἐλύπησα*, [*λύπη*], *pain, distress, grieve; trouble, annoy, harass, afflict, molest.*

λύπη, *-ης, ἡ, grief, pain; trouble, sorrow, distress.* III. i. 3.

λῡπηρός, *-ά, -όν*, adj., [*λύπη*], *troublesome, annoying, trying.*

λῡσιτελέω, *-ήσω*, [*λύω, τέλος, obligation*], lit. 'meet one's obligation,' *be best, be expedient.* III. iv. 36.

λύττα, -ης, ἡ, *raging madness, frenzy, madness,* especially of mad dogs. V. vii. 26.

λύω, λύσω, λέλυκα, ἔλυσα, *loose, release, set free; undo, break, break down, destroy; remove, violate;* — mid., *ransom, release by ransom, redeem.*

λωτοφάγος, -ου, ὁ, [λωτός, *lotus,* root φαγ in φαγεῖν, *eat*], *lotus-eater;* usually in pl. See N to p. 133, 24. III. ii. 25.

λωφάω, -ήσω, λελώφηκα, ἐλώφησα, *abate, cease; stop coming.* IV. vii. 6.

λῷων, λῷον, sup. λῷστος, used as comp. and sup. of ἀγαθός, *better* in the sense of *more desirable, more advantageous, more profitable, more expedient, preferable.*

M.

μά, adv., used in oaths and strong asseverations, and followed by the acc., sometimes with affirmative force, in Attic more often with negative force, *by,* as μὰ τοὺς θεούς, *by the gods.*

μάγαδις, -ιδος, dat. μαγάδῑ (for μαγάδιδι), ἡ, *magadis,* a harp-like musical instrument with twenty strings, arranged in octaves, probably invented by the Egyptians. VII. iii. 32.

Μάγνης, -ητος, ὁ, *Magnesian,* an inhabitant of Magnesia, a peninsula jutting out into the Aegean Sea east of Thessaly. VI. i. 7.

Μαίανδρος, -ου, ὁ, *Maeander,* a large river of Asia Minor, flowing through Phrygia and Caria, and emptying into the Aegean Sea at Miletus. Cf. N. to p. 55, 3. I. ii. 5, 7.

μαίνομαι, μανοῦμαι, 2 pf. μέμηνα, 2 aor. p. ἐμάνην, *rage, be crazy, be frenzied.* μανέντες, *in a fit of frenzy.* II. v. 10.

Μαισάδης, -ου, ὁ, *Maesades,* a Thracian king, father of Seuthes. VII. ii. 32, v. 1.

μακαρίζω, -ιῶ, [μάκαρ, *happy*], *deem happy, esteem fortunate, congratulate.* III. i. 19.

μακαριστός, -ή, -όν, adj., [μακαρίζω], *to be deemed happy, to be envied, fortunate, enviable.* I. ix. 6.

Μακίστιος, -ου, ὁ, [Μάκιστος], *Macistian,* an inhabitant of Macistus, a town in Elis. VII. iv. 16.

μακράν, acc. fem. of μακρός used as adv. (originally sc. ὁδόν), comp. μακροτέραν, sup. μακροτάτην, *a long way, far, a long distance.* ὅτι μακροτάτην, *as far as possible.*

μακρός, -ά, -όν, adj., comp. μακρότερος, sup. μακρότατος, [cf. μῆκος], *long,* used both of space and of time. μακρότερον, used as adv., *further, a greater distance.* μακρὸν ἦν, *it was a long distance, it was too far.*

Μάκρων, -ωνος, ὁ, *Macronian;* usually in pl., **Μάκρωνες,** -ων, οἱ, *Macrōnes,* a tribe dwelling in the northern part of Pontus, south of Trapezus. See Map. IV. vii. 27, *et seq.*

μαλ', = **μάλα.**

μάλα, comp. μᾶλλον, sup. μάλιστα, adv., *very, very much, exceedingly; quite; very well, certainly.* οὐ μάλα, *not at all, by no means.* μᾶλλον, *rather, more, sooner.* μάλιστα, *most, most of all, above all, especially, in the highest degree;* in expressions of number, *about, very nearly.*

μαλακίζομαι, μαλακισθήσομαι, aor. ἐμαλακίσθην, [μαλακός, *soft*], *show weakness, show cowardice.* V. viii. 14.

μανθάνω, μαθήσομαι, μεμάθηκα, 2 aor. ἔμαθον, *learn, ascertain, learn how; remark, notice; understand, comprehend.*

μαντεία, -ας, ἡ, [*μαντεύομαι, prophesy*], *prophecy, response of an oracle.* III. i. 7.

μαντευτός, -ή, -όν, adj., [*μαντεύομαι, prophesy*], *foretold by oracle, prescribed by oracle* VI. i. 22.

Μαντινεύς, -έως, ὁ, [**Μαντίνεια**], *Mantinēan*; often in pl., **Μαντινεῖς** or **Μαντινῆς**, -έων, οἱ, *Mantineans*, inhabitants of Mantinēa, a city in Arcadia on the borders of Argolis, near which was fought the famous battle of Mantinēa in 362 B.C. In this battle the Theban Epaminondas conquered the Spartans and Athenians. Cf. p. 43.

μάντις, -εως, ὁ, [*μαίνομαι*], lit. one who speaks under inspiration, *soothsayer, seer, diviner, prophet.*

Μάρδοι, -ων, οἱ, *Mardi, Mardians*, a people dwelling in the southern portion of Armenia. IV. iii. 4.

Μαριανδῦνοί, -ῶν, οἱ, *Mariandȳni, Mariandynians*, a people in Bithynia, on the shore of the Black Sea, subject to Heraclēa. VI. ii. 1.

μάρσιππος, -ου, ὁ, [cf. Lat. *marsupium, bag*], *bag, pouch.* IV. iii. 11.

Μαρσύας, -ου, ὁ: 1. *Marsyas*, a satyr of Phrygia, flayed by Apollo; see N. to p. 55, 22. I. ii. 8.

2. *Marsyas*, a small river in Phrygia, tributary of the Maeander. I. ii. 8.

μαρτυρέω, -ήσω, μεμαρτύρηκα, ἐμαρτύρησα, [*μάρτυς*], *be a witness; bear witness, give evidence, testify.*

μάρτυς, *μάρτυρος*, dat. pl. *μάρτυσι*, ὁ, *witness.* VII. vii 39.

Μαρωνείτης, -ου, ὁ, [Μαρώνεια], *Maronite*, inhabitant of Maronēa, a city in Thrace, east of Abdēra, famous for its wine. VII. iii. 16.

Μάσκας, -α, ὁ, *Mascas*, according to Xenophon a river flowing into the Euphrates, but more likely an ancient canal. See N. to p. 69, 2. I. v. 4.

μαστεύω, -εύσω, [poetic word], *seek, search out; strive.*

μαστῑγόω, -ώσω, ἐμαστίγωσα, [*μάστιξ*], *whip, flog.* IV. vi. 15.

μάστιξ, -ῑγος, ἡ, *whip, lash.* ὑπὸ *μαστίγων*, *under blows of the lash, under the lash.* III. iv. 25.

μαστός, -οῦ, ὁ, *breast; hill, height.*

μάταιος, -α, -ον, adj., [*μάτη, folly*], *vain, fruitless, idle, empty.*

μάχαιρα, -ας, ἡ, [root *μαχ*, *μάχομαι*], *sword, sabre, short sword*, or *bent sword*, as distinguished from the straight sword, *ξίφος*. Cf. p. 31.

μαχαίριον, -ου, τό, [dim. of *μάχαιρα*], *dagger, knife*, probably of the shape of a bowie-knife. IV. vii. 16.

μάχη, -ης, ἡ, [*μάχομαι*], *battle, fight, combat, engagement; battle-field, field of battle.*

μάχιμος, -η, -ον, adj., [*μάχη*], *fit for battle, warlike.* ἄνδρες *μάχιμοι*, *fighting-men.* VII. viii. 13.

μάχομαι, *μαχοῦμαι*, *μεμάχημαι*, *ἐμαχεσάμην*, *fight, fight with, fight against, contend*, often followed by dative.

Μεγάβυζος, -ου, ὁ, *Megabyzus*, official title of the keeper of the temple of Artemis (Diana) at Ephesus. V. iii. 6, 7.

μεγαληγορέω, -ήσω, [*μέγας, ἀγορεύω, speak*], *talk big, boast, talk boastfully.* VI. iii. 18.

μεγαλοπρεπῶς, adv., comp. *μεγαλοπρεπέστερον*, sup. *μεγαλοπρεπέστατα*, [*μεγαλοπρεπής, magnificent*], *magnificently, on a grand scale, munificently, with great display.*

μεγάλως, adv., [*μέγας*], *greatly, very much, exceedingly.* III. ii. 22.

Μεγαρεύς, -έως, ὁ, [Μέγαρα], *Megarian*, an inhabitant of Megara, chief city of Megaris, situated on the shore of the Aegean Sea, about thirty miles southwest of Athens.

μέγας, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *μεγάλης*, *μεγάλου*, comp. *μείζων*, sup. *μέγιστος*, *great*, *large*; *mighty*; *important*, *significant*; of sound, *loud*. **τὰ μεγάλα εὖ ποιεῖν**, *to confer great favors*.

Μεγαφέρνης, -ου, ὁ, *Megaphernes*, a Persian courtier, suspected of treachery by Cyrus and put to death. I. ii. 20.

μέγεθος, -εος or -ους, τό, [μέγας], *greatness*, *size*; of a river, *width*, *breadth*. II. iii. 15.

μέδιμνος, -ου, ὁ, *medimnus*, an Attic dry measure, containing nearly a bushel and a half according to our standard.

μεθ', see **μετά**.

μεθίημι, *μεθήσω*, *μεθεῖκα*, *μεθῆκα*, [*μετά* + *ἵημι*, *let go*], *set loose*; *let go*, *give up*. VII. iv. 10.

μεθίστημι, *μεταστήσω*, *μεθέστηκα*, *μετέστησα*, 2 aor. *μετέστην*, [*μετά* + *ἵστημι*], transitive tenses, pres., impf., fut., and 1 aor. act., and 1 aor. mid., *change* from one place to another, *remove*, *dismiss*; — intransitive tenses, pf., plupf., and 2 aor. act., all tenses of mid. except 1 aor., *go one side*, *withdraw*, *retire*.

Μεθυδριεύς, -έως, ὁ, [Μεθύδριον], *Methydrian*, native or resident of Methydrium, a city in the Peloponnesus, in the central part of Arcadia. IV. i. 27.

μεθύω, impf. *ἐμέθυον*, [*μέθυ*, *wine*], *be drunk*, *be intoxicated*.

μείζων, see **μέγας**.

μειλίχιος, -α, -ον, adj., [*μειλίσσω*, *soothe*], *gentle*, *soothing*; of a deity, *gracious*. VII. viii. 4.

μεῖον, adv., [*μείων*], *less*. **μεῖον ἔχειν**, *to be worsted*.

μειράκιον, -ου, τό, [cf. **μεῖραξ**, *lass*], *boy*, *youth*, *lad*.

μείωμα, -ατος, τό, [**μειόω**, *lessen*], *deficiency*; *fine*. V. viii. 1.

μείων, *μεῖον*, adj., used as comp. of *μικρός* and *ὀλίγος*, *less*, *lesser*; *weaker*, *smaller*, *fewer*.

Μελανδῖται, -ῶν, *Melanditae*, a Thracian tribe, of which nothing is known. VII. ii. 32.

μελανία, -ας, ἡ, [*μέλας*], *blackness*, *black cloud*. I. viii. 8.

μέλας, *μέλαινα*, *μέλαν*, gen. *μέλανος*, *μελαίνης*, *μέλανος*, adj., *black*, *dark*.

μέλει, *μελήσει*, *μεμέληκε*, *ἐμέλησε*, [impers. form of *μέλω*, *care for*], *be a care to*, *concern*; used with dat. of pers. and gen. of thing cared for; best translated by a finite verb, as **ἐμοὶ μελήσει**, *I will see* to it.

μελετάω, -ήσω, *μεμελέτηκα*, *ἐμελέτησα*, impf. *ἐμελέτων*, [*μέλω*], *care for*; *practice*, *exercise one's self in*.

μελετηρός, -ά, -όν, adj., sup. *μελετηρότατος*, [*μελετάω*], *diligent in practicing*. I. ix. 5.

μελίνη, -ης, ἡ, *millet*, a kind of grass with tall, succulent stem, bearing a grain suitable for food; in pl., *μελίναι*, -ῶν, *millet-fields*.

Μελινοφάγοι, -ων, οἱ, [*μελίνη*, root *φαγ* in *φαγεῖν*, *eat*], *Melinophagi*, 'millet-eaters,' a Thracian people northwest of Byzantium. VII. v. 12.

μέλλω, *μελλήσω*, aor. *ἐμέλλησα*, impf. *ἔμελλον* or *ἤμελλον*, *be on the point of*, *be about* to do something, *be going to*, *intend*; *delay*, *put off*; often best translated by *will*, *shall*, *would*, *am to*, *were to*. **ἔμελλε καταλύειν**, *he was going to halt*. **εἰ μέλλοιεν ἥκειν**, *if they*

would come. τὸ μέλλον, *the future.*

μέμφομαι, μέμψομαι, aor. ἐμεμψάμην, *blame, censure, find fault with, be dissatisfied with.*

μέν, post-positive adv. or conj., in Attic usually with a correlative word expressed or understood, *indeed, truly*; most often with correlative δέ, in μέν — δέ, *on the one hand — on the other hand, as well — as, true that — but*; but the force of μέν can often be expressed in English only by the inflection of the voice. Instead of δέ, ἀλλά, μέντοι, and other conjunctions or adverbs are sometimes correlated with μέν. μὲν δή, *now indeed, so then, truly, indeed, accordingly, you see now.* οὐ μὲν δή, *nor yet indeed, yet surely not.* ἀλλὰ μέν, *but certainly.* ὁ μὲν — ὁ δέ, *the one — the other, the former — the latter.* οἱ μὲν — οἱ δέ, *the one party — the other, some — others.*

μέντοι, adv. or conj., [μέν + τοί], *assuredly, really, moreover, you see; however, yet, still, nevertheless.* καὶ μέντοι, *and yet, and indeed, and of course.*

μένω, μενῶ, μεμένηκα, ἔμεινα, [cf. Lat. *maneo*], *stay, wait, remain; tarry*; with object-acc., *wait for.*

Μένων, -ωνος, ὁ, *Menon*, a Greek general in the service of Cyrus, from Pharsālus, in Thessaly; treacherously taken by Tissaphernes with the other Greek officers, kept in confinement by the Persians a year, and then put to death. For an account of his character see II. vi. 21–28.

μερίζω, μεριῶ, μεμέρικα, ἐμέρισα, [μέρος], *divide, distribute.*

μέρος, -εος or -ους, τό, [μείρομαι, *share*], *part, share, portion, division; office, position.* ἐν τῷ μέρει, each *in his own place* in the ranks. III. iv. 23.

μεσημβρία, -ας, ἡ, [μέσος, ἡμέρα], *mid-day, noon; south.*

μεσόγαια, -ας, ἡ, [μέσος, γαῖα, γῆ], *interior* of a country.

μέσος, -η, -ον, adj., [cf. Lat. *medius*], *middle, in the middle, in the midst, central.* μέσος ὁ παράδεισος, *the middle of the park.* μέσαι νύκτες, *middle of the night, midnight.* As subst., **μέσον**, **-ου**, τό, *middle, center, central part.* μέσον ἡμέρας, *mid-day.* διὰ μέσου τῆς πόλεως, *through the midst of the city.* διὰ μέσου τούτων, *between these.*

μεσόω -ώσω, [μέσον, *middle*], *form the middle, be in the middle.* μεσοῦσα ἡ ἡμέρα, *mid-day.* VI. v. 7.

Μέσπιλα, -ης, ἡ, *Mespila*, name given to the ruins of Nineveh, now known as *Koyunjik.* See N. to p. 141, 5. III. iv. 10.

μεστός, -ή, -όν, adj., *full, full of, filled with*; followed by gen.

μετά, by elision μετ', by elision and aspiration μεθ', prep. with gen. and acc., [akin to μέσος]: 1. With the gen., *with, among*; of soldiers, *under the command of*; expressing manner, *through, by means of*, as μετὰ ἀδικίας, *through injustice.* 2. With the acc., *after, next to, next after*, used in expressions of both place and time. μεθ' ἡμέραν, *by day.*

In composition μετά usually adds the idea of *change.*

μεταβάλλω, -βαλῶ, -βέβληκα, 2 aor. μετέβαλον, [μετά + βάλλω, *throw*], *throw into a different position, change*; — mid., *put one's shield behind*, as if for retreat. VI. v. 16.

μεταγιγνώσκω, -γνώσομαι, μετέγνωκα, 2 aor. μετέγνων, [μετά +

γιγνώσκω], *change one's mind.* μεταγνόντες, *having changed their minds.* II. vi. 3.

μεταδίδωμι, -δώσω, -δέδωκα, μετέδωκα, [μετά + δίδωμι], *give a part of, divide up with, distribute, share with.*

μεταμέλει, -μελήσει, [μετά + μέλει], impers., lit. *it repents*, with dative of person; best translated with the dative of person as nom. and a finite verb, as μεταμέλει μοι, *I am sorry;* οὐ μεταμελήσει αὐτῷ, *he will not be sorry, he will not repent.*

μεταξύ, adv., [μετά, ξύν = σύν], *in the midst, meanwhile;* often with the force of a prep., followed by gen., *between.* μεταξὺ ὑπολαβών, *interrupting him in the midst* of his speech.

μετάπεμπτος, -ον, verbal adj., [μεταπέμπω], *sent for.* I. iv. 3.

μεταπέμπω, -πέμψω, -πέπομφα, μετέπεμψα, aor. mid. μετεπεμψάμην, [μετά + πέμπω], *send after;* mostly in mid, *send for* some one to come to one's self, *summon.*

μεταστρέφω, -στρέψω, μετέστροφα, μετέστρεψα, 2 aor. p. μετεστράφην, [μετά + στρέφω, *turn*], *turn about, turn around;* — mid., *turn one's self around.* VI. i. 8.

μεταχωρέω, -χωρήσω, -κεχώρηκα, μετεχώρησα, [μετά + χωρέω, *move*], *go elsewhere, remove.* VII. ii. 18.

μέτειμι, -έσομαι, [μετά + εἰμί], *be among;* mostly impers., μέτεστι, μετέσεται, impf. μετῆν, *there is a share;* followed by gen. of the thing and dat. of the person; best translated by *have a share* with the dat. as subject, as οὐδενὸς ἡμῖν μέτεστι, *we have a share in none.* III. i. 20.

μετέχω, μεθέξω, μετέσχηκα, 2 aor. μετέσχον, impf. μετεῖχον, [μετά + ἔχω], *have a share of, have a part in, take part in;* followed by gen.

μετέωρος, -ον, adj., [μετά + αἴρω, *lift*], *lifted up, raised up* off the ground or out of the mud. I. v. 8.

μετρέω, -ήσω, [μέτρον], *measure.* IV. v. 6.

μετρίως, adv., [μέτριος, from μέτρον], *temperately, modestly, with modesty.* II. iii. 20.

μέτρον, -ου, τό, *measure.* III. ii. 21.

μέχρι, adv., prep., and conj. 1. As adv., *even*, as μέχρι εἰς, *even into.*

2. As prep., with gen., used of both place and time, *even to, up to, as far as, so far as.* μέχρι οὗ, *to the point where, to the time when, until.*

3. As conj., temporal, *until, till;* sometimes with the indic., sometimes with ἄν and the subj.

μή, negative adv. and conj., used in expressions of will and contingency, while οὐ is rather the negative of fact and unconditional statement, *not;* after verbs of fearing, like Lat. *ne, that, lest;* while μὴ οὐ = *that not.* See G. 283; H. 1018–1035.

μηδαμῇ, adv., [μηδαμός, *none*], *not at all, in no wise; nowhere.* VII. vi. 29.

μηδαμῶς, adv., [μηδαμός, *none*], *in no way, by no means.* VII. vii. 23.

μηδέ, adv. and conj, [μή + δέ], *and not, but not, nor, not even.* Cf. οὐδέ.

Μήδεια, -ας, ἡ, *Medēa*, wife of Astyages; said to have fled to Nineveh when the Median power was overthrown by Cyrus. III. iv. 11.

μηδείς, μηδεμία, μηδέν, gen. μηδενός, μηδεμιᾶς, μηδενός, adj., [μηδέ + εἷς], *no one, not even one, not one;* masc. often as subst., *no one,*

nobody; acc. neut. *μηδέν* often as adverbial acc., *in no respect, not at all, by no means.*

μηδέποτε, adv., [*μηδέ* + *ποτέ*], *not at any time, at no time, never.*

μηδέτερος, *-α*, *-ον*, adj., [*μηδέ* + *ἕτερος*, *either*], *neither* of two. VII. iv. 10.

Μηδία, *-ας*, *ἡ*, [old Persian *Mada*], *Media*, the country of the Medes, bounded on the north by the Caspian Sea and Armenia, on the west by Assyria, on the south by Susiana, on the east by Parthia and Hyrcania; see pp. 2, 6. **Μηδίας τεῖχος**, *Median Wall, Wall of Media*; see N. to p. 77, 8.

Μήδοκος, *-ου*, *ὁ*, *Medocus*, a Thracian, king of the Odrysae, who brought up the prince Seuthes. VII. ii. 32 et seq.

Μῆδος, *-ου*, *ὁ*, *Mede*; usually in pl., **Μῆδοι**, *-ων*, *οἱ*, *Medes*, inhabitants of Media. III. ii. 25.

Μηδοσάδης, *-ου*, voc. **Μηδόσαδες**, *ὁ*, *Medosades*, a Thracian, ambassador of Seuthes. VII. i. 5 *et seq.*

μήθ' = **μήτε**.

μηκέτι, adv., [*μή*, *ἔτι*], *no longer, no more, no further.*

μῆκος, *-εος* or *-ους*, *τό*, *length*; in pl. often *distances.*

μήν, post-positive adv., [strengthened form of *μέν*], *truly, in truth, surely, indeed, certainly, however.* *καὶ μήν*, *and in truth, and yet.* *οὐ μήν*, *not indeed.* *ἦ μήν*, *most certainly, most assuredly.* *ἀλλὰ μήν*, *but yet, but furthermore.*

μήν, *μηνός*, *ὁ*, [cf. Lat. *mensis*], *month.* *τοῦ μηνός*, gen. of time, *per month, monthly.*

μηνοειδής, *-ές*, adj., [*μήν*, *εἶδος*, *form*], *of the form of a crescent, crescent-shaped.* V. ii. 13.

μηνύω, *-ύσω*, *μεμήνυκα*, *ἐμήνυσα*, *disclose* what is secret, *reveal, make known, give information of.* II. ii. 20.

μήποτε, adv., [*μή* + *ποτέ*], *never.*

μήπω, adv., [*μή* + *πώ*, *yet*], *not yet.* III. ii. 24.

μηρός, *-οῦ*, *ὁ*, *thigh.*

μήτε, by elision *μήτ'*, by elision and aspiration *μήθ'*, conj., [*μή* + *τέ*], *and not, nor*, distinguished from *οὔτε* as *μή* from *οὐ*. *μήτε — μήτε*, *neither — nor*; *μήτε — τέ* or *καί*, *not only not — but also.*

μήτηρ, *μητρός*, *ἡ*, *mother.* I. i. 4.

μητρόπολις, *-εως*, *ἡ*, [*μήτηρ* + *πόλις*], *mother-city*, from which a colony had gone out; *principal city, chief city, capital.*

μηχανάομαι, *-ήσομαι*, *μεμηχάνημαι*, *ἐμηχανησάμην*, [*μηχανή*], *devise, contrive, manage, scheme, form designs.*

μηχανή, *-ῆς*, *ἡ*, [*μῆχος*], *machine; device, means.* *πάσῃ τέχνῃ καὶ μηχανῇ*, *with every means and way* = *by all possible means.*

μία, see **εἷς**.

Μίδας, *-ου*, *ὁ*, *Midas*, a mythical king of Phrygia. He caught the satyr Silēnus, it was said, by mingling wine with the water of the spring where Silēnus came to drink. Midas did the satyr no harm, however, but restored him to his divine foster-child Bacchus, who in gratitude for the deliverance asked Midas to request some boon. The king foolishly asked that everything he touched might turn to gold. As even his food came under the spell, he was in danger of starvation, and begged the god to take back the gift. Dionysus bade him bathe in the source of the river Pactōlus, which gave him deliverance; but the sands of the stream after that were rich with gold. I. ii. 13.

Μιθριδάτης, -ου, ὁ, *Mithridātes*, [Persian name, = *given to Mithras, gift to the Sun*, cf. p. 15], a Persian, friend of Cyrus; after Cyrus's death he went over to the king, in whose interest he attempted to entrap the Greeks. III. iii. 1 *et seq*.

μικρός, -ά, -όν, adj., in comp. *μείων* and *ἐλάττων*, sup. *ἐλάχιστος*, *little, small*; of time, *short, brief*. As subst., **μικρόν**, -οῦ, *a little*, especially *a short distance, a short time*.

Μιλήσιος, -α, -ον, adj., [Μίλητος], *of Milētus*. As subst., **Μιλήσιος**, -ου, ὁ, *Milesian*, an inhabitant of Milētus.

Μίλητος, -ου, ἡ, *Milētus*, a large and important commercial Greek city, on the west coast of Asia Minor, at the mouth of the Maeander. I. i. 6, 7.

Μιλτοκύθης, -ου, ὁ, *Miltocythes*, a Thracian officer in the service of Cyrus, who after the battle of Cunaxa went with his troops over to the king. II. ii. 7.

μῑμέομαι, -ήσομαι, *μεμίμημαι*, *ἐμῑμησάμην*, [*μῖμος*, *mimic*], *imitate, pattern after, represent, mimic*.

μιμνήσκω, *μνήσω*, pf. mid. *μέμνημαι*, aor. *ἐμνησάμην*, fut. pf. *μεμνήσομαι*, aor. p. *ἐμνήσθην*, *remind*; — mid., *remind one's self* of a thing, *call to mind, remember; mention, suggest*; pf. *μέμνημαι*, with force of the pres., *I remember*; fut. pf. *μεμνήσομαι*, with force of the fut., I shall have reminded myself, = *I shall remember*.

μῑσέω, -ήσω, *μεμίσηκα*, *ἐμίσησα*, [*μῖσος*, *hatred*], *hate, be angry with*.

μισθοδοσία, -ας, ἡ, [*μισθοδότης*], *payment of wages*. II. v. 22.

μισθοδοτέω, -ήσω, [*μισθοδότης*], *pay wages, give wages, hire*. VII. i. 13.

μισθοδότης, -ου, ὁ, [*μισθός*, *δίδωμι*], *giver of wages, paymaster, employer*. I. iii. 9.

μισθός, -οῦ, ὁ, *wages, pay, hire, compensation*.

μισθοφορά, -ᾶς, ἡ, [*μισθοφόρος*], *receiving of wages* for service, *hire, pay, receipt of pay*.

μισθοφόρος, -ον, adj., [*μισθός*, *φέρω*], *serving for hire, receiving wages, mercenary*. As subst. in pl., *μισθοφόροι*, -ων, οἱ, *hireling soldiers, mercenary troops, mercenaries*.

μισθόω, -ώσω, *μεμίσθωκα*, *ἐμίσθωσα*, aor. mid. *ἐμισθωσάμην*, aor. *ἐμισθώθην*, [*μισθός*], *let out for hire*; — mid., *hire, engage* for one's self; — pass., *be hired, be engaged*.

μνᾶ, *μνᾶς*, nom. pl. *μναῖ*, ἡ, *mina*, an Attic money value, = 100 drachmas, = one sixtieth of a talent, = nearly $20.00 of our money. I. iv. 13.

μνημεῖον, -ου, τό, [*μιμνήσκω*], *memorial, monument*. III. ii. 13.

μνήμη, -ης, ἡ, *memory, remembrance*. VI. v. 24.

μνημονεύω, -εύσω, *ἐμνημόνευκα*, [*μνήμων*, *mindful*], *call to mind, think of, recall*. IV. iii. 2.

μνημονικός, -ή, -όν, adj., sup. *μνημονικώτατος*, [*μνήμων*, *mindful*], *of good memory, having a good memory*. VII. vi. 38.

μνησικακέω, -ήσω, [*μνησίκακος*, *revengeful*], *cherish resentment, bear a grudge, lay up* against one. II. iv. 1.

μόλις, adv., *with difficulty; only just, barely, scarcely, hardly*.

μολεῖν, see **βλώσκω**.

μολυβδίς, -ίδος, ἡ, *leaden bullet, bullet of lead*. III. iii. 17.

μόλυβδος, -ου, ὁ, *lead*. III. iv. 17.

μοναρχία, -ας, ἡ, [*μονάρχης*, from *μόνος*, *ἄρχω*], *rule of one, sole command, monarchy, sovereignty*. VI. i. 31.

μοναχῇ, adv., [*μόνος*], *solely, only, alone*. IV. iv. 18.

μονή, -*ῆς*, *ἡ*, [*μένω*], *stay, abiding, delay, remaining*.

μονόξυλος, -*ον*, adj., [*μόνος, ξύλον*], *made from a solid trunk, made of one log*. V. iv. 11.

μόνος, -*η*, -*ον*, adj., *alone, only, sole*; neut. acc. *μόνον* often as adv., *only, solely, alone*.

μόσσυν, -*υνος*, *ὁ*, [foreign word of unknown origin], *wooden tower, wooden house*. V. iv. 26.

Μοσσύνοικοι, -*ων*, *οἱ*, [*μόσσυν, οἰκέω*], *Mossynoeci, tower-dwellers*, a people living on the southern coast of the Black Sea, west of Trapezus; named from the tower-like appearance of their wooden houses. V. iv. 2 *et seq.*

μόσχειος, -*ον*, adj., [*μόσχος, calf*], *of a calf*. *κρέα μόσχεια, veal*, IV. v. 31.

μοχθέω, -*ήσω*, *μεμόχθηκα, ἐμόχθησα*, [*μόχθος, toil*], *toil, work hard, undergo hardship*. VI. vi. 31.

μοχλός, -*οῦ*, *ὁ*, *bar of a gate, bolt*.

μύζω, *suck, suck in, suck up*. IV. v. 27.

Μυρίανδος, -*ου*, *ἡ*, *Myriandus*, a commercial city in Syria, on the Gulf of Issus, not far from the Cilician border. I. iv 6.

μυριάς, *άδος*, *ἡ*, [*μύριος*], *ten thousand, myriad*.

μύριοι, -*αι*, -*α*, num. adj., *ten thousand*; usually in pl.

μυρίος, -*ία*, -*ίον*, *numberless, countless*.

μύρον, -*ου*, *τό*, *ointment, unguent*. IV. iv. 13.

Μυσία, -*ας*, *ἡ*, *Mysia*, a province in the northwestern part of Asia Minor. See Map. VII. viii. 7, 8.

Μύσιος, -*α*, -*ον*, adj., *Mysian*. I. ii. 10.

Μυσός, -*οῦ*, *ὁ*, *Mysian*, an inhabitant of Mysia. See N. to p. 73, 14.

Μυσός, -*οῦ*, *ὁ*, *Mysus*, name of a Mysian who rendered the Greek force valuable service in an expedition against the Drili. V. ii. 29 *et seq.*

μυχός, -*οῦ*, *ὁ*, [*μύω, close*], *inmost part, corner, recess*. IV. i. 7.

μῶρος, -*α*, -*ον*, adj., *foolish, silly, stupid*. III. ii. 22.

μώρως, adv., [*μῶρος*], *foolishly, stupidly*. VII. vi. 21.

N.

ναί, adv., [cf. *νή*, Lat. *nae*], affirmative, *yes, certainly*.

ναός, -*οῦ*, *ὁ*, [*ναίω, dwell*], lit. *dwelling-place* of a god, *temple*.

νάπη, -*ης*, *ἡ*, *glen, ravine, valley*.

νάπος, -*εος* or -*ους*, *τό*, = **νάπη**.

ναυαρχέω, -*ήσω*, [*ναύαρχος*], *be in command of a fleet, command a fleet*.

ναύαρχος, -*ου*, *ὁ*, [*ναῦς, ἄρχω*], *commander of a fleet, admiral*; with the Lacedaemonians recognized as a military title, while the Athenians called their naval commanders *στρατηγοί*.

ναύκληρος, -*ου*, *ὁ*, [*ναῦς, κλῆρος, lot*], *ship-owner, ship-master, captain*.

ναῦλον, -*ου*, *τό*, [*ναῦς*], *passage-money, fare*. V. i. 12.

ναυπηγήσιμος, -*ον*, adj., [*ναυπηγέω*, from *ναῦς, πήγνυμι*], *useful in ship-building, fit for ship-building*. VI. iv. 4.

ναῦς, *νεώς*, dat. *νηΐ*, acc. *ναῦν*, *ἡ*, [cf. Lat. *navis*], *ship, vessel*.

Ναυσικλείδης, -*ου*, *ὁ*, *Nausiclīdes*, an envoy of Thibron. VII. viii. 6.

ναυσίπορος, -*ον*. adj, [*ναῦς, περάω, cross*], *traversed by ships, navigable*. II. ii. 3.

ναυτικός, -*ή*, -*όν*, [*ναῦς*], *seafaring, naval, nautical*. I. iii. 12.

νεανίσκος, -*ου*, *ὁ*, [dim. of *νεανίας, young man*, from *νέος*], *young man, youth*.

νεκρός, -οῦ, ὁ, *dead body*, *corpse*.

νέμω, νεμῶ, νενέμηκα, ἔνειμα, *divide*, *distribute*, *award*, *apportion*, *assign*, *regulate*; — mid., *graze*, *be at pasture*; — pass., *be pastured*, *be fed upon*.

νεόδαρτος, -ον, adj., [νέος, δέρω], *lately skinned*, *newly skinned*, *newly flayed*. IV. v. 14.

Νέον τεῖχος, τό, *Neon Teichos*, a city with fortress and harbor on the Propontis, in Thrace.

νέος, -α, -ον, adj., comp. νεώτερος, sup. νεώτατος, [cf. Lat. *novus*], *new*, *fresh*, *young*.

νεῦμα, -ατος, τό, [νεύω, *nod*], *nod*, *sign*. V. viii. 20.

νευρά, -ᾶς, ἡ, *cord* of sinew, *string*, especially *bowstring*.

νεῦρον, -ου, τό, [cf. Lat. *nervus*], *sinew*, *cord* of a sling, *sling-cord*. III. iv. 17.

νεφέλη, -ης, ἡ, [νέφος, *cloud*], *cloud*, *mass of clouds*, *cloud-mass*. I. viii. 8.

νέω, νεύσομαι, νένευκα, ἔνευσα, [cf. Lat. *no*], *swim*. IV. iii. 12.

νέω, νήσω, pf. p. νένησμαι or νένημαι, *heap up*, *pile up*. V. iv. 27.

νεωκόρος, -ου, ὁ, [νεώς, κορέω, *sweep*], literally 'temple-sweeper,' *temple-keeper*. V. iii. 6.

Νέων, -ωνος, ὁ, *Neon*, a Greek from Asine in Laconia, appointed to succeed Chirisophus as general. V. iii. 4 *et seq*.

νεώριον, -ου, [νέωρος, from ναῦς and ὥρα, *care*], *dockyard*, *dock*. VII. i. 27.

νεώς, -ώ, ὁ, Attic for ναός, *temple*. V. iii. 8.

νεωστί, adv., [νέος], *lately*, *recently*. IV. i. 12.

νή, adv., [cf. ναί], affirmative, frequently used in oaths, *yes by*, *certainly by*, followed by the acc., as νὴ Δία.

νῆσος, -ου, ἡ, [νέω, *swim*], *island*, *isle*. II. iv. 22.

Νίκανδρος, -ου, ὁ, *Nicander*, a Laconian, who slew Dexippus. V. i. 15.

Νίκαρχος, -ου, ὁ, *Nicarchus*, an Arcadian captain, who at the massacre of the Greek officers alone escaped. II. v. 33; III. iii. 5.

νικάω, -ήσω, νενίκηκα, ἐνίκησα, [νίκη], *be conqueror*, *obtain the victory*, *conquer*, *overcome*, *defeat*, *prevail over*; *surpass*, *excel*, *outdo*.

νίκη, -ης, ἡ, *victory*. III. i. 23.

Νικόμαχος, -ου, ὁ, [νίκη, root μαχ in μάχομαι], *Nicomachus*, a captain from Oetaea, in Thessaly, in command of light infantry. IV. vi. 20.

νοέω, -ήσω, νενόηκα, ἐνόησα, [νοῦς], *perceive*, *notice*; *contrive*, *devise*; *think*, *think of*.

νόθος, -η, -ον, adj., *illegitimate*, *natural*, *born out of wedlock*. II. iv. 25.

νομή, -ῆς, ἡ, [νέμομαι, *graze*], *pasture*, *pasturage*, *pasture land*; *herd* at pasture, *herd* grazing.

νομίζω, νομιῶ, νενόμικα, ἐνόμισα, [νόμος]: 1. *Hold as a custom*, *observe according to custom*, *regard as customary*: — pass., *be customary*, *be according to usage*. 2. *Consider*, *believe*, *suppose*, *think*, *intend*.

νόμιμος, -η, -ον, [νόμος], *according to custom*, *customary*, *lawful*. IV. vi. 15.

νόμος, -ου, ὁ, [νέμω], *custom*, *usage*, *law*; in music, *strain*, *mode*.

νοσέω, -ήσω, νενόσηκα, ἐνόσησα, [νόσος], *be sick*, *be diseased*; of public affairs, *be in an unsound condition*. VII. ii. 32.

νόσος, -ου, ἡ, *disease*, *sickness*.

νότος, -ου, ὁ, *south wind*. V. vii. 7.

νουμηνία, -ας, ἡ, [νέος, μήν], *new moon*, *first of the month*.

νοῦς, νοῦ for **νόος**, νόου, ὁ, *mind*, *intellect*; *act of mind*, *thought*. ἐν νῷ ἔχειν, *to purpose*, *to intend*.

τὸν νοῦν προσέχειν τινί, to give one's *attention to anything.*

νυκτερεύω, *-εύσω*, aor. *ἐνυκτέρευσα*, [*νύκτερος, by night*], *pass the night; keep watch by night, bivouac.*

νυκτοφύλαξ, *-ακος, ὁ*, [*νύξ, φύλαξ*], *night-watch, night-watcher, sentinel.*

νύκτωρ, adv., [*νύξ*], *by night, at night.*

νῦν, adv. of time, *now, at present. ὁ νῦν χρόνος, the present time. τὸ νῦν εἶναι, for the present.*

νύν, enclitic, [weakened form of *νῦν*], *now, then. ἴθι νυν, come, then.*

νυνί, = emphatic *νῦν*, *just at this time, just now, at this moment.*

νύξ, *νυκτός, ἡ*, [cf. Lat. *nox*, German *nacht*], *night. νυκτός, at night, by night. νύκτα, during the night, all night. μέσαι νύκτες, midnight.*

νῶτον, *-ου, τό, back.* V. iv. 32.

Ξ

Ξανθικλῆς, *-έους, ὁ, Xanthicles*, an Achaean, chosen general after the massacre of the Greek officers, and afterwards fined twenty *minae* for negligence. III. i. 47 *et al.*

ξενία, *-ας, ἡ*, [*ξένος*], *guest-friendship, bond of hospitality.* See N. to p. 53, 12. VI. vi. 35.

Ξενίας, *-ου, ὁ, Xenias*, a Greek general from Parrhasia, in Arcadia, who raised a body of soldiers and entered the service of Cyrus. After his troops went over to Clearchus he abandoned the expedition. I. ii. 1 *et al.*

ξενίζω, *-ίσω* or *-ιῶ*, [*ξένος*], *receive as a guest, entertain as a guest-friend, entertain.*

ξενικός, *-ή, -όν*, adj., [*ξένος*], *of a guest-friend, of a foreigner;* of foreign soldiers, *hired for service, mercenary. τὸ ξενικόν* [sc. *στράτευμα*], *the mercenary force.*

ξένιος, *-α, -ον*, adj., [*ξένος*], *hospitable. Ζεὺς Ξένιος, Zeus, protector of guests. ξένια, τά, rites of hospitality, gifts of friendship* or *hospitality.*

ξενόομαι, *-ώσομαι*, [*ξένος*], *become a guest-friend, become a guest, be entertained.*

ξένος, *-ου, ὁ, guest-friend, guest; stranger, foreigner, hireling, mercenary soldier, mercenary.* See N. to p. 53, 12.

Ξενοφῶν, *-ῶντος, ὁ*, [*ξένος, φάων*, i. e. *giving light to guest-friends, joy of guests*], *Xenophon*, an Athenian, distinguished as a military leader and as a man of letters. See pp. 41–48.

Ξέρξης *-ου, ὁ*, [Old Persian *Khshayáishá*, from Khshaya, *King*, origin of the modern Persian *Shah*], *Xerxes*, a Persian king, son of Darius the Great and Atossa, reigned from 485 to 465 B.C. See pp. 10, 11.

ξεστός, *-ή, -όν*, adj., [*ξέω, scrape*], *smoothed by scraping, scraped, polished.* III. iv. 10.

ξηραίνω, *-ανῶ*, aor. *ἐξήρᾱνα*, [*ξηρός*], *make dry, dry* II. iii. 15

ξηρός, *-ά, -όν*, adj., *dry.* IV. v. 33.

ξίφος, *-εος* or *-ους, τό, sword, two-edged* straight *sword* as distinguished from the single-edged curved sword, *μάχαιρα.* See p. 31.

ξόανον, *-ου, τό*, [*ξέω, scrape*], lit. *polished* wood-*work, carved image* of a god, *statue.* V. iii. 12.

ξυήλη, *-ης, ἡ*, [*ξύω, scrape*], *scraping-tool; curved dagger*, carried by the Lacedaemonians.

ξυλίζομαι, *-ίσομαι*, [*ξύλον*], *get wood, gather wood.* II. iv. 11.

ξύλινος *-η, -ον*, adj., [*ξύλον*], *of wood, wooden.*

ξύλον, *-ου*, *τό*, *wood, stick of wood, log of wood;* in pl. often used of *trees, timbers, wood-work.*

ξύν, prep., Attic form of *σύν*.

O.

ὁ, *ἡ*, *τό*, definite article, *the:* with *μέν* and *δέ* has often the force of a demonstrative pronoun; with nouns has frequently the force of a possessive pronoun. *ὁ δέ, and he, but he. ὁ μὲν — ὁ δέ, this — that, this one — that one, the one — the other, the former — the latter. τὸ μέν — τὸ δέ, partly — partly.* Κῦρος σὺν τῷ ἀδελφῷ, *Cyrus with his brother.* With ellipsis, *τὰ βασιλέως, the affairs of the king. οἱ ἐκείνου, his men. οἱ τότε, the men of that time. εἰς τὸ πρόσθεν, forward.*

ὀβελίσκος, *-ου*, *ὁ*, [dim. of *ὀβελός*, *spit*], *spit, small spit.* VII. viii. 14.

ὀβολός, *-οῦ*, *ὁ*, *obol,* Attic coin, = one-sixth of a drachma, = about 3¼ cents of our money. I. v. 6.

ὀγδοήκοντα, indecl. num., *eighty.* IV. viii. 15.

ὄγδοος, *-η*, *-ον*, num., [*ὀκτώ*], *eighth, the eighth.* IV. vi. 1.

ὅδε, **ἥδε**, *τόδε*, gen. *τοῦδε*, *τῆσδε*, *τοῦδε*, [*ὁ* + *δέ*], demonstrative pron., *this, this one, the following.*

ὁδεύω, *-εύσω*, aor. *ὥδευσα*, [*ὁδός*], *go, travel, journey, take* one's *way.* VII. viii. 8.

ὁδοιπορέω, *-ήσω*, *ὡδοιπόρηκα*, [*ὁδοιπόρος*, *wayfarer*], *travel, walk.* V. i. 14.

ὁδοποιέω, *-ήσω*, pf. p. *ὡδοποίημαι*, aor. act. *ὡδοποίησα*, impf. *ὡδοποίουν*, [*ὁδοποιός*, *road-maker*], *level a road, make a way, repair a road.*

ὁδός, *-οῦ*, *ἡ*, *way, path, road, highway, track; length of road, journey, march, distance; means, method.*

Ὀδρύσης, *-ου*, *ὁ*, *Odrysian;* pl. **Ὀδρύσαι**, *-ῶν*, *Odrysae, Odrysians,* a powerful tribe in Thrace, dwelling along the Hebrus. VII. ii. 32 *et seq.*

Ὀδυσσεύς, *-έως*, *ὁ*, *Ulysses,* a Homeric hero, son of Laërtes, king of Ithaca, husband of Penelope, and father of Telemachus. His part in the expedition against Troy is narrated in the Iliad; his wanderings form the subject of the Odyssey. V. i. 2.

ὅθεν, adv., [*ὅς*, *-θεν*], *whence, thence whence, from whence;* sometimes of places and persons, *from which, from whom.*

ὅθενπερ, adv., [*ὅθεν* + *πέρ*], *the very place from which.*

οἷ, see **ὅς**.

οἷ, adv., [locative of *ὅς*], *whither.*

οἷ, pron., see **οὗ**.

οἱ, see **ὁ**.

οἶδα, *εἴσομαι*, pf. part. *εἰδώς*, [2 pf. from root *Fιδ* in *εἶδον*], *know, understand, recognize, acknowledge. χάριν εἰδέναι, to return thanks.* See G. 127, vii.; H. 491.

οἴκαδε, adv., [*οἶκος*, *-δε*], *towards home, homeward.*

οἰκεῖος, *-α*, *-ον*, adj., [*οἶκος*], *familiar, domestic;* pl. as subst., **οἰκεῖοι**, *-ων*, *οἱ*, *members of one's household, kindred, relatives.*

οἰκείως, adv., [*οἰκεῖος*], *familiarly, kindly.* VII. v. 16.

οἰκέτης, *-ου*, *ὁ*, [*οἰκέω*], *domestic, servant;* pl. **οἰκέται**, often *household, family.*

οἰκέω, *-ήσω*, *ᾤκηκα*, *ᾤκησα*, [*οἶκος*], *dwell, live;* — transitive, *occupy, live in, dwell in, inhabit;* — pass., *be inhabited, be situated, lie. πόλις οἰκουμένη, an inhabited city,* as opposed to *πόλις ἐρήμη.*

οἴκημα, -ατος, τό, [οἰκέω], *dwelling-house*. VII. iv. 15

οἴκησις, -εως, ἡ, [οἰκέω], *dwelling-place, residence*. VII. ii. 38.

οἰκία, -ας, ἡ, *house, dwelling*. IV. i. 8.

οἰκίζω, -ίσω or -ιῶ, ᾤκικα, ᾤκισα, [οἶκος], *cause to inhabit, colonise, found, settle*.

οἰκοδομέω, -ήσω, ᾠκοδόμηκα, ᾠκοδόμησα, pf. p. ᾠκοδόμημαι, [οἰκοδόμος, *house-builder*], *build a house, build, erect, construct*.

οἴκοθεν, adv., [οἶκος, -θεν], *from home*.

οἴκοι, adv., [old locative of οἶκος], *at home*. οἱ οἴκοι, *those at home*. τὰ οἴκοι, *things at home, circumstances at home*.

οἰκονόμος, -ου, ὁ, [οἶκος, νέμω, *regulate*], *house-steward; manager, administrator*. I. ix. 19.

οἶκος, -ου, ὁ, *house, dwelling, home*. II. iv. 8.

οἰκτείρω, οἰκτερῶ, aor. ᾤκτειρα, impf. ᾤκτειρον, [οἶκτος, *pity*], *pity, have compassion on, commiserate*.

οἶμαι, see **οἴομαι**.

οἶνος, -ου, ὁ, [cf. Lat. *vinum*], *wine*.

οἰνοχόος, -ου, ὁ, [οἶνος, χέω, *pour out*], *wine-pourer, cup-bearer*.

οἴομαι or **οἶμαι**, οἰήσομαι, aor. p. (as mid.) ᾠήθην, impf. ᾤμην, *suppose, think, believe, hold;* often introduced parenthetically, without influence on the construction.

οἷος, -α, -ον, rel. pron. and adj., correlative with ποῖος, *such as, of what sort, of what kind, of what nature, of such kind as*. οἷον, *for example, for instance*. οἷός τέ εἰμι, *I am able, I can*. οἷόν τε with ἐστι supplied or understood, *it is possible*. οἷον χαλεπώτατον, *of the greatest possible difficulty*.

οἱόσπερ, οἵαπερ, οἷόνπερ, *just such as, just that which*.

οἶς, οἰός, nom. pl. οἶες, ἡ, *sheep*.

οἰστός, -οῦ, ὁ, *arrow*. II. i. 6.

Οἰταῖος, -ου, ὁ, *Oetaean*, an inhabitant of Oetaea, a region in the southern part of Thessaly, named from Mount Oeta. IV. vi. 20.

οἴχομαι, οἰχήσομαι, pf. act. ᾤχωκα, impf. ᾠχόμην, pres. with the force of the pf., *be gone, have gone, be missing;* often used with a participle of a verb of motion, as ᾤχετο ἀπιών, *he went away, he went off;* ᾤχετο πλέων, *he sailed away*.

οἰωνός, -οῦ, ὁ, *bird of prey, bird;* as the flight of birds of prey was thought to be prophetic, *augury, omen, forewarning, sign*.

ὀκέλλω, aor. ὤκειλα, impf ὤκελλον, [κέλλω, *put to shore*], *run aground, strand*. VII. v. 12.

ὀκλάζω, -άσω, aor. ὤκλασα, impf. ὤκλαζον, *crouch down, bend the knee, crouch*. VI. i. 10.

ὀκνέω, -ήσω, aor. ὤκνησα, impf. ὤκνεον, [ὄκνος, *hesitation*], *shrink* from doing anything, *hesitate, be reluctant; fear, be afraid*.

ὀκνηρῶς, adv., [ὀκνηρός, *shrinking*], *reluctantly, hesitatingly*. VII. i. 7.

ὄκνος, -ου, ὁ, *shrinking, sluggishness, backwardness; fear, shame*. IV. iv. 11.

ὀκτακισχίλιοι, -αι, -α, num., *eight thousand*. V iii. 3.

ὀκτακόσιοι, -αι, -α, num., *eight hundred*.

ὀκτώ, indecl. num., *eight*.

ὀκτωκαίδεκα, *eighteen*.

ὄλεθρος, -ου, ὁ, [ὄλλυμι], *ruin, destruction, death, loss*. I. ii. 26.

ὀλίγος, -η, -ον, adj., comp. ἐλάσσων and μείων, sup. ὀλίγιστος and ἐλάχιστος, *little;* of time, *short, brief;* pl. **ὀλίγοι**, *few*, as subst. *a few, only a few;* acc. sing. neut.

ὀλίγον often with force of an adv., *little*.

ὀλισθάνω, ὀλισθήσω, ὠλίσθηκα, ὠλίσθησα, 2 aor. ὤλισθον, *slip*. III. v. 11.

ὀλισθηρός, -ά, -όν, [ὀλισθάνω], adj., *slippery*. IV. iii. 6.

ὁλκάς, -άδος, ἡ, [ἕλκω, *drag*], lit. a ship which is towed, *trading-vessel, freight-ship*. I. iv. 6.

ὁλοίτροχος, -ου, ὁ, [εἴλω, *revolve*, τροχός, *wheel*], *rolling stone, round stone, boulder*. IV. ii. 3.

ὁλοκαυτέω, -ήσω, [ὁλόκαυτος = ὁλόκαυστος, from ὅλος, κάω], *bring a burnt offering, burn* victims *whole* in sacrificing.

ὅλος, -η, -ον, adj., *whole, entire, all*.

Ὀλυμπία, -ας, ἡ, *Olympia*, a city and valley in Elis, on the river Alphēus, where the famous Olympian games were held every four years in connection with the worship of the Olympian Zeus. V. iii. 7.

Ὀλύνθιος, -α, -ον, adj., [Ὄλυνθος], *of Olynthus, Olynthian*. As subst., **Ὀλύνθιος**, -ου, ὁ, *Olynthian*, an inhabitant of Olynthus, chief city of the Chalcidian Peninsula, south of Macedonia. I. ii. 6.

ὁμαλής, -ές, [ὁμός, ἅμα], adj., *level, even, smooth*.

ὁμαλός, -ή, -όν, adj., [ὁμός, ἅμα], *level, even, smooth*. ἐν τῷ ὁμαλῷ, *on level ground*.

ὁμαλῶς, adv., [ὁμαλός], *in even line, evenly*. I. viii. 14.

ὅμηρος, -ου, ὁ, *hostage, surety, security*.

ὁμῑλέω, -ήσω, ὡμί̄ληκα, ὡμί̄λησα, [ὅμιλος, *throng*], *be in company with, associate with, be intimate with*. III. ii. 25.

ὁμίχλη, -ης, ἡ, *mist, fog*. IV. ii. 7.

ὄμμα, -ατος, τό, [for ὀπ-μα, root ὀπ in ὄψομαι], *eye; look, glance*. VII. vii. 46.

ὄμνῡμι or **ὀμνύω**, ὀμοῦμαι, ὀμώμοκα, ὤμοσα, *swear, swear to* a thing, *take oath*; with τοὺς θεούς, *swear by*.

ὅμοιος, -α, -ον, adj., [ὁμός, *common*], *like, similar, resembling*. ἐν τῷ ὁμοίῳ, *on an equal footing*. Cf. N. to p. 176, 5.

ὁμοίως, adv., [ὅμοιος], *alike, similarly, in a similar way*.

ὁμολογέω, -ήσω, ὡμολόγηκα, ὡμολόγησα, plupf. p. ὡμολογήμην, [ὁμόλογος, from ὁμός, λέγω], *agree, agree with; confess, acknowledge, concede; agree to, promise*.

ὁμολογουμένως, adv., [ὁμολογέω], *confessedly* II. vi. 1.

ὁμομήτριος, -α, -ον, adj., [ὁμός, *common*, μήτηρ], *of the same mother, having the same mother*. III. i. 17.

ὁμοπάτριος, -α, -ον, adj., [ὁμός, *common*, πατήρ], *of the same father, having the same father*. III. i. 17.

ὀμόσαι, see **ὄμνυμι**.

ὁμόσε, adv., [ὁμός, *common*], *to one and the same place*. ὁμόσε ἰέναι, *to come to close quarters, to close with the enemy*.

ὁμοτράπεζος, -ου, ὁ, [ὁμός, *common*, τράπεζα, *table*], *table-companion*. See N. to p. 87, 9.

ὁμοῦ, adv., [ὁμός, *common*], *together, at the same place, at once; together with, close at hand, close by*.

ὀμφαλός, -οῦ, ὁ, *navel*. IV. v. 2.

ὅμως, adversative conj., [ὁμός, *common*], *all the same, nevertheless, yet, still, notwithstanding*; frequently with other conjunctions, as ἀλλ' ὅμως, *but yet*.

ὄν, see **εἰμί**.

ὄναρ, in sing. used only in nom. and acc.; pl. **ὀνείρατα**, -ων, τά, *dream, vision in sleep, night-vision*.

ὀνίνημι, ὀνήσω, aor. ὤνησα, mid. **ὀνίναμαι**, ὀνήσομαι, ὠνησάμην,

benefit, assist, help, be of service to.

ὄνομα, -ατος, τό, [kindred with Lat. *nomen*], *name; fame, reputation;* often in acc. of specification, best translated *by name.*

ὀνομαστί, adv., [ὀνομάζω, *call by name*], *by name.*

ὄνος, -ου, ὁ, ἡ, *ass.* ὄνος ἄγριος, *wild ass.* See **ἀλέτης.**

ὄξος, -εος or **-ους, τό,** [ὀξύς], *sour wine, wine-vinegar, vinegar.* II. iii. 14.

ὀξύς, -εῖα, -ύ, gen. -έος, -είας, -έος, adj., *sharp; acid, pungent, sour.* V. iv. 29.

ὅπῃ, adv., *wherever, at whatever place, in whatever way, whithersoever.*

ὁπηνίκα, adv., [rel. ὁ + πηνίκα, *at what time?*], *whenever.* III. v. 18.

ὄπισθεν, adv., *behind, at the rear, on the rear, from behind, from the rear.* ὄπισθεν γίγνεσθαι, *to get in the rear.* ἐκ τοὔπισθεν, = ἐκ τοῦ ὄπισθεν, *from behind.* εἰς τοὔπισθεν, = εἰς τὸ ὄπισθεν, *backward, toward the rear.* οἱ ὄπισθεν, *those in the rear.* τὰ ὄπισθεν, *the rear.*

ὀπισθοφυλακέω, -ήσω, ὠπισθοφυλάκηκα, ὠπισθοφυλάκησα, [ὀπισθοφύλαξ], *guard the rear, command the rear; bring up the rear, form the rear-guard.*

ὀπισθοφυλακία, -ας, ἡ, [ὀπισθοφύλαξ], *command of the rear.* IV. vi. 19

ὀπισθοφύλαξ, -ακος, ὁ, [ὄπισθεν, φύλαξ, *guard*], *one who guards the rear;* in pl., **ὀπισθοφύλακες, -ων, οἱ,** *rear-guard.*

ὀπίσω, adv., *behind.* VI. i. 8.

ὁπλίζω, pf. ὥπλικα, aor. ὥπλισα, fut. mid. ὁπλίσομαι, pf. p. ὥπλισμαι, aor. ὡπλίσθην, [ὅπλον], *make ready; arm, equip;* — mid., *make one's self ready, arm one's self, put on one's armor.*

ὅπλισις, -εως, ἡ, [ὁπλίζω], *accoutrement, military equipment.* II. v. 17.

ὁπλιτεύω, -εύσω, ὡπλίτευκα, ὡπλίτευσα, [ὁπλίτης], *serve as a hoplite.* V. viii. 5.

ὁπλίτης, -ου, ὁ, [ὅπλον], *heavy-armed foot-soldier, man-at-arms, hoplite;* in pl., **ὁπλῖται, -ῶν,** *heavy infantry.* See pp. 30, 31.

ὁπλιτικός, -ή, -όν, adj., [ὁπλίτης], *of heavy-armed soldiers, of hoplites.* τὸ ὁπλιτικόν [sc. στράτευμα], *the heavy-armed force, the heavy infantry, the force of hoplites.*

ὁπλομαχία, -ας, ἡ, [ὁπλομάχος, *warrior in arms*], *fighting with heavy arms; use of arms, art of war.* II. i. 7.

ὅπλον, -ου, τό, *implement;* in pl., **ὅπλα, τά,** *implements of war, weapons, arms,* including both offensive and defensive weapons, but referring more particularly to the latter; pl. ὅπλα sometimes by metonymy = ὁπλῖται, *heavy infantry;* sometimes = χωρίον τῶν ὅπλων, *place of arms.*

ὁπόθεν, adv., *from whatever place, from any place whatever.*

ὅποι, adv., *wheresoever, whithersoever, to whatever place.*

ὁποῖος, -α, -ον, adj., [ὅ + ποῖος], *whatever, of whatever sort, what.*

ὁπόσος, -η, -ον, adj., [ὁ + πόσος], *how much soever, however great, as great as;* in pl., **ὁπόσοι, -ων,** *as many as, how many soever, how many.*

ὁπόταν, [ὁπότε + ἄν], conj., *whenever.*

ὁπότ', see **ὁπότε.**

ὁπότε, conj., [ὅ + ποτέ], *when, at the time when, whenever, at whatever time; since.* ἦν ὁπότε, *sometimes.*

ὁπότερος, -α, -ον, adj., [ὅ + πότερος], *which* of two, *whichever.*

ὅπου, adv., [ὅ + πού], *where, wherever.* **ὅπου μή**, *except where.* **οὐκ ἦν ὅπου οὐ**, *there was no place where not,* = *everywhere.*

ὅπουπερ, adv., [ὅπου + πέρ], *just where.* IV. viii. 26.

ὀπτάω, -ήσω, aor. ὤπτησα, [ὀπτός], *bake.* V. iv. 29.

ὀπτός, -ή, -όν, adj., *roasted, baked;* of brick, *burnt, baked.* II. iv. 12.

ὅπως, adv. and conj., [rel. ὅς, ὅ + πώς]: 1. As adv., *as, in such manner as, in whatever way, how.* 2. As final conj., *that, in order that, so that.*

ὁράω, ὄψομαι, ἑώρᾱκα and ἑόρᾱκα, 2 aor. εἶδον, impf. ἑώρων, aor. p. ὤφθην, *see, look, look on; notice, observe, behold; discern, perceive.* See **σκοπέω**.

ὀργή, -ῆς, ἡ, *anger, wrath, passion.* II. vi. 9.

ὀργίζομαι, ὀργιοῦμαι, ὤργισμαι, impf. ὠργιζόμην, *become angry, grow angry, be indignant.* **ὀργιζόμενος**, *in a fit of anger.*

ὀργυιά, -ᾶς, ἡ, [ὀρέγω, *stretch out*], *fathom,* a measure of length, properly the combined length of the *outstretched* arms, = about six feet.

ὀρέγω, -έξω, aor. ὤρεξα, *stretch out; reach out, hand to, present.* VII. iii. 29.

ὀρεινός, -ή, -όν, adj, [ὄρος], *mountainous, of mountains.*

ὄρειος, -α, -ον, adj., [ὄρος], *mountainous, of mountains.* As subst., **ὄρειος**, -ου, ὁ, *mountaineer.* VII. iv. 11, 21.

ὄρθιος, -α, -ον, adj., *straight up, uphill, steep.* **ὄρθιος λόχος**, *company formed in column, column.* **πρὸς ὄρθιον ἰέναι, ὄρθιον ἰέναι**, *to march up-hill.* As subst., **ὄρθιον**, -ου, τό, *steep place, height.*

ὀρθός, -ή, -όν, adj., [ὄρνυμι, *arise*], *upright, straight, erect.*

ὄρθρος, -ου, ὁ, *dawn, daybreak.* **ἅμα ὄρθρῳ**, *at dawn.*

ὀρθῶς, adv., [ὀρθός], *rightly, properly, justly.*

ὁρίζω, ὁριῶ, ὥρικα, ὥρισα, aor. mid. ὡρισάμην, [ὅρος, *limit*], *separate* as a border, *bound;* — mid., *mark off as boundary, set off* for one's self *as a boundary.*

ὅριον, -ου, τό, [dim. of ὅρος, *limit*], *boundary, limit;* in pl., **ὅρια**, -ων, τά, *border, frontier.*

ὅρκος, -ου, ὁ, *oath.* **τῶν θεῶν ὅρκοι**, *oaths sworn before the gods, oaths in the name of the gods.*

ὁρμάω, -ήσω, ὥρμηκα, ὥρμησα, impf. ὡρμήμην, pf. mid. ὥρμημαι, plupf. mid. ὡρμήμην, [ὁρμή], *set in motion;* — intr. and mid, *make a start, hasten on, start forth, rush forth.*

ὁρμέω, -ήσω, impf. ὥρμουν, [ὅρμος, *anchorage*], *lie at anchor* in a harbor, *be moored.*

ὁρμή, -ῆς, ἡ, *violent movement, movement; assault, attack, invasion, expedition; start; impulse.* **μιᾷ ὁρμῇ**, *with one impulse.*

ὁρμίζω, -ίσω, aor. ὥρμισα, [ὅρμος, *anchorage*], *bring to anchor, moor, anchor;* — mid., **ὁρμίζομαι**, ὁρμιοῦμαι, ὥρμισμαι, ὡρμισάμην, *come to anchor, lie at anchor, anchor.*

ὄρνεον, -ου, τό, = ὄρνις, *bird.* VI. i. 23.

ὀρνίθειος, -α, -ον, adj., [ὄρνις], *of birds.* **κρέα ὀρνίθεια**, *fowl.* IV. v. 31.

ὄρνις, -ιθος, ὁ, ἡ, *bird, fowl,* especially *domestic fowl, hen* IV. v. 25.

Ὀρόντας, -α, ὁ, name of two Persians mentioned in the Anabasis.

1. *Orontas,* a noble, put to death by Cyrus for treason. I. vi. 1–11.

2. *Orontas,* son-in-law of Artaxerxes, in command of a division of the Persian army. II. iv 8 *et seq.*

ὄρος, -εος or -ους, gen. pl. ὀρέων, τό, *mountain*.

ὄροφος, -ου, ὁ, [ἐρέφω, *cover*], *roof*. VII. iv. 16.

ὀρυκτός, -ή, -όν, adj., [ὀρύττω], *dug out*, *excavated*; *artificial*, as opposed to a natural channel.

ὀρύττω, ὀρύξω, ὀρώρυχα, ὤρυξα, *dig*; of stone, *quarry*.

ὀρφανός, -ή, -όν, adj., [cf. Lat. *orbus*], *without parents*, *orphan*. VII. ii. 32.

ὀρχέομαι, -ήσομαι, ὤρχημαι, ὠρχησάμην, impf. ὠρχούμην, mid. dep., [ὄρχος, *row*], *dance*, *leap*; *imitate in dancing*.

ὄρχησις, -εως, ἡ, [ὀρχέομαι], *dance*, *dancing*.

ὀρχηστρίς, -ίδος, ἡ, [ὀρχέομαι], *dancing-girl*, *dancer*. VI. i. 12.

Ὀρχομένιος, -ου, ὁ, *Orchomenian*, inhabitant of Orchomenus, a city in Arcadia, northwest of Mantinēa. II. v. 37; III. ii. 4.

ὅς, **ἥ**, **ὅ**, rel. pron., *who*, *which*, *what*; often with antecedent supplied, or expressed later in the sentence; frequently with the force of a demonstrative, as καὶ ὅς, *and he*. ἐν ᾧ [sc. χρόνῳ], *during this time*, *meanwhile*. δι' ὅ, *wherefore*. ἔστιν ὅς, *some one*. ἔστιν οἵ, *some*.

ὅσιος, -α, -ον, adj., *hallowed*, *holy*, *sacred*; *devout*, *reverent*, *religious*.

ὅσος, -η, -ον, pronominal adj., *how great*; *as great as*, *as large as*, *as much as*; in pl., *how many*, *as many as*; often correlative with τοσοῦτος, τοσοῦτοι; acc. sing. neut. often used adverbially with numbers, *about*, as ὅσον ὀκτὼ σταδίους, *about eight stadia*; dat. sing. neut. used with comp. to denote degree, = Lat. *quanto*, *by how much*, *the more*.

ὅσοσπερ, -ηπερ, -ονπερ, [ὅσος + πέρ], *even as much*, *just as much*, *even so great as*, *no greater than*; in pl., *even so many as*, *just as many as*.

ὅσπερ, **ἥπερ**, **ὅπερ**, [ὅς + πέρ], *he indeed who*, *whoever indeed*; *just who*.

ὄσπριον, -ου, τό, *pulse*, *leguminous plants*, such as beans and peas.

ὅστις, ἥτις, ὅ,τι, gen. οὗτινος or ὅτου, ἧστινος, οὗτινος or ὅτου, dat. ᾧτινι or ὅτῳ, etc., gen. pl. ὧντινων or ὅτων, indefinite rel. pron., [ὅς + τις], *whoever*, *whatever*, *whichever*; *any one who*, *a man who*, *anything which*; *who*, *which*, *what*; — as collective, often used in sing. with pl. antecedent, as πάντας — ὅστις, *all who*. See G. 86; H. 280.

ὁστισοῦν, ἡτισοῦν, ὁτιοῦν, indefinite pron., [ὅς + τίς + οὖν], *whoever then*, *whatever then*, *any whatever*. ὁντινοῦν μισθόν, *any pay whatever*, *any pay at all*. VII. vi. 27.

ὀσφραίνομαι, ὀσφρήσομαι, 2 aor. ὠσφρόμην, [ὄσφρα, *smell*], *catch scent of*, *smell of*. V. viii. 3.

ὅταν, temporal conj., [ὅτε + ἄν], *whenever*, *at the time when*, *when*; used with subj.

ὅτ' = **ὅτε**.

ὅτε, by elision ὅτ', by elision and aspiration ὅθ', relative adv. and conj., *when*, *as*, *at the time when*; *while*, *whenever*.

ὅτι, conj., [originally neut. of ὅστις], *that*; often with causal clauses, *because*, *seeing that*, *since*; often used elliptically to strengthen superlatives, as ὅτι πλείστους, *as many as possible*.

ὅ,τι, see **ὅστις**.

οὐ, before smooth vowels οὐκ, before rough vowels and consonants οὐχ, negative adv., proclitic, *not*, used in statements of fact, while μή is used rather

with expressions of will and contingency; — sometimes used as an interrogative, anticipating an affirmative answer, as *οὐκ ἄρα, is it not the case that?*

οὗ, see **ὅς**.

οὗ, adv. of place, [loc. of ὅς], *where;* used sometimes with ellipsis of correlative expression, as *μέχρι οὗ, as far as* the region where. *οὗ δή, where, you see.*

οὗ, *οἷ*, *ἕ*, pl. *σφεῖς, σφῶν, σφίσι, σφᾶς*, reflexive pron. of 3d person (defective, *οὗ, οἷ, ἕ*, and *σφίσι* enclitic), *of him.* See G. 79; H. 261.

οὐδαμῇ, adv., [dat. fem. of *οὐδαμός, no one*], *in no way, by no means, nowhere.*

οὐδαμόθεν, adv., [*οὐδαμός, no one* + -*θεν*], *from no quarter, from no place, from no part.*

οὐδαμοῖ, adv., [*οὐδαμός, no one*], *to no place.*

οὐδαμοῦ, adv., [*οὐδαμός, no one*], *nowhere.*

οὐδέ, conj., [*οὐ* + *δέ*], *and not, but not, certainly not; not even, not also, nor yet; not by any means;* used often with correlative negatives, as *οὐ — οὐδέ, not — nor; οὐδέ — οὐδέ, not even — nor. οὐδὲ ὥς, not even thus, not even under these circumstances.*

οὐδείς, *οὐδεμία, οὐδέν*, gen. *οὐδενός, οὐδεμιᾶς, οὐδενός*, adj., [*οὐδέ* + *εἷς*], *not one, not even one, none.* As subst., **οὐδείς**, *no one;* **οὐδέν**, *nothing;* — acc. neut. sing. often used adverbially, *in no respect, by no means, not at all. οὐδὲν μᾶλλον, none the more.*

οὐδέποτε, adv., [*οὐδέ* + *ποτέ*], *never.*

οὐδέπω, adv., [*οὐδέ* + *πώ*], *not yet, not as yet, not hitherto.*

οὐκέτι, adv., [*οὐκ* + *ἔτι*], *no longer, no further, no more.*

οὔκουν, adv., [*οὐκ* + *οὖν*], in statements, *not therefore, so not, thus not, not then;* in questions, anticipating an affirmative answer, *not therefore? not then? and so not?*

οὐκοῦν, adv., [*οὐκ* + *οὖν*], in statements, *therefore, thus, then, accordingly;* in questions, *so then? is it not the case that?*

οὖν, adv. and conj., post-positive, *therefore, accordingly, then; yet, however; be this as it may; at any rate, at all events, certainly, really.*

οὔποτε, adv., [*οὐ* + *ποτέ*], *never, not at any time.*

οὔπω, adv., [*οὐ* + *πώ*], *not yet, not as yet, not hitherto.*

οὐπώποτε, adv., [*οὐ* + *πώποτε*], *never yet at any time, never before at any time, never yet, never before.* I. iv. 18.

οὐρά, -*ᾶς*, *ἡ*, *tail;* of an army, *rear.*

οὐρᾱγός, -*οῦ*, *ὁ*, [*οὐρά* + *ἄγω*], *rear-man, rear-leader,* the last man in a column, or an officer in command at the rear.

οὐρανός, -*οῦ*, *ὁ*, *sky, heavens.* IV. ii. 2.

οὖς, *ὠτός*, *τό*, *ear.*

οὔτε, adv. and conj., [*οὐ* + *τέ*], *and not, nor;* often with correlatives, as *οὔτε — οὔτε, neither — nor; οὔτε — τέ, both not — and, not only not — but also.*

οὔτοι, adv., [*οὐ* + *τοί*], *certainly not, indeed not, not by any means.* VII. vi. 11.

οὗτος, *αὕτη, τοῦτο*, gen. *τούτου, ταύτης, τούτου*, demonstrative pron., *this*, pl. *these;* usually referring to something preceding, but sometimes to what follows; often best translated *he, she, it, they. καὶ οὗτοι, these also, these too. καὶ τοῦτο* or *καὶ ταῦτα, that too, and that too. τοῦτο μέν — τοῦτο δέ, partly — partly.*

οὑτοσί, αὑτηί, τουτί, gen. *τουτουί, ταυτησί, τουτουί,* strengthened form of *οὗτος, this man here, this one here, this here.*

οὕτω, before vowels *οὕτως,* adv., [*οὗτος*], *thus, so, in this way, in this manner, on this condition.*

οὑτωσί, strengthened form of *οὕτως, in this very way.*

οὐχί, adv., = *οὐ, not, no.*

ὀφείλω, ὀφειλήσω, ὠφείληκα, 2 aor. *ὤφελον,* impf. p. *ὠφειλόμην, owe, be indebted; would, ought;* — pass., *be owed, be due. ὤφελον* is often used in expressions of wishing, followed by infin., *would that, oh that* (lit. *ought*).

ὄφελος, *τό,* found only in nom., [*ὀφέλλω, increase*], *use, benefit, advantage, profit, good.*

ὀφθαλμός, *-οῦ, ὁ,* [root *οπ* in *ὄψομαι*], *eye.*

ὀφλισκάνω, ὀφλήσω, ὤφληκα, 2 aor. *ὦφλον,* [*ὀφείλω*], *owe,* used especially of one condemned to pay a fine, *be liable to pay, incur as a penalty.* V. viii. 1.

Ὀφρύνιον, *-ου, τό, Ophrynium,* a town in Troas, near Dardanus. VII. viii. 5.

ὀχετός, *-οῦ, ὁ,* [*ὀχέω*], *channel, water-channel, ditch.* II. iv. 13.

ὀχέω, *-ήσω,* aor. *ὤχησα,* [*ὄχος, carriage*], *carry, bear;* — pass., *be carried, ride. ἐφ' ἵππου ὀχεῖσθαι, to ride on horseback.*

ὄχημα, *-ατος, τό,* [*ὀχέω*], *support, carriage, vehicle.* III. ii. 19.

ὄχθη, *-ης, ἡ,* [*ἔχω*], *eminence;* of a river, *high bank.*

ὄχλος, *-ου, ὁ, throng, crowd, mass* of men, *multitude;* particularly undisciplined mass of *camp-followers; annoyance, trouble. ὄχλον παρέχειν, make trouble, give trouble, be troublesome.*

ὀχυρός, *-ά, -όν,* adj., [*ἔχω*], *capable of being held, strong, secure, tenable.* As subst., **ὀχυρόν, -οῦ,** *τό, stronghold, fortified place.*

ὀψέ, adv., *late.*

ὀψία, *-ας, ἡ,* [*ὀψέ*], *evening.*

ὀψίζω, *-ίσω,* [*ὀψέ*], *be late, come late.* IV. v. 5.

ὄψις, *-εως, ἡ,* [root *οπ* in *ὄψομαι*], *appearance, sight, spectacle.*

ὄψομαι, see **ὁράω.**

Π.

παγκράτιον, *-ου, τό,* [*παγκρατής, all-powerful,* from *πᾶς, κράτος*], *pancration, complete contest, all-around-match,* a severe exercise common in Greek athletic contests, combining both boxing and wrestling. IV. viii. 27.

παγχάλεπος, *-ον,* adj., [*πᾶς* + *χαλεπός, difficult*], *very hard, most difficult, extremely difficult.* V. ii. 20.

παγχαλέπως, adv., [*παγχάλεπος*], *with extreme difficulty, very hardly. παγχαλέπως ἔχειν, be very angry, feel bitterly.* VII. v. 16.

πάθημα, *-ατος, τό,* [root *παθ* in *πάσχω*], *suffering, misfortune, wretched plight.* VII. vi. 30.

παθεῖν, see **πάσχω.**

πάθος, *-εος* or *-ους, τό,* [root *παθ* in *πάσχω*], *unfortunate experience, treatment; suffering, mishap, disease.*

παιᾱνίζω, *-ίσω,* aor. *ἐπαιάνισα,* [*παιάν, paean*], *chant the paean;* — as the paean was a choral song, addressed to Apollo or Artemis, sung often on entering battle, and in thanksgiving for victory and other blessings, *sing the war-song, chant a hymn of victory, sing a choral song.*

παιδεία, *-ας, ἡ,* [*παιδεύω*], *training, education, bringing up.* IV. vi. 15.

παιδεραστής, -οῦ, ὁ, [παῖς, ἐραστής], *one fond of boys*, *lover of boys*. VII. iv. 7.

παιδεύω, -εύσω, πεπαίδευκα, ἐπαίδευσα, [παῖς], *bring up a child*, *rear*; *train*, *educate*.

παιδικά, -ῶν, τά, [παῖς], pl. with force of sing., *object of affection*, *favorite*.

παιδίον, -ίου, τό, [dim. of παῖς], *little child*, *child*. IV. vii. 13.

παιδίσκη, -ης, ἡ, [παῖς], *young girl*, *maiden*. IV. iii. 11.

παῖς, παιδός, *child*. **παῖς**, ὁ, *boy*, *youth*, *lad*; *waiter*, *servant*. **παῖς**, ἡ, *girl*, *maid*. ἐκ παίδων, *from childhood*.

παίω, παίσω, πέπαικα, ἔπαισα, *strike*, *beat*, *strike at*, *smite*, *wound*; *strike against*, *dash against*.

παιωνίζω, -ίσω, aor. ἐπαιώνισα, = παιανίζω, which see.

πάλαι, adv., *long ago*, *long since*; *formerly*, *previously*. οἱ πάλαι ἥκοντες, *those who came up earlier*.

παλαιός, -ά, -όν, adj., comp. παλαίτερος, sup. παλαίτατος, [πάλαι], *old*, *ancient*. παλαίτερον, *rather old*. τὸ παλαιόν, as adv. acc., *formerly*.

παλαίω, -αίσω, aor. ἐπάλαισα, [πάλη], *wrestle*. IV. viii. 26.

πάλη, -ης, ἡ, [πάλλω, *poise*, *throw*], *wrestling*. IV. viii. 27.

πάλιν, adv., *back*, *backwards*; *again*, *once more*, *anew*.

παλλακίς, -ίδος, ἡ, [πάλλαξ, *youth*], *concubine*, *mistress*. I. x. 2.

παλτόν, -οῦ, τό, [πάλλω, *poise* for throwing], *light spear*, *lance*; in the Anabasis used only of the spear carried by the Persians; see pp. 17, 18.

παμπληθής, -ές, adj., [πᾶς, πλῆθος], *multitudinous*, *very numerous*, *countless*. III. ii. 11.

πάμπολυς, παμπόλλη, πάμπολυ, adj., [πᾶς + πολύς], *very much*, *very great*, *very large*, *very numerous*, *vast*; in pl., *very many*.

παμπόνηρος, -ον, adj., [πᾶς + πονηρός, *wicked*], *altogether bad*, *thoroughly knavish*. VI. vi. 25.

πανουργία, -ας, ἡ, [πανοῦργος], *craft*, *villany*. VII. v. 11.

πανοῦργος, -ον, adj., [πᾶς, root εργ in ἐργάζομαι, *do*], lit. 'ready to do anything,' *wicked*, *knavish*, *villanous*.

πάνθ', **πάντ'**, see **πᾶς**.

πανταπᾶσι, before vowels πανταπασιν, adv., [πάντα + dat. pl. of πᾶς], *all in all*, *altogether*, *wholly*, *absolutely*, *throughout*; with a negative, *at all*.

πανταχῇ, adv., [πᾶς], *everywhere*, *in every part*, *in all places*. II. v. 7.

πανταχοῦ, adv., [πᾶς], *everywhere*, *in every instance*.

παντελῶς, adv., [παντελής, *complete*], *completely*, *altogether*, *wholly*.

πάντῃ, adv., [πᾶς], *every way*, *on every side*; *everywhere*, *throughout*.

παντοδαπός, -ή, -όν, adj., [πᾶς], *of every kind*, *of all kinds*, *of all sorts*.

πάντοθεν, adv., [πᾶς + -θεν], *from all sides*, *on all sides*, *from all quarters*.

παντοῖος, -α, -ον, adj., [πᾶς], *of all kinds*, *of all sorts*.

πάντοσε, adv., [πᾶς], *in all directions*, *everywhere*. VII. ii. 23.

πάντως, adv., [πᾶς], *by all means*, *altogether*, *at all events*, *at any rate*.

πάνυ, adv., [πᾶς], *very*, *exceedingly*, *very much*, *altogether*, *quite*. οὐ πάνυ, *not at all*.

πάομαι, πάσομαι, πέπᾱμαι, plupf. ἐπεπάμην, [poetic word], *acquire*, *get*; pf. πέπαμαι, *have acquired*, = κέκτημαι, *have*, *possess*.

παρ', see **παρά**.

παρά, **παρ'** before vowels, prep., with gen., dat., and acc., general meaning, *beside*.

1. With gen., *from the side of, from.*

2. With dat., *by the side of, near, by, with, about.* **τὰ παρ' ἐμοί,** *affairs with me, my circumstances.*

3. With the acc., *to the side of, to, alongside of, along, beside, by, past, against, contrary to;* — of time, *during, at.* **παρὰ τοὺς ὅρκους,** *contrary to the oaths.* **παρὰ τὰς σπονδάς,** *in violation of the treaties.*

In composition **παρά** (**παρ** before vowels) has the force of *beside, to, by, past; beyond, aside, amiss.*

παραβαίνω, -βήσομαι, παραβέβηκα, 2 aor. παρέβην, [παρά + βαίνω], *pass beyond, overstep; violate, break.* IV. i. 1.

παραβοηθέω, -βοηθήσω, -βεβοήθηκα, παρεβοήθησα, [παρά + βοηθέω], *come up, give aid, come to the rescue, hasten to give aid.* IV. vii. 24.

παραγγέλλω, -ελῶ, παρήγγελκα, παρήγγειλα, impf. παρήγγελλον, [παρά + ἀγγέλλω], *give the order, give orders, give the watchword, give out; command, direct, order, bid, enjoin upon*. generally used of orders transmitted or passed along by several persons. **κατὰ τὰ παρηγγελμένα,** *according to the directions given, according to instructions.*

παράγγελσις -εως, ἡ, [παραγγέλλω], *giving of command, passing of an order* from man to man. IV. v. 1.

παραγίγνομαι, -γενήσομαι, παραγεγένημαι, 2 aor. παρεγενόμην, [παρά + γίγνομαι], *come to, present one's self, be present, be at, arrive at.*

παράγω, παράξω, παρῆχα, 2 aor. παρήγαγον, [παρά + ἄγω], *lead by, conduct by; lead along, bring forward, introduce; bring up, bring to the front.*

παραγωγή, -ῆς, ἡ, [παράγω], *transportation.* V. i. 16.

παράδεισος, -ου, ὁ, [Persian word], *park, hunting-park, preserve.* See N. to p. 55, 12.

παραδίδωμι, -δώσω, παραδέδωκα, παρέδωσα, 2 aor. παρέδων, [παρά + δίδωμι], *give up, hand over, deliver up; give out, give.*

παραδραμεῖν, see **παρατρέχω.**

παραθαρρύνω, παραθαρυνῶ, [παρά + θαρρύνω], *encourage, embolden, cheer on.*

παραθέω, -θεύσομαι, [παρά + θέω], *run by, outrun, run past, outstrip.* IV. vii. 12.

παραθεῖναι, see **παρατίθημι.**

παραινέω, παραινέσω, παρῄνεκα, impf. παρῄνουν, [παρά + αἰνέω], *exhort, urge on; recommend, advise.*

παραιτέομαι, -αιτήσομαι, παρῄτημαι, παρῃτησάμην, [παρά + αἰτέω], *entreat earnestly, intercede for.* VI. vi. 29.

παρακαλέω, -έσω, παρακέκληκα, παρεκάλεσα, impf. παρεκάλουν, aor. p. παρεκλήθην, [παρά + καλέω], *call to* one, *call in, invite, summon; exhort, cheer, encourage.*

παρακαταθήκη, -ης, ἡ, [παρακατατίθημι, *deposit*], *deposit* of money or property left in one's care V. iii. 7.

παράκειμαι, -κείσομαι, [παρά + κεῖμαι], *lie beside, be placed beside.* VII. iii. 22.

παρακελεύομαι, παρακελεύσομαι, παρακεκέλευσμαι, παρεκελευσάμην, [παρά + κελεύομαι, mid. of κελεύω, *bid*], dep., *urge, entreat; exhort, encourage;* especially with **ἀλλήλοις,** *encourage one another* by shouting.

παρακέλευσις, -εως, ἡ, [παρακελεύομαι], *urging on*, *cheering on*, *exhortation*. IV. viii. 28.

παρακολουθέω, -ήσω, παρηκολούθηκα, παρηκολούθησα, impf. παρηκολούθουν, [παρά + ἀκολουθέω], *follow near by* to one, *follow beside*, *follow close at hand*.

παραλαμβάνω, -λήψομαι, παρείληφα, 2 aor. παρέλαβον, [παρά + λαμβάνω], *take in addition*, *take along*; *receive from*, *receive*; of office, *succeed to*.

παραλείπω, παραλείψω, 2 pf. παραλέλοιπα, 2 aor. παρέλιπον, [παρά + λείπω], *leave behind*, *pass by*; *leave out*, *omit*.

παραλῡπέω, -ήσω, [παρά + λυπέω, *vex*], *trouble*, *annoy*. οἱ παραλυποῦντες, *the troublesome*, *the refractory*. II. v. 29.

παραλύω, -λύσω, -λέλυκα, παρέλῡσα, [παρά + λύω], *loose from the side*, *take off*, as a rudder from a ship. V. i. 11.

παραμείβω, παραμείψω, aor. mid. παρημειψάμην, [παρά + ἀμείβω, *change*], *change*; — mid., *change about*, *go by*, *go past*. I. x. 10.

παραμελέω, -μελήσω, παρημέληκα, παρημέλησα, [παρά + ἀμελέω], *pay no heed to*, *neglect*, *disregard*; *be neglectful*.

παραμένω, -μενῶ, παραμεμένηκα, παρέμεινα, [παρά + μένω], *remain by*, *remain with*; *remain faithful*, *be steadfast*.

παραμηρίδιον, -ου, τό, [παρά, μηρός, *thigh*], *thigh-protector*, *cuisse*, a section of armor for the upper part of the leg, corresponding with the greaves below the knee. I. viii. 6.

παραπέμπω, -πέμψω, 2 pf. -πέπομφα, παρέπεμψα, [παρά + πέμπω], *send by*, *send along*, used especially of sending troops along the line or flanks for support.

παραπλέω, -πλεύσομαι and -πλευσοῦμαι, παραπέπλευκα, παρέπλευσα, [παρά + πλέω], *sail past*, *sail by*, *sail along*, *coast along*.

παραπλήσιος, -α, -ον, adj., [παρά + πλησίος, *near*], *somewhat like*, *similar to*, *resembling*, *like*.

παραρρέω, παραρρεύσομαι, παρερρύηκα, 2 aor. p. παρερρύην, [παρά + ῥέω], *flow by*, *flow past*; *run off beside*.

παρασάγγης, -ου, ὁ, [old Persian *parathanka*, *mark*, *mile-stone*; modern Persian *farsang*], *parasang*, *league*, a Persian measure of distance = thirty Greek stadia = about a league = about three geographical miles = about three and a half statute miles. As the parasang, like the German *stunde*, probably referred to the time required to traverse a certain distance rather than the distance itself, it may be considered a somewhat variable unit of measurement. The equivalents given above represent the value of the parasang in level country. In mountainous regions the average length of the parasang was probably a good deal less. Cf. N. to p. 55, 2.

παρασκευάζω, -άσω, impf. mid. παρεσκευαζόμην, pf. mid. παρεσκεύασμαι, plupf. παρεσκευάσμην, aor. παρεσκευασάμην, [παρά + σκευάζω, *prepare*], *get ready*, *prepare*, *provide*, *procure*; — mid., *prepare one's self*, *make preparation*, *make ready*; *be ready*, *be prepared*.

παρασκευή, -ῆς, ἡ, [παρά + σκευή, *equipment*], *preparation*, especially *preparation* for war, *armament*. I. ii. 4.

παρασκηνάω, -ήσω, aor. παρεσκήνησα, [παρά + σκηνάω, from σκηνή], *pitch one's tent near*, *pitch*

camp near, encamp near. III. i. 28.

παράταξις, -εως, ἡ, [παρατάττω], *line of battle, battle array.*

παρατάττω, -τάξω, παρατέταχα, παρέταξα, pf. p. παρατέταγμαι, [παρά + τάττω], *draw men up in line, draw up in battle order, draw up in line of battle.*

παρατείνω, παρατενῶ, παρατέτακα, παρέτεινα, plupf. p. παρετετάμην, [παρά + τείνω, *stretch*], *stretch along, stretch out; extend, prolong, draw out.*

παρατίθημι, -θήσω, παρατέθεικα, παρέθηκα, impf. παρετίθην, 2 aor. mid. παρεθέμην, [παρά + τίθημι], *place beside;* of meals, *set before, serve up;* — mid., *lay one side, lay beside one.*

παρατρέχω, -δραμοῦμαι, παραδεδράμηκα, 2 aor. παρέδραμον, plupf. παρεδεδραμήκη, [παρά + τρέχω], *run by, run past, run along; run through, run over, run across.*

παραχρῆμα, adv., [for παρὰ τὸ χρῆμα, *to the matter*], *on the spot, at once, forthwith, straightway.* VII. vii. 24.

παρεγγυάω, -ήσω, παρηγγύηκα, παρηγγύησα, impf. παρηγγύων, [παρά + ἐγγυάω, from ἐγγύς, *near*], *pass along,* as a word of command, message, or watchword; *send the word along, pass the word along; pass from hand to hand, pass on; urge, exhort, command, suggest.*

παρεγγύη, -ης, ἡ, [παρεγγυάω], *command, order.* VI. v. 13.

παρέδοσαν, see παραδίδωμι.

πάρειμι, παρέσομαι, impf. παρῆν, [παρά + εἰμί], *be by, be near, be at hand, be present; have come, come, arrive, attend, be ready;* 3d pers. sing. often as impers., πάρεστι, παρέσται, παρῆν, *it is possible, it is feasible;* participle somtimes in acc. abs., παρόν, *it being possible, since it is (was) possible.* τοῖς πολεμίοις πάρεισιν, *the enemy have.* ἐν τῷ παρόντι, *in the present emergency, at present.* τὰ παρόντα πράγματα or τὰ παρόντα, *the present state of affairs.*

πάρειμι, impf. -ῄειν or -ῇα, [παρά + εἶμι], *go past, pass by, go along, pass through, come forward.* See εἶμι.

παρελαύνω, παρελάσω or παρελῶ, παρελήλακα, παρήλασα, impf. παρήλαυνον, [παρά + ἐλαύνω], *drive past; march past, drive by, ride along, ride by.*

παρέρχομαι, παρελεύσομαι, παρελήλυθα, 2 aor. παρῆλθον, [παρά + ἔρχομαι], *come by, go by, pass by, pass through;* — of time, *pass, elapse;* of speakers, *come forward.*

παρέχω, παρέξω or παρασχήσω, παρέσχηκα, 2 aor. παρέσχον, [παρά + ἔχω], *offer, furnish, afford, supply, present, give, render; give up, deliver;* — of passion or fear, *arouse, excite, inspire.* παρέχεσθαι πειθομένους στρατιώτας, *to make soldiers obedient.*

Παρθένιον, -ου, τό, *Parthenium,* a town in Mysia, in the vicinity of Pergamos. VII. viii. 15, 21.

Παρθένιος, -ου, ὁ, *Parthenius,* a river on the western border of Paphlagonia, flowing northward into the Black Sea; now *Burtan-Tschai.* V. vi. 9.

παρθένος -ου, ἡ, *maid, maiden, virgin.* III. ii. 25.

Παριανός, -οῦ, ὁ, [Πάριον], *Parian;* in pl., Παριανοί, -ῶν, *Parians,* inhabitants of *Parium.* VII. iii. 16.

παρίημι, παρήσω, παρεῖκα, παρῆκα, [παρά + ἵημι], *send by, let pass by, permit, allow, yield.*

Πάριον, -ου, τό, *Parium,* a city in Mysia, on the south shore of the

Propontis, east of Lampsacus. VII. ii. 7 *et seq.*

παρίστημι, *παραστήσω*, *παρέστηκα*, *παρέστησα*, 2 aor. *παρέστην*, [*παρά* + *ἵστημι*]; transitive tenses (see **ἵστημι**), *place near*, *put by*, *station near*; intransitive tenses, *stand near*, *stand by*; — mid., *place near one's self*, *station near one's self*, *bring forward*.

πάροδος, *-ου*, *ἡ*, [*παρά* + *ὁδός*], *way past*, *passage*, *pass*, *entrance*, *approach*.

παροινέω, *παροινήσω*, *πεπαρῴνηκα*, *ἐπαρῴνησα*, [*πάροινος*, from *παρά* + *οἶνος*], *play drunken tricks*, *behave ill at wine*. V. viii. 4.

παροίχομαι, *παροιχήσομαι*, *-ῴχημαι*, [*παρά* + *οἴχομαι*], *pass by*. *τὰ παροιχόμενα*, *the things of the past*, *the past*. II. iv. 1.

Παρράσιος, *-ου*, *ὁ*, *Parrhasian*, an inhabitant of Parrhasia, a district about Mount Lycaeus, in the southwestern part of Arcadia. I. i. 2.

Παρύσατις, *-ιδος*, *ἡ*, [Old Persian, thought to come from *p a r u*, *much*, and *s h i t i*, *land*, = *she who has much land*, *she of the wide lands*], daughter of Artaxerxes I., half-sister and wife of Darius Nothus, and mother of Artaxerxes II. and Cyrus. For the character of Parysatis see pp. 21, 24, 25. I. i. 4 *et al.*

πᾶς, *πᾶσα*, *πᾶν*, gen. *παντός*, *πάσης*, *παντός*, neut. pl. *πάντα*, by elision *πάντ'*, by elision and aspiration *πάνθ'*; without the article, *all*, *every*, as *πᾶσα ὁδός*, *every road*, *every way*; with the article, *whole*, as *πᾶσα ἡ ὁδός*, *the whole way*; *πάντα τὸν χρόνον*, *the whole time*. As subst., **πᾶν**, *everything*; **πάντα** *all things*; **τὸ πᾶν**, *the whole*.

Πασίων, *-ωνος*, *ὁ*, *Pasion*, a Greek general in the service of Cyrus; some of his men went over to Clearchus, whereupon he abandoned the expedition. I. ii. 3 *et seq.*

πάσχω, *πείσομαι*, *πέπονθα*, 2 aor. *ἔπαθον*, *experience*, *be affected*, *be treated*; *suffer*. *εὖ πάσχειν*, *to receive good*, *to be well treated*. *κακῶς πάσχειν*, *to suffer ill*, *to suffer hurt*, *to be ill treated*. *πάσχειν δεινά*, *to suffer evils*. *πάσχειν βίαν*, *to suffer violence*. *πάσχειν τι* or *παθεῖν τι*, *to suffer any hurt*, *to suffer some hurt*, euphemistic for *to die*, *to be killed*.

πατάσσω, *πατάξω*, *ἐπάταξα*, *smite*, *strike*, *fell*.

Πατηγύας, *-α*, *ὁ*, *Pategyas*, a prominent Persian in the service of Cyrus. I. viii. 1.

πατήρ, *πατρός*, *ὁ*, [cf. Lat. *p a t e r*, German *V a t e r*, Eng. *f a t h e r*], *father*.

πάτριος, *-α*, *-ον*, adj., [*πατήρ*], *of a father*, *of fathers*, *father's*, *paternal*, *ancestral*. *σὺν τῷ πατρίῳ φρονήματι*, *with the spirit of your sires*. III. ii. 16.

πατρίς, *-ίδος*, *ἡ*, [*πατήρ*] *fatherland*, *native country*, *home*.

πατρῷος, *-α*, *-ον*, adj., [*πατήρ*], *of one's father*, *ancestral*, *hereditary*, especially of things *inherited from* one's *father*, *inherited from forefathers*.

παῦλα, *-ης*, *ἡ*, [*παύω*, *cease*], *rest*, *end*, *cessation*; *prevention*. V. vii. 32.

παύω, *παύσω*, *πέπαυκα*, *ἔπαυσα*, *cause to stop*, *put an end to*; — mid., *cease*, *pause*, *stop*, *rest*; *give up*, *finish*, *end*; *leave off*, *be done with*, *be freed from*.

Παφλαγονία, *-ας*, *ἡ*, *Paphlagonia*, a province of Asia Minor, south of the Black Sea, east of Bithynia. VI. i. 14.

Παφλαγονικός, *-ή*, *-όν*, adj., [*Παφλαγονία*], *Paphlagonian*, *of*

Paphlagonia. ἡ Παφλαγονική (sc. χώρα), = Παφλαγονία, *Paphlagonia*, VI. i. 15 *et seq.*

Παφλαγών, *-όνος, ὁ, Paphlagonian*, an inhabitant of Paphlagonia. Cyrus had a troop of Paphlagonian cavalry (ἱππεῖς Παφλαγόνες) in the battle of Cunaxa. I. viii. 5. V. vi. 3.

πάχος, *-εος* or *-ους, τό*, [παχύς], *thickness.* V. iv. 13.

παχύς, *-εῖα, -ύ*, gen. *-έος, -είας, -έος*, adj., [root παγ in πήγνυμι, *be solid*], *thick, large.*

πέδη, *-ης, ἡ*, [root πεδ, cf. πούς], *fetter.* IV. iii. 8.

πεδινός, *-ή, -όν*, adj., comp. πεδινώτερος. [πεδίον], *flat, level.*

πεδίον, *-ου, τό*, [πέδον, *ground*, cf. πούς], *plain, level country, flat.*

πεζεύω, πεζεύσω, [πεζός], *go on foot, travel by land.*

πεζῇ, adv., [πεζός], *on foot*, as opposed to being on horseback; *on land, by land*, as opposed to travel by sea.

πεζός, *-ή, -όν*, adj., [root πεδ, cf. πούς], *on foot, walking*, as opposed to being on horseback. πεζὴ δύναμις, *infantry.* As subst. in pl., **πεζοί**, *-ῶν, οἱ, foot-soldiers, infantry.*

πειθαρχέω, *-ήσω*, [πείθαρχος, *obedient*, from πείθω, ἀρχή], *obey* one in authority, *be obedient to.* I. ix. 17.

πείθω, πείσω, πέπεικα, ἔπεισα, 2 pf. πέποιθα, mid. **πείθομαι**, πείσομαι, πέπεισμαι, 2 aor. ἐπιθόμην, aor. p. ἐπείσθην, *prevail upon, win over, persuade*; — mid. and pass., *be won over, be persuaded, be prevailed upon; obey; believe in, trust to; yield, comply, listen to.*

πεινάω, πεινήσω, πεπείνηκα, ἐπείνησα, [πεῖνα, *hunger*], *be hungry, suffer hunger, hunger.* I. ix. 27.

πεῖρα, *-ας, ἡ*, [cf. πειράω], *trial, attempt, experiment.* ἐν πείρᾳ γενέσθαι, *to be well acquainted with.* πεῖραν ἔχειν, *to have experience.*

πειράω, *-άσω*, aor. ἐπείρᾱσα, more often as mid. dep., **πειράομαι**, πειρᾱ́σομαι, πεπείρᾱμαι, ἐπειρᾱσάμην, impf. ἐπειρώμην, *attempt, try, endeavor; test, make proof of, make trial of.*

πειστέος, *-α, -ον*, verbal adj., [πείθω], *to be obeyed.* πειστέον ἐστὶν αὐτῷ, *he must be obeyed, obedience must be rendered to him.*

πελάζω, πελάσω, aor. ἐπέλασα, [πέλας, *near*], *approach, come near, draw nigh.* IV. ii. 3.

Πελληνεύς, *-έως, ὁ, Pellenian*, inhabitant of Pellēne, a city in the eastern part of Achaia. V. ii. 15.

Πελοποννήσιος, *-α, -ον*, adj., [Πελοπόννησος], *Peloponnesian, of* or *from the Peloponnesus.* As subst., **Πελοποννήσιος**, *-ου, ὁ, Peloponnesian*, an inhabitant of the Peloponnesus.

Πελοπόννησος, *-ου, ἡ*, [Πέλοπος νῆσος, *Island of Pelops*], *Peloponnēsus*, the peninsula forming the southern part of Greece, said to have taken its name from Pelops, an early king of Elis. I. iv. 2.

πελτάζω, *-άσω* [πέλτη], *serve as peltast, be a peltast.* V. viii. 5.

Πέλται, *-ῶν, αἱ, Peltae*, a city in the western portion of Phrygia, on the Maeander. See N. to p. 56, 7. I. ii. 10.

πελταστής, *-οῦ, ὁ*, [πελτάζω], *light-shield-man, targeteer, peltast.* See p. 32.

πελταστικός, *-ή, -όν*, adj., [πελταστής], *of a peltast, of targeteers.* τὸ πελταστικόν (sc. στράτευμα), *the peltast force, the body of targeteers.*

πέλτη, -ης, ἡ, *light shield*, of the shape of a crescent; *target*. See Plate II. 5.

πεμπταῖος, -α, -ον, adj., [πέμπτος], *on the fifth day*; of dead, **ἦσαν πεμπταῖοι**, *they were five days unburied*. VI. iv. 9.

πέμπτος, -η, -ον, num. adj., [πέντε], *fifth, the fifth*.

πέμπω, **πέμψω**, **πέπομφα**, **ἔπεμψα**, aor. p. **ἐπέμφθην**, *send*.

πένης, -ητος, ὁ, adj., [πένομαι]. *poor man, day-laborer*, not a beggar, but a man who has to work for a living; sometimes as adj., *poor, needy*. VII. vii. 28.

πενία, -ας, ἡ, [πένης], *poverty, need*. VII. vi. 20.

πένομαι, used only in pres. and impf., *work for daily bread, be poor, live in poverty*. III. ii. 26.

πεντακόσιοι, -αι, -α, num. adj., [πέντε + ἑκατόν], *five hundred*.

πέντε, indecl. num.. *five*.

πεντεκαίδεκα, indecl. num., *fifteen*.

πεντήκοντα, indecl. num., *fifty*.

πεντηκοντήρ, -ῆρος, ὁ, [πεντήκοντα], *pentecoster, leader of fifty men, commander of a pentecostys*. III. iv. 21.

πεντηκόντορος, -ου, ἡ, [πεντήκοντα, root ερ in ἐρετμόν, *oar*], originally used with **ναῦς**, *fifty-oared ship, penteconter, freight-ship with fifty oars*, twenty-five on a side.

πεντηκοστύς, -ύος, acc. pl. **πεντηκοστῦς**, ἡ, [πεντήκοντα], *number of fifty, body of fifty men, pentecostys*, a division in the Spartan army; see p. 28. **κατὰ πεντηκοστῦς**, *by pentecostyes*. III. iv. 2.

πέρ, enclitic adv, in prose found only in composition, generally making the word to which it is added more emphatic or specific, = *just, exactly; altogether, at any rate, however, yet*. See **εἴπερ**, **καίπερ**, **ὅσπερ**, **καθάπερ**, **ὅσοσπερ**, **ὥσπερ**.

πέρα, adv, *across, beyond, further*, used of both space and time. **οὐκέτι πέρα**, *no longer, no further*; with gen., **πέρα μεσούσης τῆς ἡμέρας**, *beyond mid-day, afternoon*.

περαίνω, **περανῶ**, aor. **ἐπέρᾱνα**, [πέρας], *bring to an end, carry through, complete, finish, accomplish*.

περαιόω, -ώσω, **πεπεραίωκα**, **ἐπεραίωσα**, [πέραν], *carry over, bring across*; — mid. and pass., *go across, pass over*. VII. ii. 12

πέρᾱν, adv., *on the other side, across*; often with gen., *on the other side of*. **τὸ πέραν**, *the other side, the opposite side*.

περάω, **περάσω**, **πεπέρᾱκα**, **ἐπέρᾱσα**, [πέραν], *go right through, go through, cross over, pass over*. IV. iii. 21.

Πέργαμος, -ου, ὁ, *Pergamos, Pergamus, Pergamum*, a city in Mysia, later capital of the kingdom of Pergamos; now *Bergama*. VII. viii. 8, 23.

πέρδιξ, -ικος, ὁ, *partridge*. I. v. 3.

περί, prep., with gen., dat., and acc., *about, around*: 1. With gen., *about, concerning, in regard to, of, respecting*. 2. With dat. (rare), *about, around*. 3. With acc., *around, about, in regard to, in relation to, with, over, towards*. **οἱ περὶ Κῦρον**, *those about Cyrus, those in company with Cyrus, Cyrus and his men*.

In composition **περί** adds the force of *all around, about, above, before, very, exceedingly*.

περιβάλλω, **περιβαλῶ**, 2 aor. **περιέβαλον**, impf. **περιέβαλλον**, [περί + βάλλω, *throw*], *throw around*, as one's arms, *embrace*; — mid., *shift around*, as one's shield for protection; *take in, get possession of*, as plunder.

περιγίγνομαι, -γενήσομαι, 2 pf. -γέγονα, 2 aor. περιεγενόμην, [περί + γίγνομαι], *be superior, prevail over, overcome, excel, conquer*, followed by gen.; *result, issue, come around*, followed by infin.

περιειλέω, -ήσω, [περί + εἱλέω, *roll*], *wrap around, fold around.* IV. v. 36.

περίειμι, impf. περιῄειν or περιῇα, [εἶμι], *go around, go about.*

περίειμι, περιέσομαι, περιῆν, [περί + εἰμί], *be around; be superior to, surpass, excel.*

περιέλκω, περιέλξω, impf. περιεῖλκον, [περί + ἕλκω, *drag*], *drag around, drag about.* VII. vi. 10.

περιέρχομαι, -ελεύσομαι, -ελήλυθα, περιῆλθον, [περί + ἔρχομαι], *go around, pass around.* IV. iv. 3.

περιέχω, περιέξω or περισχήσω, περιέσχηκα, 2 aor. περιέσχον, [περί + ἔχω], *surround, encompass.* I. ii. 22.

περιίστημι, περιστήσω, περιέστηκα, περιέστησα, 2 aor. περιέστην, [περί + ἵστημι], transitive tenses (see **ἵστημι**), *station around, place around;* intransitive tenses, *stand around, stay about.* οἱ περιεστῶτες, *the bystanders.*

περικυκλόω, -ώσω, περικεκύκλωκα, [περί + κυκλόω, *surround*], *encircle, surround.* VI iii. 11.

περιλαμβάνω, περιλήψομαι, 2 aor. περιέλαβον, [περί + λαμβάνω], *put one's arms around, embrace.* VII. iv. 10.

περιμένω, -μενῶ, -μεμένηκα, -έμεινα, [περί + μένω], *wait, remain;* with acc. as obj., *wait for.*

Περίνθιος, -ου, ὁ, [Πέρινθος], *Perinthian*, an inhabitant of Perinthus. VII. ii. 8.

Πέρινθος, -ου, ἡ, *Perinthus*, a city in Thrace, on the north shore of the Propontis, west of Byzantium.

πέριξ, adv., [περί], *round about, around;* — with gen., *around, about.*

περίοδος, -ου, ἡ, [περί + ὁδός], *circumference, circuit.*

περιοικέω, -ήσω, [περίοικος], *dwell around, dwell about.* V. vi. 16.

περίοικος, -ου, ὁ, [περί + οἶκος], *neighbor;* at Sparta, *perioecus, provincial*, one of the περίοικοι, a class of free inhabitants in the towns of Laconia, outside of Sparta itself, who enjoyed civil but not political liberty, being above the Helots and below the Spartans. V. i. 15.

περιοράω, περιόψομαι, περιεώρᾱκα or περιεόρᾱκα, 2 aor. περιεῖδον, impf. περιεώρων, [περί + ὁράω], *overlook, neglect, pass by, allow.*

περίπατος, -ου, ὁ, [περί + πάτος, *path*], *walking about, walk.* II. iv. 15.

περιπέτομαι, -πτήσομαι, [περί + πέτομαι], *fly around, fly about.* VI. i. 23.

περιπήγνῡμι, περιπήξω, περιπέπηγα, impf. περιεπηγνύμην, [περί + πήγνυμι, *freeze*], *be frozen about;* of shoes, *be frozen* on the feet. IV. v. 14.

περιπίπτω, -πεσοῦμαι, περιπέπτωκα, 2 aor. περιέπεσον, [περί + πίπτω], *fall about, embrace; fall upon, fall in with.*

περιπλέω, -πλεύσομαι or -πλευσοῦμαι, περιπέπλευκα, περιέπλευσα, [περί + πλέω, *sail*], *sail around.*

περιποιέω, -ποιήσω, περιπεποίηκα, περιεποίησα, aor. mid. περιεποιησάμην, [περί + ποιέω], *keep safe, procure;* — mid., *get for one's self, acquire.* V. vi. 17.

περιπτύσσω, περιπτύξω, aor περιέπτυξα, [περί + πτύσσω, *fold*], *enfold, enwrap;* as a military term, *outflank.* I. x. 9

περιρρέω, περιρρεύσομαι, περιερρύηκα, impf. p. περιερρούμην, aor. p.

(as mid.) περιερρύη:ν, [περί + ῥέω, *flow*], *flow around; flow away, slip away from around* any one or anything; of fetters, *slip off, drop off.*

περισταυρόω, *-ώσω, περιεσταύρωκα, περιεσταύρωσα*, plupf. p. *περιεσταυρώμην*, [*περί* + *σταυρόω, fence with poles*], *surround with palisade, surround with stockade.* VII. iv. 14.

περιστερά, *-ᾶς, ἡ, pigeon, dove.* I. iv. 9.

περιττεύω, *-εύσω*, impf. *ἐπερίττευον*, [*περιττός*], *be more than enough; reach beyond, go beyond, outflank.* IV. viii. 11.

περιττός, *-ή, -όν*, adj., [*πέριξ*], *over and above, more than sufficient, superfluous.* As subst., **περιττοί**, *-ῶν, οἱ*, used of soldiers in battle order, *those beyond, surplus men, troops beyond* the extent of our front. IV. viii. 11. **περιττόν**, *-οῦ, τό, what is not necessary, what is not needed, surplus.*

περιτυγχάνω, *-τεύξομαι, -τετύχηκα*, 2 aor. *περιέτυχον*, [*περί* + *τυγχάνω*], *happen to be about, happen to be near, fall in with.* VI. vi. 7.

περιφανῶς, adv., [*περιφανής, conspicuous*], *evidently, notably, manifestly.* IV. v. 4.

περιφέρω, *περιοίσω*, 2 aor. *περιήνεγκον*, [*περί* + *φέρω*], *carry around, bring around.* VII. iii. 24.

περίφοβος, *-ον*, adj., [*περί* + *φόβος*], *very much frightened, exceedingly terrified, in great fear.* III. i. 12.

Πέρσης, *-ου, ὁ, Persian*, inhabitant of Persia, for which see p. 1 *et seq.*

περσίζω, [*Πέρσης*], *speak Persian, talk Persian.* IV. v. 34.

Περσικός, *-ή, -όν*, adj., [*Περσίς*], *Persian, of the Persians, of Persia.* *τὸ Περσικὸν ὀρχεῖσθαι, to dance the Persian* dance.

περσιστί, adv., [*περσίζω*], *in the Persian language.* IV. v. 10.

περυσινός, *-ή, -όν*, adj., [*πέρυσι, last year*], *of last year, last year's, of the previous year.*

πέταλον, *-ου, τό*, [*πετάννυμι, spread out*], *leaf.* V. iv. 12.

πέτομαι, *πτήσομαι*, 2 aor. *ἐπτόμην* or *ἐπτάμην, fly.* I. v. 3.

πέτρα, *-ας, ἡ, rock, ledge, mass of rock.*

πετροβολία, *-ας, ἡ*, [*πέτρος, βάλλω*], *stone-throwing, stoning.* VI. vi. 15.

πέτρος, *-ου, ὁ, stone, boulder*, as distinguished from *πέτρα*, which refers rather to the *living rock*, or large *mass of rock.*

πεφυλαγμένως, adv., [*πεφυλαγμένος*, pf. part. of *φυλάττω*], *cautiously.* II. iv. 24.

πῄ, adv., often enclitic, *in some way, somehow.* *πῇ μέν — πῇ δέ, in one way — but in another respect.*

πηγή, *-ῆς, ἡ, spring, source;* of the sources of a stream, usually in pl.

πήγνυμι, *πήξω, πέπηγα, ἔπηξα*, impf. *ἐπηγνύμην, make fast, make solid; stiffen, freeze.*

πηδάλιον, *-ου, τό*, [*πηδός, oar-blade*], *rudder, steering-paddle;* not like the modern rudder, but simply a strong oar with wide blade. There were usually two steering paddles, one on each side of the stern, and worked simultaneously by means of a cross-bar connecting them. V. i. 11.

πηλός, *-οῦ, ὁ*, [cf. Lat. *palus*], *mud, mire, clay.*

πῆχυς, *-εως, ὁ, fore-arm;* as a measure of length, *cubit*, = 6 palms (*παλασταί*), = 24 fingers (*δάκτυλοι*), = about 18 inches by

our measure. The Persian cubit was longer than the Greek, = 20½ inches by our measure. IV. vii. 16.

Πίγρης, -ητος, ὁ, *Pigres*, a Carian interpreter in the service of Cyrus. I. ii. 17 *et seq.*

πιέζω, πιέσω, aor. ἐπίεσα, *press, crowd, press hard.*

πικρός, -ά, -όν, adj., *bitter*. IV. iv. 13.

πίνω, πίομαι, πέπωκα, 2 aor. ἔπιον, *drink*. VI. i. 4.

πιπράσκω, pf. πέπρᾶκα, plupf. ἐπεπράκειν, fut. pf. πεπράσομαι, def., *sell.*

πίπτω, πεσοῦμαι, πέπτωκα, 2 aor. ἔπεσον, *fall, fall down*; especially in pf., *be fallen.*

Πισίδης, -ου, ὁ, *Pisidian*; usually in pl., Πισίδαι, -ῶν, οἱ, *Pisidians*, a people in Asia Minor, south of Phrygia. See N. to p. 53, 22. I. i. 11; ii. 1.

πιστεύω, πιστεύσω, πεπίστευκα, ἐπίστευσα, [πίστις], *trust, put faith in, believe in, believe, rely on.*

πίστις, -εως, ἡ, [πείθω], *trust, faith, good-faith, confidence, faithfulness; token of good-faith, pledge.*

πιστός, -ή, -όν, adj., [πείθω], *faithful, trusty, devoted; credible, trustworthy.* As subst., **πιστοί**, -ῶν, οἱ, the *Trusted*, a sort of privy-councillors in attendance upon a Persian king. **πιστά**, -ῶν, τά, *pledges, assurances of good-faith.*

πιστότης, -ητος, ἡ, [πιστός], *faithfulness, good-faith, fidelity.* I. viii. 29.

πίτυς, -υος, ἡ, *pine, pine-tree.* IV. vii. 6.

πλάγιος, -α, -ον, [πλάγος, *side*], *placed sideways, slanting, athwart, aslant, oblique.* εἰς πλάγιον, *obliquely.* As subst., **πλάγιον**, -ου, τό, *flank* of an army.

πλαίσιον, -ου, τό, *rectangle, square*; of troops, usually *hollow square*, the troops marching on the outside with the baggage, and non-combatants in the centre; see pp. 35, 36. The Persians often massed their troops in *solid squares* (πλαισίοις πλήρεσι); see p. 19, and I. viii. 9.

πλανάω, -ήσω, πεπλάνηκα, ἐπλάνησα, [πλάνη, *wandering*], *mislead*; — mid. and pass., *wander about, wander.*

πλάτος, -εος or -ους, τό, [πλατύς], *breadth.* V. iv. 32.

πλάττω, πλάσω, πέπλακα, ἔπλασα, aor. mid. ἐπλασάμην, *form, mould, shape; make up, invent, fabricate.* II. vi. 26.

πλατύς, -εῖα, -ύ, gen. -έος, -είας, -έος, adj., comp. πλατύτερος, sup. πλατύτατος, *broad, wide.*

πλεθριαῖος, -α, -ον, adj., [πλέθρον], *of the width of a plethron, of the length of a plethron, to the extent of a plethron.*

πλέθρον, -ου, τό, *plethron*, a Greek measure of length, = ⅙ of a stadium, = 100 Greek feet, = 101 feet 1½ inches by our measurement.

πλείων, **πλεῖστος**, see **πολύς**.

πλέκω, πλέξω, πέπλεχα, ἔπλεξα, [cf. Lat. *plecto*], *plait, twist*, used especially of the manufacture of articles in which rope or twine is used, as slings. III. iii 18

πλεονεκτέω, -ήσω, πεπλεονέκτηκα, impf. ἐπλεονέκτουν, [πλεονέκτης, *greedy fellow*, = ὁ πλέον ἔχων], *have more; get more, be greedy, claim more* than is due; *get the advantage, gain the advantage over.*

πλευρά, -ᾶς, ἡ, *rib; side;* as a military term often *sides* of a hollow square.

πλέω, πλεύσομαι or πλευσοῦμαι, πέπλευκα, ἔπλευσα, *sail, go by sea, travel by sea.*

πληγή, -ῆς, ἡ, [πλήττω], *blow, stroke.*

πλῆθος, -εος or -ους, τό, *throng, crowd, multitude; magnitude, quantity, mass, amount; extent, number.*

πλήθω, def., chiefly used in pres. part., *be full.*

πλήν, adv. and prep., *except:*
 1. As prep., with gen., *except, save, excepting.*
 2. As adv., *except, except that, only that, only.*

πλήρης, πλῆρες, gen. -εος or -ους, [root πλε in πίμπλημι, *fill*], *full, complete, full of.*

πλησιάζω, πλησιάσω, πεπλησίακα, ἐπλησίασα [πλησίος], *come near, draw near, approach.*

πλησίος, -α, -ον, [πέλας, *near*], adj., comp. πλησιαίτερος, sup. πλησιαίτατος, *near, neighboring, close to.*

πλησίον, adv., [πέλας, *near*], *near, nigh, hard by.*

πλήττω, πλήξω, 2 pf. πέπληγα, ἔπληξα, 2 aor. p. ἐπλήγην, *strike, smite, hit,* used especially of a direct blow.

πλίνθινος, -η, -ον, adj., [πλίνθος], *made of brick, of brick, brick.* III. iv. 11.

πλίνθος, -ου, ἡ, *brick,* whether sun-dried or baked by fire.

πλοῖον, -ου, τό, [πλέω], *sailing-vessel, ship; merchant-vessel, transport,* as distinguished from the war-ship. The πλοῖον was built less narrow than the war-ship, and propelled by a sail instead of oars. Cf. pp. 39, 40.

πλοῦς, πλοῦ, ὁ, [for πλόος, from πλέω], *sailing, voyage; time* or *tide for sailing.* πλοῦς ἐστι, *it is favorable for sailing.*

πλούσιος, -α, -ον, adj., comp. πλουσιώτερος, sup. πλουσιώτατος, [πλοῦτος, *wealth*], *rich, wealthy.*

πλουτέω, -ήσω, [πλοῦτος, *wealth*], *be rich, be wealthy; become rich.*

πλουτίζω, πλουτιῶ, πεπλούτικα, ἐπλούτισα, [πλοῦτος, *wealth*], *make wealthy, make rich.* VII. vi. 9.

πνεῦμα, -ατος, τό, [πνέω], *breath, wind.*

πνέω, πνεύσομαι, πέπνευκα, ἔπνευσα, impf. ἔπνουν, *blow, draw breath, breathe.*

πνίγω, πνίξω, *choke, throttle;* — pass., *be choked, be drowned.* V. vii. 25.

ποδαπός, -ή, -όν, adj., *from what country? where born?* IV. iv. 17.

ποδήρης, -ες, gen. -εος or -ους, adj., [root ποδ in πούς], *reaching to the feet.* I. viii. 9.

ποδίζω, -ίσω, pf. p. πεπόδισμαι, [πούς, *foot*], *bind the feet, tie the feet;* — pass., *have fetters on the feet, have the feet fettered.* III. iv. 35.

πόθεν, adv., *whence.*

ποθέν, adv., enclitic, *from some place or other, from somewhere.*

ποθέω, -ήσω, πεπόθηκα, ἐπόθησα, [πόθος], *long for, yearn after, desire.* VI. iv. 8.

πόθος, -ου, ὁ, *longing, yearning, fond desire.* III. i. 3.

ποί, adv., enclitic, *somewhere or other, somewhere.*

ποιέω, ποιήσω, πεποίηκα, ἐποίησα, *do, make; form, construct, create; produce, cause, perform, render.* See IDIOMS.

ποιητέος, -α, -ον, adj., [ποιέω], = *faciundus, to be done, that must be done.* ποιητέον ἐστὶν αὐτῷ, *he must do.*

ποικίλος, -η, -ον, adj., *of many colors, many-colored, variegated;* of a human being, *tattooed.*

ποῖος, -α, -ον, adj., interrogative, *what? what sort of? what kind of?* used in both direct and indirect questions. III. i. 14.

πολεμέω, *πολεμήσω, πεπολέμηκα, ἐπολέμησα*, impf. *ἐπολέμουν*, aor. p. *ἐπολεμήθην*, [*πόλεμος*], *go to war, make war, make war upon, be at war with, fight. ὅσα ἐπολεμήθη, whatever hostilities passed.*

πολεμικός, *-ή, -όν*, adj., comp. *πολεμικώτερος*, sup. *πολεμικώτατος*, [*πόλεμος*], *of war, for war;* of persons, *skilled in war, warlike.* As subst., **πολεμικόν**, *-οῦ, τό, signal for battle, war-shout.* **πολεμικά**, *-ῶν, τά, military exercises, pursuits of war.*

πολεμικῶς, adv., comp. *πολεμικώτερον*, sup. *πολεμικώτατα*, [*πολεμικός*], *like an enemy, hostile. πολεμικῶς ἔχειν, to be like enemies, to be on terms of hostility.*

πολέμιος, *-α, -ον*, adj., [*πόλεμος*], *war;* of an enemy, *hostile.* As subst., **πολέμιος**, *-ου, ὁ, enemy;* often in pl., *οἱ πολέμιοι, the enemy.* **πολέμια**, *-ων, τά, matters of war, military science. ἡ πολεμία* (sc. *γῆ* or *χώρα*), *the enemy's country.*

πόλεμος, *-ου, ὁ, war, warfare.*

πολίζω, [*πόλις*], poetic word, *colonize* a region *by building a city.* VI. vi. 4.

πολιορκέω, *-ήσω*, aor. *ἐπολιόρκησα*, impf. *ἐπολιόρκουν*, [*πόλις, ἕρκος, enclosure*, from *εἵργω, hem in*], *hem in* a city, *besiege, blockade, beleaguer.*

πόλις, *-εως, ἡ, city, town; state.*

πόλισμα, *-ατος, τό*, [*πολίζω*], *city, town.*

πολίτης, *-ου, ὁ*, [*πόλις*], *citizen, freeman.* V. iii. 9.

πολλάκις, adv., [*πολύς*], *many times, repeatedly, frequently.*

πολλαπλάσιος, *-α, -ον*, adj., [*πολύς*], *many times as many, many times more, many times larger, manifold more;* sometimes followed by the gen. of the comparative degree, *many times more than.*

πολλαχῇ, adv., [*πολύς*], *many times, often.* VII. iii. 12.

πολλαχοῦ, adv., *in many places, in many cases.* IV. i. 28.

πολυάνθρωπος, *-ον*, [*πολύς* + *ἄνθρωπος*], *populous, full of people.* II. iv. 13.

πολυαρχία, *-ας, ἡ*, [*πολύς, ἀρχή*], *government of many, multiplicity of command.* VI. i. 18.

Πολυκράτης, *-ους, ὁ*, [*πολύς, κράτος*], *Polycrates*, an Athenian captain, who rendered valuable service to the Ten Thousand during the Retreat. IV. v. 24.

Πολύνῑκος, *-ου, ὁ*, [*πολύς, νίκη*], *Polynīcus*, a Spartan officer, who acted as agent for Thibron in engaging the remnants of the Ten Thousand. VII. vi. 1.

πολυπραγμονέω, *πολυπραγμονήσω*, [*πολυπράγμων, busy-body*, from *πολύς, πράττω*], *busy one's self; meddle* in state affairs, *intrigue.* V. i. 15.

πολύς, *πολλή, πολύ*, gen. *πολλοῦ, πολλῆς, πολλοῦ*, adj., comp. *πλείων* or *πλέων*, sup. *πλεῖστος, much;* in pl., *many, numerous.* As subst., **πολλοί**, *-ῶν, οἱ, many;* with the article, *οἱ πολλοί, the majority, the most. πολύ, τό*, often with partitive gen., *much;* with the article, *the greater part, the mass, the bulk;* often used in acc. *πολύ* with adverbial force, *much, very, far, a long distance. πολὺς φόβος, great fear. πολὺς χρόνος, a long time. ἐπὶ πολύ, for a long distance. ἐπὶ τὸ πολύ, for the most part. πολλοῦ δέω, be far from, lack much of. ἐκ πολλοῦ, from a great distance, far. ἐκ πλείονος, from a greater distance, sooner. πολλὰ κἀγαθά, many good things.*

Πολύστρατος, *-ου*, *ὁ*, [*πολύς*, *στρατός*], *Polystratus*, an Athenian, father of Lycius. III. iii. 20.

πολυτελής, *-ές*, gen. *-οῦς*, adj., [*πολύς*, *τέλος*], *very expensive*, *very costly*. I. v. 8.

πομπή, *-ῆς*, *ἡ*, [*πέμπω*], *escort*; *procession*, *parade*, especially *solemn procession* in honor of some god. V. v. 5.

πονέω, *πονήσω*, *πεπόνηκα*, *ἐπόνησα*, impf. *ἐπόνουν*, pf. p. *πεπόνημαι*, aor. mid. *ἐπονησάμην*, [*πόνος*,] *toil*, *labor*, *work hard*; *gain by toil*, *gain by labor*; *suffer under labor*, *undergo hardship*, *endure suffering*.

πονηρός, *-ά*, *-όν*, adj., [*πονέω*], *toilsome*; *in bad plight*, *bad*, *useless*, *worthless*; *base*, *villanous*, *wicked*.

πονήρως, adv., [*πονηρός*], *laboriously*, *with difficulty*. III. iv. 19.

πόνος, *-ου*, *ὁ*, [cf. *πένομαι*], *work*, especially *hard work*, *labor*, *toil*; *distress*, *trouble*, *suffering*. *οἱ ἡμέτεροι πόνοι*, *the fruits of our labor*, VII. vi. 9.

πόντος, *-ου*, *ὁ*, *sea*, *sea-basin*, as distinguished from *θάλαττα*, which refers to the sea rather as a *body of water*.

Πόντος Εὔξεινος, *Euxine Sea*, *Black Sea*. See **Εὔξεινος**.

Πόντος, *-ου*, *ὁ*, *Pontus*, a province of Asia Minor, south of the Black Sea, east of Paphlagonia. See Map. V. vi. 15.

πορεία, *-ας*, *ἡ*, [*πορεύομαι*], *journey*, *march*; *route*, *course*, *way*.

πορευτέος, *-α*, *-ον*, adj., [*πορεύομαι*], = *eundus*, *necessary to proceed*, *to be crossed*, *to be traversed*. *ὄρη* (*ἐστὶν*) *πορευτέα*, *mountains must be crossed*.

πορεύω, *-εύσω*, aor. *ἐπόρευσα*, [*πόρος*], *cause to go*; — mid., **πορεύομαι**, *πορεύσομαι*, *πεπόρευμαι*, aor. p. (as mid.) *ἐπορεύθην*, *go*, *walk*, *proceed*, *march*; *go across*, *go over*, *traverse*, *march through*.

πορθέω, *-ήσω*, [cf. *πέρθω*, *sack*], *destroy*, *ravage*, *lay waste*, *plunder*. *ἡ χώρα πορθουμένη*, *the laying waste of the country*.

πορίζω, *ποριῶ*, *πεπόρικα*, *ἐπόρισα*, aor. p. *ἐπορίσθην*, [*πόρος*], *bring about*, *furnish*, *provide*, *supply*, *procure*; — mid., *provide for one's self*, *furnish one's self with*, *procure*, *get*.

πόρος, *-ου*, *ὁ*, *ford*, *passage*, *way*; *means*, *resource*.

πόρρω, adv., Attic form of *πρόσω*, [*πρό*], *far*, *far off*, *far away*, *far from*; often followed by gen.

πορφυροῦς, *-ᾶ*, *-οῦν*, for **πορφύρεος**, *-α*, *-ον*, [*πορφύρα*, *purple-fish*], *purple*; not like our purple, but *dark-red*, *crimson*.

πόσος, *-η*, *-ον*, adj , *how great*, *how much*, *how large*; in pl., *how many*.

ποταμός, *-οῦ*, *ὁ*, *river*, *stream*.

ποτέ, adv., enclitic, *at some time or other*, *at any time*, *ever*, *once*. *ὅποι ποτέ*, *whither possibly*, *to what possible point*.

πότερος, *-α*, *-ον*, adj , *which* of two; acc. neut. *πότερον*, *πότερα*, often used to introduce double indirect questions, usually with corresponding *ἤ*. *πότερον — ἤ*, *whether — or*.

ποτέρως, adv., [*πότερος*], *in which one of two ways*.

ποτήριον, *-ου*, *τό*, [*πίνω*], *drinking*, *cup*, *wine-cup*. VI. i. 4.

ποτόν, *-οῦ*, *τό*, [*πίνω*], *something to drink*, *drink*, *draught*.

πότος, *-ου*, *ὁ*, [*πίνω*], *drinking-drinking-bout*, *carousal*.

ποῦ, adv., interrogative, *where?*

πού, adv., enclitic, *somewhere*, *anywhere*, often to qualify an ex-

pression, *any way, possibly, perhaps, I suppose.*

πούς, ποδός, ὁ, [cf. Lat. *pes, pedis*], *foot;* as a measure of length, *foot*, = 1.135 English feet.

πρᾶγμα, -ατος, τό, [πράττω], *deed, act; thing, matter, affair;* especially in pl., πράγματα, *affairs, circumstances, business;* in a bad sense, *troublesome business, troubles, annoyances.* τὰ παρόντα πράγματα, *the present state of affairs.* πρᾶγμά τί ἐστιν, *something is the matter.* ἄνευ πραγμάτων, *without difficulty.*

πραγματεύομαι, πραγματεύσομαι, πεπραγμάτευμαι, ἐπραγματευσάμην, [πρᾶγμα], *busy one's self with, exert one's self over, try to accomplish.* VII. vi. 35.

πρᾱνής, -ές, gen. -οῦς, adj., *headlong, steep, forward.* As subst., πρανές, -οῦς, τό, *steep slope.* κατὰ τοῦ πρανοῦς, *down-hill.* εἰς τὸ πρανές, *downward.*

πρᾶξις, -εως, ἡ, [πράττω], *doing, action, transaction; enterprise, undertaking.*

πρᾶος, -ον, or πραΰς, -εῖα, -ύ, adj., *tame, mild, gentle.* I. iv. 9.

πράττω, πράξω, πέπρᾱχα, ἔπραξα, *achieve, bring about, perform, effect; manage, negotiate, transact; exact, require; fare, succeed.* πράττειν τινά τι, *to exact something from some one.* εὖ πράττειν, *to do well, be successful.* κακῶς πράττειν, *to fare badly.* κάκιον πράττειν, *to fare worse, be worse off.*

πράως, adv., [πρᾶος], *mildly, gently.* πράως λέγειν τι, *to speak lightly of anything.* I. v. 14.

πρέπει, impf. ἔπρεπε, impers., [πρέπω, *be becoming*], *it is proper, it is fitting, it is suitable, it is becoming.*

πρεσβεία, -ας, ἡ, [πρεσβεύω], *embassy.* VII. iii. 21.

πρεσβεύω, πρεσβεύσω, πεπρέσβευκα, [πρέσβυς], *act as envoy: be ambassador, act as ambassador.*

πρέσβυς, -εως, comp. πρεσβύτερος, sup. πρεσβύτατος, adj., *old.* As subst, since old men were sent as ambassadors, *envoy, ambassador.*

πρεσβύτης, -ου, ὁ, *old man.* VI. iii. 10.

πρίασθαι, from 2 aor. ἐπριάμην; see ὠνέομαι.

πρίν, adv. and conj., *before, sooner; before that; sooner than, ere, until.*

πρό, prep. with gen., *before, in front of;* — of time, *before; in behalf of, for.* πρὸ ὑμῶν, *in your behalf, on your account.*

προάγω, προάξω, προῆχα, 2 aor. προήγαγον, [πρό + ἄγω], *lead forward, lead on; go forward, proceed, advance.*

προαιρέω, -ήσω, προῄρηκα, 2 aor. προεῖλον, 2 aor. mid. προειλόμην, [πρό + αἱρέω, *choose*], *bring forward;* — mid., *choose before, prefer, select.* VI. vi. 19.

προαισθάνομαι, προαισθήσομαι, προῄσθημαι, 2 aor. προῃσθόμην, [πρό + αἰσθάνομαι, *perceive*], *perceive beforehand, discover in advance.* I. i. 7.

προανᾱλίσκω, προανᾱλώσω, προανήλωκα, [πρό + ἀναλίσκω, *spend*], *use up beforehand, spend previously.*

προαποτρέπομαι, προαποτρέψομαι, προαποτέτραμμαι, προαπετρεψάμην, 2 aor. προαπετραπόμην, [πρό + ἀπό + τρέπω], *turn back beforehand, previously turn back.* VI. v. 31.

προβαίνω, προβήσομαι, προβέβηκα, 2 aor. προὔβην, [πρό + βαίνω], *step forward, go on, advance, proceed;* of night, *wear fast away.*

προβάλλω, προβαλῶ, προβέβληκα, 2 aor. προὔβαλον, 2 aor. mid.

προὐβαλόμην, [πρό + βάλλω], *throw before, lay before*; — mid., *throw before one's self, bring forward, propose.* προβάλλεσθαι τὰ ὅπλα, *to present arms.*

πρόβατον, -ου, τό, [προβαίνω], lit. *that which walks forward*, generally in pl.; *cattle*; in Attic usually *sheep*.

προβολή, -ῆς, ἡ, [προβάλλω], *putting forward*, especially of a weapon for defence. τὰ δόρατα εἰς προβολὴν καθιέναι, *to bring the spears to rest.* VI. v. 25.

προβουλεύω, -εύσω, προβεβούλευκα, [πρό + βουλεύω], *deliberate for, plan on behalf of.* III. i. 37.

πρόγονος, -ου, ὁ, [πρό + γίγνομαι], *forefather, ancestor.*

προδίδωμι, προδώσω, προδέδωκα, προὔδωκα, plupf. προὐδεδώκειν, [πρό + δίδωμι], *give up, surrender; betray, prove traitor to, abandon, play false, desert.*

προδότης, -ου, ὁ, [προδίδωμι], *betrayer, traitor.* II. v. 27.

προδρομή, -ῆς, ἡ, [πρό, root δρομ in δρόμος], *running forward.* IV. vii. 10.

πρόειμι, impf. προῄειν or προῇα, [πρό + εἶμι], pres. used as fut. of προέρχομαι, *go forward, go on, advance, proceed; go in advance, go in advance of, precede.*

προεῖπον, see προλέγω.

προελαύνω, προελάσω, προελήλακα, προήλασα, [πρό + ἐλαύνω, *drive*], *drive forward*; intr. or with obj. understood, *march forward, ride forward, go in advance.*

προεργάζομαι, προεργάσομαι, pf. p. προείργασμαι, [πρό + ἐργάζομαι, *work*], *work beforehand.* προειργασμένη δόξα, *glory won before* VI. i. 21.

προέρχομαι, προελεύσομαι, προελήλυθα, 2 aor. προῆλθον, *go forward, go on, come forward, advance, proceed.*

προερῶ, fut., pf. προείρηκα, 2 aor. προεῖπον, [πρό + ἐρῶ], *say beforehand.*

προέχω, προέξω, 2 aor. προέσχον, [πρό + ἔχω], *have before; have the start of, have the advantage of.* III. ii. 19.

προηγέομαι, -ηγήσομαι, προήγημαι, προηγησάμην, [πρό + ἡγέομαι, *lead*], *lead forward, take the lead, lead the way.*

προηγορέω, -ηγορήσω, προηγόρηκα, προηγόρησα, [προήγορος, *advocate*], *speak for others, speak in behalf of others.* V. v. 7.

προθέω, προθεύσομαι, [πρό + θέω, *run*], *run forward, run forth.* V. viii. 13.

προθῡμέομαι, -ήσομαι, προτεθύμημαι, προὐθυμήθην, [πρόθυμος], *be ready, be eager, be zealous; desire earnestly, promote eagerly.* τὸ προθυμεῖσθαι, *the eager desire.*

προθῡμία, -ας, ἡ, [πρόθυμος], *readiness, zeal, earnestness, willingness, enthusiasm.*

πρόθῡμος, -ον, adj., comp. προθυμότερος, sup. προθυμότατος, [πρό + θυμός, *spirit*], *ready, willing, eager, zealous, enthusiastic.*

προθύμως, adv., comp. προθυμότερον, sup. προθυμότατα, [πρόθυμος], *readily, willingly, eagerly, earnestly, with enthusiasm.*

προΐημι, προήσω, προεῖκα, προῆκα, 2 aor. mid. προείμην, [πρό + ἵημι], *send before, send forward*; — mid., *let go, give up, surrender; commit, entrust; desert, abandon.*

προΐστημι, προστήσω, προέστηκα, προέστησα, plupf. προειστήκειν, 2 aor. προέστην, [πρό + ἵστημι], transitive tenses (see ἵστημι), *set before, place before*; intransitive tenses, *be before, be over, be in command of, preside*: often followed by gen.

προκαλέω, *προκαλέσω, προκέκληκα*, [*πρό + καλέω*], *call forth, call out.* VII. vii. 2.

προκαλύπτω, *-ύψω*, 1 aor. *προὐκάλυψα*, [*πρό + καλύπτω, cover*], *cover over, cover up.* III. iv. 8.

προκαταθέω, *-θεύσομαι*, [*πρό + κατά + θέω*], *run down before, hasten down before.* VI. iii. 10.

προκατακάω or **προκατακαίω**, *-καύσω, -κέκαυκα, προκατέκαυσα*, [*πρό + κατά + κάω*], *burn down before, burn down along the advance.* I. vi. 2.

προκαταλαμβάνω, *προκαταλήψομαι, προκατείληφα*, 2 aor. *προκατέλαβον*, pf. p. *προκατείλημμαι*, aor. p. *προκατελήφθην*, [*πρό + κατά + λαμβάνω*], *take beforehand, seize in advance, take possession of in advance, preoccupy.*

πρόκειμαι, *-κείσομαι*, *lie before, lie in front, jut forth.* VI. iv. 3.

προκινδῡνεύω, *-εύσω*, [*πρό + κινδυνεύω*], *incur danger* for any one, *run risk, brave danger* for. VII. iii. 31.

Προκλῆς, *-έους, ὁ*, *Procles*, a descendant of Damarātus; he was the first to bring to the Greeks the news of Cyrus's death. II. i. 3; ii. 1.

προκρίνω, *προκρινῶ, προκέκρικα, προὔκρῑνα*, aor. p. *προὐκρίθην*, [*πρό + κρίνω*], *choose before* others, *choose* by preference, *prefer.* VI. i. 26.

προλέγω, *προλέξω* or *προερῶ*, pf. *προείρηκα*, 2 aor. *προεῖπον*, [*πρό + λέγω*], *state publicly, proclaim, declare; order, bid.*

προμαχεών, *-ῶνος, ὁ*, [*πρό*, root *μαχ* in *μάχομαι*], *rampart, bulwark, battlement.* VII. viii. 13.

προμετωπίδιον, *-ου, τό*, [*πρό + μέτωπον, forehead*], *frontlet, head-piece*, a protection for the forehead of horses. Cf. p. 32. I. viii. 7.

προμνάομαι, *-μνήσομαι*, impf. *προὐμνώμην*, [*πρό + μνάομαι, solicit*], *endeavor to obtain, solicit.* VII. iii. 18.

προνοέω, *-ήσω, προνενόηκα, προὐνόησα*, impf. mid. *προὐνοούμην*, [*πρό + νοέω*], *think beforehand; provide for, take thought of.*

πρόνοια, *-ας, ἡ*, [*πρόνοος*, from *πρό + νόος, νοῦς*], *forethought, foresight.* VII. vii. 52.

προνομή, *-ῆς, ἡ*, *foraging, foraging expedition, foray.* V. i. 7.

προξενέω, *προξενήσω, προὐξένηκα, προὐξένησα*, [*πρόξενος*], *act as an agent, act as consul;* — in a bad sense, *κίνδυνον προξενεῖν τινι, to put danger upon one.* VI. v. 14.

πρόξενος, *-ου, ὁ*, [*πρό + ξένος*], *consul, consular agent, patron*, term applied to a Greek residing under appointment in another city than his own, charged with aiding any of his fellow-citizens who might come thither, and in general with advancing the interests of his own state in any way.

Πρόξενος, *-ου, ὁ*, *Proxenus*, a Boeotian in the service of Cyrus. See p. 41, and II. vi. 16-20.

προοράω *προόψομαι, προεόρᾱκα* or *προεώρᾱκα*, 2 aor. *προεῖδον*, [*πρό + ὁράω*], *look before* one, *see beforehand, foresee.*

προπέμπω, *προπέμψω, προπέπομφα, προὔπεμψα*, aor. p. *προὐπέμφθην*, [*πρό + πέμπω*], *send forward, send on, send before, send forth; escort, conduct, attend.*

προπίνω, *προπίομαι, προπέπωκα, προὔπιον*, impf. *προὔπινον*, [*πρό + πίνω, drink*], *drink before, drink first;* since there was a Greek custom in drinking one's health to drink first one's self, then pass the cup to the person pledged, *drink to* one's *health.*

προπονέω, *προπονήσω*, *προπεπόνηκα*, *προὐπόνησα*, [*πρό* + *πονέω*, *labor*], *work for*, *labor for*, *toil in behalf of*. III. i. 37.

πρός, prep., with gen., dat., and acc. : —

1. With gen., *in front of*, *in sight of*, *before*, *in accordance with* ; in oaths and with passive verb, *by*.

2. With dat., *on the border of*, *face to face with*, *near by*, *at*, *beside* ; *besides* ; *in addition to*.

3. With acc., *towards*, *to*, *before*, *at*, *near*, *against*, *upon*, *with*; *for*, *in relation to*, *in comparison with*.

πρὸς τοῦ τρόπου, *in accordance with his character*. *πρὸς τὸ ἀργύριον*, *in comparison with the money*. *πρὸς ταῦτα*, *to this*, often = *in reply*. *πρὸς τοῦτο πέμπειν*, *to send for that purpose*.

προσάγω, *προσάξω*, *προσῆχα*, 2 aor. *προσήγαγον*, [*πρός* + *ἄγω*], *bring to*, *introduce*, *apply* ; *move forward*, *lead forward*, *go forward*, *advance*.

προσαιτέω, *προσαιτήσω*, *προσῄτηκα*, *προσῄτησα*, impf. *προσῄτουν*, [*πρός* + *αἰτέω*, *ask*], *ask besides*, *ask in addition*, *demand further*, *ask more*.

προσανεῖπον, [*πρός* + *ἀνά* + *εἶπον*], 2 aor., *proclaim besides*, *announce further*.

προσβάλλω, -*βαλῶ*, *προσβέβληκα*, 2 aor. *προσέβαλον*, [*πρός* + *βάλλω*], *hurl against* ; in the Anab. only intrans., *make an attack upon*, *attack*, *charge*, *charge upon*, *make an assault upon*.

προσβατός, -*ή*, -*όν*, adj., [*προσβαίνω*, *proceed*], *accessible*. IV. iii. 12.

προσβολή, -*ῆς*, *ἡ*, [*προσβάλλω*], *attack*, *assault*.

προσγίγνομαι, *προσγενήσομαι*, *προσγεγένημαι*, 2 aor. *προσεγενόμην*, [*πρός* + *γίγνομαι*], *come to*, *attach one's self to* another, especially an ally.

προσδανείζομαι, -*είσομαι*, aor. mid. *προσεδανεισάμην*, [*πρός* + *δανείζω*, *loan*], *borrow in addition*, *borrow besides*. VII. v. 5.

προσδεῖ, impers., [*πρός* + *δεῖ*], *there is need in addition*, *there is further need* ; followed by gen.

προσδέομαι, -*δεήσομαι*, -*δεδέημαι*, aor. p. *προσεδεήθην*, [*πρός* + *δέομαι*, *need*], *need in addition*, *ask in addition*, *strive for*.

προσδίδωμι, *προσδώσω*, *προσδέδωκα*, *προσέδωκα*, impf. *προσεδίδουν*, [*πρός* + *δίδωμι*], *give besides*, *give in addition*. I. iv. 19.

προσδοκάω, -*δοκήσω*, aor. -*εδόκησα*, impf. *προσεδόκων*, [*πρός*, root *δοκ* in *δεδοκημένος*, *waiting*], *expect*, *look for*, *wait for*.

προσέδραμον, see **προστρέχω**.

πρόσειμι, *προσῄειν* or *προσῇα*, part. *προσιών*, [*πρός* + *εἶμι*], pres. used as fut. of *προσέρχομαι*, *go towards*, *come forward*, *come near*, *approach*, *advance*.

προσελαύνω, *προσελάσω* or *προσελῶ*, *προσελήλακα*, *προσήλασα*, impf. *προσήλαυνον*, [*πρός* + *ἐλαύνω*], *drive towards* ; — intrans., or with obj. understood, *march towards*, *come up*, *ride towards*, *ride forward*, *advance*.

προσέρχομαι, -*ελεύσομαι*, -*ελήλυθα*, 2 aor. *προσῆλθον*, [*πρός* + *ἔρχομαι*], *go toward*, *come to*, *go forward*, *advance*, *approach*, *come up*. *οἱ προσελθόντες αὐτῷ*, *those who had gone over to him*.

προσεύχομαι, -*εύξομαι*, *προσεῦγμαι*, *προσευξάμην*, [*πρός* + *εὔχομαι*, *pray*], *offer prayers to*, *pray to*. VI. iii. 21.

προσέχω, *προσέξω*, *προσέσχηκα*, 2 aor. *προσέσχον*, impf. *προσεῖχον*, [*πρός* + *ἔχω*], *hold to*, *apply*, *direct*. *προσέχειν τὸν νοῦν*,

turn one's mind, direct one's attention to, pay attention to, give heed to.

προσήκω, προσήξω, προσῆκα, [πρός + ἥκω], *have arrived, have come to, be near at hand; belong to, be related to.* As impers., **προσήκει,** *it belongs to, it concerns, it beseems, it is fitting.*

πρόσθεν, adv., [πρός + -θεν], used of both place and time, *before, in front of; previously, formerly, before that, until.* **ὁ πρόσθεν λόγος,** *the foregoing narrative, the preceding narrative.* **τὸ πρόσθεν,** as acc. used adverbially, *before, formerly, previously.* **εἰς τὸ πρόσθεν,** *toward the front, forward.* **πρόσθεν — πρίν,** *sooner than, before.* **πρόσθεν ἤ,** *sooner than.*

προσθέω, -θεύσομαι, impf. προσέθεον, [πρός + θέω], *run towards, run to, run up.*

προσίημι, προσήσω, προσεῖκα, -ῆκα, impf. προσίην, impf. mid. προσιέμην, [πρός + ἵημι], *send towards, let come to, permit to approach to;* — mid., *let come to* one, *receive, admit; suffer, allow.* **προσίημι εἰς ταὐτό,** *admit to the same place, receive to the same standing.*

προσκαλέω, -καλέσω, *call to* one, *invite, summon.*

προσκτάομαι, -κτήσομαι, -κέκτημαι, προσεκτησάμην, [πρός + κτάομαι], *gain besides, get besides, gain in addition.* V. vi. 15.

προσκυνέω, -κυνήσω, προσκεκύνηκα, προσεκύνησα, [πρός + κυνέω, *kiss*], *make obeisance, fall down and worship, worship, bow down to, adore; do homage to, prostrate one's self before.*

προσλαμβάνω, -λήψομαι, -είληφα, 2 aor. προσέλαβον, [πρός + λαμβάνω], *take to, take besides, take in addition, receive in addition; take part in, take hold,* in order to help.

προσμένω, -μενῶ, προσμεμένηκα, προσέμεινα, impf. προσέμενον, [πρός + μένω], *await.* VI. vi. 1.

προσμίγνῡμι, -μίξω, aor. προσέμιξα, [πρός + μίγνῡμι, *mix*], *mingle with, unite with, join, come up.* IV. ii. 16.

πρόσοδος, -ου, ἡ, [πρός + ὁδός], *access, approach; solemn procession* to a temple in honor of some deity; *income, revenue.*

προσόμνῡμι, -ομοῦμαι, προσομώμοκα, προσώμοσα, [πρός + ὄμνυμι, *swear*], *swear besides, swear in addition.* II. ii. 8.

προσομολογέω, -ήσω, -ωμολόγηκα, -ωμολόγησα, impf. προσωμολόγουν, [πρός + ὁμολογέω], *acknowledge further; give in, surrender.* VII. iv. 24.

προσπερονάω, -ήσω, [πρός + περονάω, from περόνη, *pin*], *fasten to by a pin, pin to.* VII. iii. 21.

προσπίπτω, -πεσοῦμαι, -πέπτωκα, 2 aor. προσέπεσον, [πρός + πίπτω], *fall towards, fall upon; rush to.* VII. i. 21.

προσποιέω, -ποιήσω, προσπεποίηκα, προσεποίησα, [πρός + ποιέω], *attach to;* — mid., *take to one's self, pretend, claim; make out, feign, simulate;* with fut. infin., *make as if* one would do something.

προσπολεμέω, -ήσω, [πρός + πολεμέω], *war with, wage war against.* I. vi. 6.

προστατεύω, -εύσω, [προστάτης], *be a leader of; make provision* that, *provide* that. V. vi. 21.

προστατέω, -ήσω, [προστάτης], *preside over, take charge of.* IV. viii. 25.

προστάτης, -ου, ὁ, [προΐστημι], *leader, chief, protector, patron.* VII. vii. 31.

προστάττω, -τάξω, προστέταχα, προσέταξα, aor. p. προσετάχθην, [πρός + τάττω, *arrange*], *assign to*, *enjoin upon*, *command*, *order*.

προστελέω, -τελέσω, προστετέλεκα, προσετέλεσα, [πρός + τελέω, *finish*, *spend*], *pay besides*, *spend in addition*. VII. vi. 30.

προστερνίδιον, -ου, τό, [dim. of πρόστερνος, from πρό + στέρνον, *breast*], *breast-piece*, *breastplate*, used on horses. I. viii. 7.

προστίθημι, -θήσω, προστέθεικα, προσέθηκα, 2 aor. mid. προσεθέμην, [πρός + τίθημι, *put*], *put to*, *add*; — mid., *give assent*, *agree*, *concur in* an opinion. I. vi. 10.

προστρέχω, -δραμοῦμαι, -δεδράμηκα, 2 aor. προσέδραμον, [πρός + τρέχω], *run to*, *run up to*.

προσφέρω, προσοίσω, προσενήνοχα, 2 aor. προσήνεγκον, [πρός + φέρω], *bring to*, *apply*; — mid., *conduct one's self*, *carry one's self*, *behave one's self*.

προσχωρέω, -ήσω, impf. προσεχώρουν, [πρός + χωρέω, *move*], *approach*, *go over to*, *surrender*, *submit*. V. iv. 30.

πρόσχωρος, [πρός, χώρα], adj., *neighboring*. V. iii. 9.

πρόσω, adv., comp προσωτέρω, sup. προσωτάτω, *forwards*, *onward*; *farther*, *far from*; sometimes with gen. εἰς τὸ πρόσω, *in advance*. ἰέναι τοῦ πρόσω, *go forward*, *advance*. οὐ πρόσω, *not far off*. πρόσω τῶν πηγῶν, *far from the sources*. πρόσω τοῦ ποταμοῦ, *further into the river*.

προτάττω, προτάξω, προτέταχα, pf. p. προτέταγμαι, [πρό + τάττω], *put in the front rank*, *station in the front*. V. ii. 13.

προτελέω, -τελέσω, προτετέλεκα, προυτέλεσα, [πρό + τελέω, *spend*], *pay beforehand*, *expend beforehand*. VII. vii. 25.

προτεραῖος, -α, -ον, adj., [πρότερος], *preceding*. τῇ προτεραίᾳ (sc. ἡμέρᾳ), *on the preceding day*, *the day before*. II. i. 3.

πρότερος, -α, -ον, adj., [comp. of πρό], *prior*, *former*, *sooner*, *preceding*, *previous*, *before*. πρότερον, τὸ πρότερον, as acc. used adverbially, *the previous time*, *before*, *sooner*, *previously*.

προτῑμάω, -τῑμήσω, προτετίμηκα, προυτίμησα, fut. mid. προτιμήσομαι sometimes with force of pass., aor. pass. προυτῑμήθην, [πρό + τιμάω, *honor*], *honor before*, *honor above*, *prefer in honor*, *prefer*.

προτρέχω, -δραμοῦμαι, προδεδράμηκα, 2 aor. προὔδραμον, impf. προὔτρεχον, [πρό + τρέχω], *run before*, *run ahead*, *run forward*.

προφαίνω, προφανῶ, προπέφαγκα, 2 aor. p. προυφάνην, [πρό + φαίνω, *show*], *show before*; — mid., *appear before*, *appear in front*, *become visible*; *come in sight*.

προφασίζομαι, προφασιοῦμαι, aor. προυφασισάμην, [πρόφασις], *assign as a pretext*, *urge as excuse*. III. i. 25.

πρόφασις, -εως, ἡ, [πρό, φημί], *pretext*, *excuse*, *plea*, *pretence*.

προφύλαξ, -ακος, ὁ, [πρό + φύλαξ], *advance guard*, *sentinel*; pl. προφύλακες = προφυλακαί, *outposts*, *pickets*.

προχωρέω, -χωρήσω, προκεχώρηκα, προυχώρησα, impf. προυχώρουν [πρό + χωρέω], *go forward*, *come forward*, *advance*; *succeed*, *prosper*. As impers., προχωρεῖ, *it goes well*, *it is convenient*, *it is of advantage*.

πρύμνα, -ης, ἡ, [πρυμνός, *hindmost*], *stern*, *poop*, of a ship. V. viii. 20.

πρῴ or **πρωΐ**, adv., comp. πρῳαίτερον, sup. πρῳαίτατα, [πρό], *early*, *very early* in the day, *at morn*, as opposed to ὀψέ, *late*.

πρῷρα, -ας, ἡ, [πρό], *ship's-head*, *prow*, *bow*. V. viii. 20.

πρῳρεύς, -έως, ὁ, [πρῷρα], *prow-officer*, *commander at the prow*, *look-out*. V. viii. 20.

πρωτεύω, -εύσω, [πρῶτος], *be first*, *stand first*, *hold the first place*. II. vi. 26.

πρῶτος, -η, -ον, adj., [sup. from πρό], *first*, *the first*, *foremost*; often best rendered as if an adv.; acc. sing. neut. πρῶτον, τὸ πρῶτον, used adverbially, *at first*, *in the first place*, *first*.

πταίω, πταίσω, ἔπταικα, ἔπταισα, *cause to fall*; *fall over*, *stumble against*, *dash against*. IV. ii. 3.

πτάρνῡμι, 2 aor. ἔπταρον, *sneeze*. III. ii. 9.

πτέρυξ, πτέρυγος, ἡ, [πτερόν, *wing*], *wing*; of armor, *corselet-flap*, *corselet-skirt*, the lower part of the coat of mail, made of leather or felt, with plates of metal sewed on and hanging loose.

πυγμή, -ῆς, ἡ, [πύξ, cf. Lat. *pugnus*], *fist*; *boxing*. IV. viii. 27.

Πυθαγόρας, -ου, ὁ, *Pythagoras*, a Spartan admiral. See N. to p. 64, 10. I. iv. 2.

πυκνός, -ή, -όν, adj., *close*, *close together*, *near together*, *compact*, *dense*; neut. pl. acc. πυκνά used adverbially, *frequently*.

πύκτης, -ου, ὁ, [πύξ], *boxer*, *pugilist*. V. viii. 23.

Πύλαι, -ῶν, αἱ, [πύλη], *Pylae*, a fortress or passage on the east side of the Euphrates, south of Corsōte. See N. to p. 69, 7.

Πύλαι Κιλικίας, *Cilician Gates*. See N. to p. 58, 15.

πύλαι τῆς Κιλικίας καὶ τῆς Συρίας, *Syrian Gates*. See N. to p. 64, 23.

πύλη, -ης, ἡ, *gate*; in pl., πύλαι, -ῶν, αἱ, *gates*; *entrance*, *pass*, *mountain-pass*.

πυνθάνομαι, πεύσομαι, πέπυσμαι, 2 aor. ἐπυθόμην, *learn* by hearsay or by inquiry, *find out*, *ascertain*, *hear*; *make inquiry*, *inquire of*, *ask*, *inquire*.

πύξ, adv., *with the fist*. V. viii. 16.

πῦρ, πυρός, τό, *fire*; in pl. πυρά, -ῶν, τά, *fires*, *watch-fires*, *fire-signals*.

πῡραμίς, -ίδος, ἡ, *pyramid*. See N. to p. 140, 31. III. iv. 9.

Πύραμος, -ου, ὁ, *Pyramus*, a river rising in Cataonia, and flowing through Cilicia into the Mediterranean; now *Dschehan*. I. iv. 1.

πυργομαχέω, -ήσω, [πυργομάχος, *tower-fighter*], *storm a tower*, *make an assault on a tower*. VII. viii. 13.

πύργος, -ου, ὁ, *tower*. VII. viii. 13.

πυρέττω, -έξω, [πυρετός, *fever*, from πῦρ], *be feverish*, *have a fever*, *fall ill of a fever*. VI. iv. 11.

πύρινος, -η, -ον, adj., [πυρός], *wheaten*, *made of wheat*. IV. v. 31.

πῡρός, -οῦ, ὁ, often in pl. πυροί, -ῶν, *wheat*.

Πυρρίας, -ου, ὁ, *Pyrrhias*, a Greek officer from Arcadia. VI. v. 11.

πυρρίχη, -ης, ἡ, *Pyrrhic*, a dance in which the dancers went through with a mock battle, keeping time to music. VI. i. 12.

πυρσεύω, πυρσεύσω, πεπύρσευκα, ἐπύρσευσα, [πυρσός, *torch*], *kindle*; *give signals by means of torches*, *give signals by means of beacon-fires*. VII. viii. 15.

πώ, adv., enclitic, used only with negative expressions, *yet*, *up to this time*, *hitherto*. Cf. οὔπω, οὐδέπω, οὐδεπώποτε, etc.

πωλέω, -ήσω, aor. ἐπώλησα, impf. ἐπώλουν, *sell*.

πῶλος, -ου, ὁ, *colt, young horse.* IV. v. 24.

Πῶλος, -ου, ὁ, *Polus*, successor to Anaxibius in the command of the Lacedaemonian fleet. VII. ii. 5.

πῶμα, -ατος, τό, [πίνω, *drink*], *drink, draught.* IV. v. 27.

πώποτε, adv., [πώ + ποτέ], *ever yet.*

πῶς, adv., interrogative, *how? in what manner? in what way?*

πώς, adv., enclitic, *in some way, in any way, in some manner, at all, somehow.* εἴπως, *if somehow.*

Ρ.

ῥᾴδιος, -α, -ον, adj., comp. ῥᾴων, ῥᾷον, sup. ῥᾷστος, *easy.*

ῥᾳδίως, adv., sup. ῥᾷστα, [ῥᾴδιος], *easily, readily.* ὡς ῥᾷστα, *as easily as possible.*

'Ραθίνης, -ου, ὁ, *Rhathines*, an officer under the command of the Persian satrap Pharnabazus. VI. v. 7.

ῥᾳθῡμέω, -ήσω, [ῥᾴθυμος, *indolent*], *be idle, live in idleness, live a life of ease.* II. vi. 6.

ῥᾳθῡμία, -ας, ἡ, [ῥᾴθυμος, *indolent*], *taking things easy, life of ease, recreation.* II. vi. 5.

ῥᾳστώνη, -ης, ἡ, [ῥᾷστος], *love of ease, laziness, rest.* διὰ ῥαστώνην, *for the sake of resting.* V. viii. 16.

ῥέω, ῥεύσομαι or ῥυήσομαι, ἐρρύηκα, 2 aor. p. ἐρρύην, *flow.*

ῥήτρα, -ας, ἡ, [cf. ἐρῶ], *verbal agreement, bargain, covenant.* VI. vi. 28.

ῥῖγος, -εος or -ους, τό, *cold.* V. viii. 2.

ῥιπτέω, impf. ἐρρίπτουν, used only in pres. and impf., = ῥίπτω, which see.

ῥίπτω, ῥίψω, ἔρριφα, ἔρριψα, *throw, cast, hurl; throw down, throw away, throw off.*

ῥίς, ῥῑνός, nom. pl. ῥῖνες, ἡ, *nose.* VII. iv. 3.

'Ρόδιος, -α, -ον, adj., ['Ρόδος, *Rhodes*], *Rhodian, of Rhodes.* As subst., **'Ρόδιος**, -ου, ὁ, *Rhodian*, inhabitant of the island Rhodes. See Map. The Rhodians were noted as slingers.

ῥοφέω, -ήσομαι, ἐρρόφησα, *suck down, gulp down.* IV. v. 32.

ῥυθμός, -οῦ, ὁ, *measured motion, rhythm, time.* ἐν ῥυθμῷ, *in time, keeping time.*

ῥῦμα, -ατος, τό, [ἐρύω, *draw*], *that which is drawn*, as the string of a bow. ἐκ τόξου ῥύματος, *from the distance of a bow-shot.* III. iii. 15.

ῥώμη, -ης, ἡ, [ῥώννυμι, *be strong*], *strength, force*, especially military *force.* III. iii. 14.

'Ρωπάρας, -ου, ὁ, *Rhoparas*, satrap of Babylonia, by some identified with Gobryas. VII. viii. 25.

Σ.

σάγαρις, -εως, ἡ, *battle-axe, halberd*, a weapon used by the Scythians and other ancient peoples.

σακίον, -ου, τό, [dim. of σάκος, *sack*], *small bag, pouch*, made of leather, and tied about the hoofs of horses to prevent them from sinking down into deep snow. IV. v. 36.

Σαλμυδησσός, -οῦ, ὁ, *Salmydessus* a region along the Black Sea, from Cape Thynias to the Bosporus, in which there was a town of the same name, now *Midiah.* VII. v. 12.

σαλπιγκτής, -οῦ, ὁ, [σαλπίζω], *trumpeter.*

σάλπιγξ, *σάλπιγγος*, **ἡ**, *trumpet*, straight, as distinguished from the curved *horn*, **κέρας**. See p. 32, and Plate IV. 9.

σαλπίζω, -ιῶ, aor. *ἐσάλπιγξα*, *sound the trumpet*, *give signal by trumpet*, *blow the trumpet*.

Σάμιος, **-α**, **-ον**, adj., [**Σάμος**], *from Samos*, *of Samos*, *Samian*. Samos was an island in the Aegean Sea, west of Asia Minor. See Map. I. vii. 5.

Σαμόλας, **-ου** or **-α**, **ὁ**, *Samolas*, an Achaian officer in the army of Cyrus. V. vi. 14. VI. v. 11.

Σάρδεις, **-εων**, **αἱ**, *Sardis* or *Sardes*, an ancient city of Lydia, residence of the Lydian kings. After the overthrow of Croesus by Cyrus the Great, Sardis passed into the hands of the Persians, and became the chief city of a satrapy. See N. to p. 54, 16. I. ii. 2 *et seq*.

σατραπεύω, **-εύσω**, [*σατράπης*], *be satrap*, *rule as satrap*.

σατράπης, **-ου**, **ὁ**, [Old Persian *kshattra-pa-van*, *province-ruler*], *satrap*, *governor*, *viceroy*, a Persian officer in charge of a province. See p. 4.

Σάτυρος, **-ου**, **ὁ**, *satyr*, a kind of wood deity, half goat and half man. The satyr mentioned in I. ii. 13, was Silēnus, who was said to have brought up and instructed the wine-god Bacchus. He was described as "a jovial old man, with a bald head and pug nose, fat and round as the wine-bag which he usually carried with him," and almost always in a state of intoxication.

σαφής, **ές**, gen. **-έος** or **-οῦς**, adj., [cf. Lat. *sapio*], *clear*, *plain*, *distinct*, *manifest*, *evident*. III. i. 10.

σαφῶς, adv., [*σαφής*], *clearly*, *plainly*, *distinctly*, *well*; *manifestly*, *certainly*, *without doubt*.

σεαυτοῦ, **-ῆς**, **-οῦ**, [*σέ* for *σύ*, *αὐτός*], reflexive pron., *of thyself*, *of yourself*. **ἡ σεαυτοῦ δύναμις**, *your own power*. G. 80; H. 266.

Σελῖνοῦς, **-οῦντος**, **ὁ**, [*σέλινον*, *parsley*], *Selīnus*, name of two small streams mentioned in the Anabasis, one near Scillus in Elis, the other near Ephesus in Ionia, flowing by the famous temple of Artemis. V. iii. 8.

Σεύθης **-ου**, **ὁ**, *Seuthes*, a Thracian prince, who had been driven out of his ancestral domains, and employed the Ten Thousand to assist him in recovering them. V. i. 15 *et seq*.

Σηλυμβρία, **-ας**, **ἡ**, *Selymbria*, a city in Thrace, on the north shore of the Propontis, now *Silivria*. VII. ii. 28; v. 15.

σημαίνω, *σημανῶ*, *σεσήμαγκα*, *ἐσήμηνα*, [*σῆμα*, *sign*], *show by a sign*, *indicate*, *make known*, *point out*, *declare*, *announce*; *give a sign*, *give a signal* to do anything; *give the signal* of attack, for retreat, to charge, and the like; often with **σαλπιγκτής** as subject expressed or understood.

σημεῖον, **-ου**, **τό**, [*σῆμα*, *sign*], *sign*, *mark*, *track*, *trace*; *signal*, *standard*, *ensign*. **ἀπὸ τοῦ αὐτοῦ σημείου**, *at the same signal*, *at the same moment*.

σησάμινος, **-η**, **-ον**, adj., [*σήσαμον*], *made of sesame*, *of sesame*. IV. iv. 13.

σήσαμον, **-ου**, **τό**, *sesame*, *oil-plant*, *sesame-plant*, *sesame-seed*. The *sesame* is an herbaceous plant, cultivated for its seed, which is sometimes used for food, but is most valued for an oil extracted from it resembling olive-oil.

σῑγάζω, *-άσω*, [*σιγή*], *try to silence, bid keep silent, silence.* VI. i. 32.

σῑγάω, *σιγήσομαι, σεσίγηκα*, [*σιγή*], *be silent, keep still, keep silent.* V. vi. 27.

σῑγή, *-ῆς, ἡ, silence;* dat. *σιγῇ* often with adverbial force, *silently.*

σίγλος, *-ου, ὁ*, [cf. Heb. *shekel*], *siglos*, a measure of value current in the East both as a weight and as a silver coin. The Persian *siglos* = $\frac{1}{20}$ of a daric, = $7\frac{1}{2}$ Attic obols, = about 25 cents in our money. I. v. 6.

σιδηρεία, *-ας, ἡ*, [*σιδηρεύω, dig iron ore*], *working in iron, iron-working.* V. v. I.

σιδηροῦς, *-ᾶ, -οῦν*, for **σιδήρεος**, *-α, -ον*, adj., [*σίδηρος, iron*], *of iron, made of iron, iron.* V. iv. 13.

Σικυώνιος, *-α, -ον*, adj., [**Σικυών**, *Sicyon*], *of Sicyon, Sicyonian.* As subst., **Σικυώνιος**, *-ου, ὁ*, *Sicyonian*, an inhabitant of Sicyon, an ancient city on the northern coast of the Peloponnesus, northwest of Corinth. III. iv. 47

Σιλᾱνός, *-οῦ, ὁ*, name of two Greeks mentioned in the Anabasis: —

1. *Silānus*, a shrewd and unprincipled soothsayer from Ambracia in Epirus. I. vii. 18 *et al.*

2. *Silānus*, a young trumpeter from Macistus, who gave the alarm on the occasion of a night attack by the Thracians. VII. iv. 16.

σίνομαι, *σινήσομαι*, dep., [poetic word], *hurt, harm, do harm, do mischief.* III. iv. 16.

Σινωπεύς, *-έως, ὁ*, [**Σινώπη**], *Sinopean*, an inhabitant of Sinōpe.

Σινώπη, *-ης, ἡ, Sinōpe*, a prosperous commercial Greek city on the southern shore of the Black Sea, about half way between Trapezus and Heraclēa; originally a colony from Miletus. VI. i. 15.

Σιός, *-ῶ, ὁ*, [Doric form of *θεός*], = *θεός, god.* The dual was often used by the Lacedaemonians in oaths, as *ναὶ τὼ σιώ, τὼ σιώ, by the twain gods, by the twin gods*, referring to Castor and Pollux, who were much worshipped at Sparta.

σῑταγωγός, *-όν*, adj., [*σῖτος, ἄγω, bring*], *grain-carrying.* I. vii. 15.

Σιτάλκας, *-ου, ὁ*: 1. *Sitalcas*, king of the Adrysians, in Thrace, at the time of Darius the Great. 2. *Sitalcas*, a patriotic song in honor of king Sitalcas. VI. i. 6.

σῑτευτός, *-ή, -όν*, adj., [*σιτεύω, feed*], *fed up, fattened.* V. iv. 32.

σῑτηρέσιον, *-ου, τό*, [*σῖτος*], *provisions, victuals;* especially of soldiers, *provision-money*, money given them to purchase provisions with.

σῑτίον, *-ου, τό*, [dim. of *σῖτος*], often in pl., *grain, bread; provisions, victuals, supplies.*

σῖτος, *-ου, ὁ*, pl. *σῖτα, -ων, τά*, *grain*, especially *wheat; flour, bread;* in pl. often *provisions, victuals, supplies.* *σῖτον μελίνης, millet-bread, millet-cake.*

Σιττάκη, *-ης, ἡ, Sittace*, a city situated on the right bank of the Tigris, a short distance north of modern Bagdad. II. iv. 13.

σιωπάω, *σιωπήσομαι, σεσιώπηκα, ἐσιώπησα*, impf. *ἐσιώπων*, [*σιωπή, silence*], *be silent, keep silence, remain silent.*

σκεδάννῡμι, *σκεδάσω* or *σκεδῶ*, pf. mid. *ἐσκέδασμαι*, aor. mid.

ἐσκεδασάμην, *scatter, disperse.* III. v. 2.

σκέλος, -εος or -ους, τό, *leg*, from the hip downwards.

σκέπασμα, -ατος, τό, [σκεπάζω, *cover*], *covering, tent-cover.* I. v. 10.

σκεπτέος, -α, -ον, verbal adj., [σκέπτομαι], *to be considered.* σκεπτέον (sc. ἐστί), *it is necessary to consider, one must consider.*

σκέπτομαι, σκέψομαι, ἔσκεμμαι, ἐσκεψάμην, (cf. σκοπέω), *look about, look carefully, spy; look to, view, examine, consider; think on, provide.*

σκευή, -ῆς, ἡ, *equipment, attire, apparel, dress.* IV. vi. 27.

σκεῦος, -εος or -ους, τό, *vessel, implement, utensil;* in pl., especially of an army, *baggage, luggage,* = Lat. *impedimenta.*

σκευοφορέω, -ήσω, [σκευοφόρος], *carry baggage, be a baggage-carrier.*

σκευοφόρος, -ον, adj., [σκεῦος, φέρω], *carrying baggage, baggage-carrying.* As subst., **σκευοφόρος**, -ου, ὁ, *baggage-carrier, porter.* τὰ σκευοφόρα (sc. κτήνη), *baggage-animals, baggage-train* of an army.

σκηνάω, -ήσω, ἐσκήνηκα, ἐσκήνησα, [σκηνή], *be in a tent, dwell in a tent, encamp; halt* for encampment, *stop, be quartered; have one's meals* in a tent, *banquet, feast.*

σκηνή, -ῆς, ἡ, *tent;* pl. σκηναί, sometimes = *camp.*

σκηνόω, -ώσω, [σκηνή], *pitch a tent, pitch tents, encamp; settle, take up one's abode.*

σκήνωμα, -ατος, τό, [σκηνόω], *tent;* in pl. often *quarters, encampment.*

σκηπτός, -οῦ, ὁ, [σκήπτω, *dart*], *thunderbolt.* III. i. 11.

σκηπτοῦχος, -ου, ὁ, [σκῆπτρον, *staff*, ἔχω], *staff-bearer, sceptre-bearer, marshal, usher,* title of a high Persian officer, who waited upon the king.

Σκιλλοῦς, -οῦντος, ὁ, *Scillus*, a city in Elis, near Olympia, where Xenophon resided for some years. See p. 42. V. iii. 7, 8.

σκληρός, -ά, -όν, adj., *hard, rough.* ἐν σκληρῷ, *in a rough place.* IV. viii. 26.

σκληρῶς, adv., [σκληρός], *roughly, in a hard lot, with severe toil.* III. ii. 26.

σκόλοψ, -οπος, ὁ, *stake, pale, palisade.* V. ii. 5.

σκοπέω, impf. ἐσκόπουν, used in pres. and impf. act. and mid., other tenses supplied by σκέπτομαι, *look at, behold, contemplate; look to, consider, examine, inquire, look out for, heed.* The general word for *seeing* is ὁράω, used both of the sight and of the mind; while σκέπτομαι and σκοπέω imply watchfulness, *look at* or *look for* as a watchman; θεάομαι implies interest or diversion, *view, witness,* as a spectacle; and βλέπω means *look,* used simply of the process of vision.

σκοπός, -οῦ, ὁ, *watchman, spy, scout.*

σκόροδον, -ου, τό, often in pl., *garlic.* VII. i. 37.

σκοταῖος, -α, -ον, adj., [σκότος], *dark, in the dark,* used often with the subject of a verb, having the force of an adverb.

σκότος, -εος or -ους, τό, or **σκότος**, -ου, ὁ, *dark, darkness, gloom.* γίγνεται σκότος, *it becomes dark.*

Σκυθινοί, -ῶν, οἱ, *Scythinians,* a tribe living in the northwestern part of Armenia, east of the Macrōnes. IV. vii. 18.

σκυλεύω, -εύσω, [σκῦλον, *spoil*], *strip*, *despoil* a slain enemy of his arms. VI. i. 6.

σκύταλον, -ου, τό, *club*, *cudgel*. VII. iv. 15.

σκύτινος, -η, -ον, adj., [σκῦτος, *leather*], *leathern*, *made of leather*, *of leather*. V. iv. 13.

σμῆνος, -εος or -ους, τό, *bee-hive*, *swarm of bees*. IV. viii. 20.

Σμίκρης, -ητος, ὁ, *Smicres*, a Greek general from Arcadia, killed in a plundering foray. VI. iii. 4, 5

Σόλοι, -ων, οἱ, *Soli*, a city in Cilicia, situated on the coast near the mouth of the Pyramus. See N. to p. 59, 9. I. ii. 24.

σός, σή, σόν, pronominal adj., [σύ], *thine*, *thy*, *your*. τὰ σά, *your affairs*. VII. vii. 44.

Σοῦσα, -ων, τά, [Persian *shushan*, *lily*], *Susa*, 'City of lilies,' chief city of the province Susiana (biblical Elam, cf. Dan. viii. 2), winter residence of the Persian king, and a capital of the empire; now ruins of *Sus* or *Shush*. II. iv. 25. III. v. 15.

Σοφαίνετος, -ου, ὁ, *Sophaenetus*, a general from Stymphalus in Arcadia; he was the author of a history of the 'Retreat,' which is now lost. I. i. 11 *et seq.*

σοφία, -ας, ἡ, [σοφός], *wisdom*; *cleverness*, *skill*. See N. to p. 55, 23. I. ii. 8.

σοφός, -ή, -όν, adj., *wise*, *clever*, *accomplished*, *skilled*, *witty*. I. v. 2.

σπανίζω, -ιῶ, [σπάνις], *lack*, *be in want of*.

σπάνιος, -α, -ον, adj., [σπάνις], *scarce*, *rare*, *scanty*.

σπάνις, -εως, ἡ, *scarcity*, *rareness*, *scantiness*, *want*.

Σπάρτη, -ης, ἡ, *Sparta*, capital of Laconia and chief city of the Peloponnesus, also called *Lacedaemon*, situated on the western bank of the Eurōtas, in a valley enclosed by the heights of the Taygetus range. II. vi. 4.

Σπαρτιάτης, -ου, ὁ, [**Σπάρτη**], *Spartan*, a citizen of Sparta. Cf. **περίοικος**.

σπάρτον, -ου, τό, *cord*, *rope*. IV. vii. 15.

σπάω, σπάσω, ἔσπακα, ἔσπασα, pf. p. ἔσπασμαι, aor. mid. ἐσπασάμην, *draw*, used especially of drawing a sword.

σπείρω, σπερῶ, ἔσπαρκα, ἔσπειρα, *sow*, *scatter*, *throw about*.

σπένδω, σπείσω, ἔσπεικα, ἔσπεισα, aor. mid. ἐσπεισάμην, *pour*, *make a drink-offering*, *pour a libation*; — mid., *pour libations with one another*; and since this was the custom in treaties and agreements, *make a treaty*, *make peace*, *agree to a truce*.

σπεύδω, σπεύσω, ἔσπευκα, ἔσπευσα, *hasten*, *hurry*, *make haste*, *press on*.

Σπιθριδάτης, -ου, ὁ, [probably = Spendadates, = 'Given to the Holy One'], *Spithridātes*, an officer under Pharnabazus, satrap of Bithynia. VI. v. 7.

σπολάς, -άδος, ἡ, *leather jacket*, *buff-jerkin*, worn as a means of defence.

σπονδή, -ῆς, ἡ, [σπένδω], *drink-offering*, *libation*; pl. **σπονδαί**, -ῶν, *treaty*, *truce*, solemnized with drink-offerings.

σπουδάζω, σπουδάσομαι, ἐσπούδακα, ἐσπούδασα, [σπουδή], *make haste*; *be busy*, *work hard*. II. iii. 12.

σπουδαιολογέομαι, -ήσομαι, [σπουδαιολόγος, *speaking seriously*], *speak seriously*, *talk on serious subjects*. I. ix. 28.

σπουδή, -ῆς, ἡ, [σπεύδω], *haste*, *hurry*, *speed*. **σπουδῇ**, *in haste*.

στάδιον, -ου, τό, pl. **στάδια** and στάδιοι, [root **στα** in ἵστημι], *stadium*, *stade*, *furlong*; as a

measure of distance, = 600 Greek feet, = 606¾ English feet; since this was the length of the most famous foot-race course (that at Olympia), *race-course*.

σταθμός, -οῦ, ὁ, [root στα in ἵστημι], *stopping-place*, *station*; *day's journey*, *stage*. See N. to p. 55, 2.

στασιάζω, στασιάσω, ἐστασίακα, ἐστασίασα, [στάσις], *rebel*, *revolt*, *raise a revolt*: *form a party*, *form a faction*; *be at odds*, *quarrel*, *be seditious*.

στάσις, -εως, ἡ, [root στα in ἵστημι], *standing still*; *party*, *faction*; *seditious party*, *discord*, *dissension*. VI. i. 29.

σταυρός, -οῦ, ὁ, *stake*, *pale*, *palisade*.

σταύρωμα, -ατος, τό, [σταυρόω], *stockade*, *palisade*.

στέαρ, στέατος, τό, [root στα in ἵστημι], *fat*, *tallow*. V. iv. 28.

στέγη, -ης, ἡ, [στέγω, *cover*, Lat. *tego*], *cover*, *roof*; *roofed place*, *room*; *house*, *dwelling*.

στεγνός, -ή, -όν, adj., [for στεγανός, from στέγω], *covered*, *roofed*. VII. iv. 12.

στείβω, στείψω, aor. ἔστειψα, *tread*, *stamp on*, *tread under foot*; of a road, *frequent*. I. ix. 13.

στέλλω, στελῶ, ἔσταλκα, ἔστειλα, pf. p. ἔσταλμαι, *set*, *set in order*; *array*, *equip*, *make ready*, *despatch*, *send*; — mid., *start*, *set out*, *set forth*, *proceed*.

στενός, -ή, -όν, adj., comp. στενώτερος, sup. στενώτατος, *narrow*, *strait*. As subst., **τὰ στενά**, *the narrow places*, *the narrows*.

στενοχωρία, -ας, ἡ, [στενός, χῶρος], *narrow place*, *narrow passage*. I. v. 7.

στέργω, στέρξω, 2 pf. ἔστοργα, aor. ἔστερξα, *love*, *be fond of*, *show affection for*. II. vi. 23.

στερέω, -ήσω, ἐστέρηκα, ἐστέρησα; mid. and pass., **στέρομαι**, στερήσομαι, ἐστέρημαι; aor. p. ἐστερήθην; *deprive of*, *rob of*, followed by gen.

στέρνον, -ου, τό, *breast*.

στερρῶς, adv., [στερρός, *firm*], *firmly*, *resolutely*. III. i. 22.

στέφανος, -ου, ὁ, [στέφω, *put round*], *crown*, *garland*, *wreath*, *chaplet*, whether as a prize for victory in athletic contests, as a mark of honor for distinguished services, or as a festal ornament. The prize crowns were mostly of leaves.

στεφανόω, στεφανώσω, ἐστεφάνωκα, pf. p. ἐστεφάνωμαι, aor. mid. ἐστεφανωσάμην, [στέφανος], *crown*, *wreathe*; — mid., *crown one's self*, *put on a wreath*.

στήλη -ης, ἡ, [root στα in ἵστημι], *slab*, *pillar*, *column*; *boundary-post*.

στιβάς, -άδος, ἡ, [στείβω], *bed of straw*, *bed of rushes*. VI. i. 4.

στίβος, -ου, ὁ, [στείβω], *trodden way*, *track*, *path*; *track* of feet, *footstep*.

στίζω, στίξω, aor. ἔστιξα, pf. p. ἔστιγμαι, *prick*; *tattoo*. V. iv. 32.

στῖφος, -εος or -ους, τό, [στείβω], *compact body* of men, *crowd*, *throng*, *mass* of men.

στλεγγίς, -ίδος, ἡ, *flesh-scraper*, *flesh-comb*; *metal-comb*.

στολή, -ῆς, ἡ, [στέλλω], *garment*, *robe*; in pl., *dress*, *clothes*.

στόλος, -ου, ὁ, [στέλλω], *equipment*, especially for war; *armament*, *army*, *expedition*; *march*, *journey*, *voyage*.

στόμα, -ατος, τό, *mouth*; of a sea, *outlet*; of a house, *entrance*; of an army, *front*, *van*.

στρατεία, -ας, ἡ, [στρατεύω], *campaign*, *expedition*. III. i. 9.

στράτευμα, -ατος, τό, [στρατεύω], *army*, *host*, *armament*; *division* of an army, *force*.

στρατεύω, *στρατεύσω*, *ἐστράτευκα*, *ἐστράτευσα*, aor. mid. *ἐστρατευσάμην*, [*στρατός*], *serve in war*, *take the field*; *lead an army*, *march*, *make an expedition*, *take up arms*.

στρατηγέω, *-ήσω*, *ἐστρατήγηκα*, *ἐστρατήγησα*, [*στρατηγός*], *be general*, *serve as general*; *command*, *lead*, *direct*, *manage*. *στρατηγεῖν στρατηγίαν*, *to undertake a command*.

στρατηγία, *-ας*, *ἡ*, [*στρατηγός*], *office of general*, *command*; *generalship*.

στρατηγιάω, *-άσω*, [desiderative of *στρατηγέω*], *desire to become a general*, *wish to be a general*. VII. i. 33.

στρατηγός, *-οῦ*, *ὁ*, [*στρατός*, *ἄγω*], *leader of an army*, *general*, *commander*.

στρατιά, *-ᾶς*, *ἡ*, *army*, *host*.

στρατιώτης, *-ου*, *ὁ*, [*στρατός*], *soldier*, used especially of the common soldier or *private*.

Στρατοκλῆς, *-έους*, *ὁ*, *Stratocles*, leader of the Cretan archers. IV. ii. 28.

στρατοπεδεύω, *στρατοπεδεύσω*, *ἐστρατοπέδευκα*, *ἐστρατοπέδευσα*, aor. mid. *ἐστρατοπεδευσάμην*, [*στρατόπεδον*], usually in the mid., *make an encampment*, *encamp*, *bivouac*, *take up a position*.

στρατόπεδον, *-ου*, *τό*, [*στρατός* + *πέδον*, *field*], *encampment*, *camp*; *army in camp*.

στρατός, *-οῦ*, *ὁ*, [*στρώννυμι*, *spread*], *army in camp*; *army*, *host*.

στρεπτός, *-οῦ*, *ὁ*, [*στρέφω*], *neck-chain*, *necklace*, *collar* of twisted or linked metal.

στρέφω, *στρέψω*, *ἔστροφα*, *ἔστρεψα*, pf. p. *ἔστραμμαι*, 2 aor. p. *ἐστράφην*, *turn about*, *turn*; of a rope, *twist*, *plait*; of an army, *wheel about*.

στρουθός, *-οῦ*, *ὁ* or *ἡ*, *sparrow*; sometimes = *ὁ μέγας στρουθός*, *ostrich*. I. v. 2.

στρωματόδεσμος, *-ου*, *ὁ*, [*στρῶμα* + *δεσμός*], *clothes-bag*, *bed-sack*, a leather or linen bag in which bed-clothes were tied up. V. iv. 13.

στυγνός, *-ή*, *-όν*, adj., [*στυγέω*, *hate*], *hateful*, *repulsive*, *sullen*. *τὸ στυγνὸν αὐτοῦ*, *his sullen face*, *his repulsive face*.

Στυμφάλιος, *-α*, *-ον*, adj., [*Στύμφαλος*], *Stymphalian*, *of Stymphalus*. As subst., **Στυμφάλιος**, *-ου*, *ὁ*, *Stymphalian*, inhabitant of Stymphālus, a city in the Peloponnesus, in the northern part of Arcadia.

σύ, *σοῦ*, pl. *ὑμεῖς*, *ὑμῶν*, personal pron. of the second person, *thou*, *you*.

συγγένεια, *-ας*, *ἡ*, [*συγγενής*], *relationship*, *kinship*. VII. iii. 39.

συγγενής, *-ές*, adj., [*σύν* + *γένος*], *of the same kin*, *of the same family*, *akin to*. As subst., **συγγενής**, *-οῦς*, *ὁ*, *kinsman*; especially common in pl., *συγγενεῖς*, *-ῶν*, *kinsfolk*, *relatives*, *kin*.

συγγίγνομαι, *συγγενήσομαι*, 2 pf. *συγγέγονα*, 2 aor. *συνεγενόμην*, [*σύν* + *γίγνομαι*], *be with*, *associate with*, *come together*, *have intercourse with*; *become acquainted with*, *meet*; followed by dat.

συγκάθημαι, [*σύν* + *κάθημαι*], *sit together*, *be seated together*. V. vii. 21.

συγκαλέω, *συγκαλέσω* or *συγκαλῶ*, *συγκέκληκα*, *συνεκάλεσα*, [*σύν* + *καλέω*, *call*], *call together*, *call to council*, *convene*, *convoke*.

συγκάμπτω, *-ψω*, *συνέκαμψα*, [*σύν* + *κάμπτω*, *bend*], *bend together*, especially *bend* the knee-joint. V. viii. 10.

συγκατακάω or **συγκατακαίω**, *-καύσω*, *-κέκαυκα*, *συγκατέκαυσα*,

[σύν + κατά + κάω] *burn down together, burn down at the same time.* III. ii. 27.

συγκαταστρέφω, -ψω, aor. mid. συγκατεστρεψάμην, [σύν + κατά + στρέφω], *reduce together*; — mid., *help to reduce, aid in subduing.* II. i. 14.

συγκατεργάζομαι, συγκατεργάσομαι, συγκατείργασμαι, -κατειργασάμην, [σύν + κατά + ἐργάζομαι], *help in accomplishing, help to accomplish, help in gaining.* VII. vii. 25.

σύγκειμαι, -κείσομαι, [σύν + κεῖμαι], *lie together*; often used as pass. of συντίθημι, *be placed together, be agreed on.* τὰ συγκείμενα, *the terms of agreement.*

συγκλῄω, -κλῄσω, [σύν + κλῄω], *shut together.*

συγκομίζω, συγκομιῶ, συγκεκόμικα, συνεκόμισα, pf. mid. συγκεκόμισμαι, [σύν + κομίζω], *bring together, get together, collect*; — mid., *collect for one's self.* VI. vi. 37.

συγκύπτω, συγκύψω, συγκέκυφα, συνέκυψα, [σύν + κύπτω, *bow*], *stoop together*; *draw together, bend together.*

συγχωρέω, -χωρήσω, συγκεχώρηκα, συνεχώρησα, [σύν + χωρέω, *move*], *meet*; *make way, give way, yield, concede, defer to.* V. ii. 9.

σύειος, -α, -ον, adj., [σῦς, *swine*], *of swine.* χρῖμα σύειον, *hog's-lard, lard-oil.* IV. iv. 13.

Συέννεσις, -ιος, ὁ, *Syennesis*, name common to several kings of Cilicia, of whom one is mentioned several times in the Anabasis. See N. to p. 56, 19.

σῦκον, -ου, τό, *fig.* VI. iv. 6.

συλλαμβάνω, -λήψομαι, συνείληφα, 2 aor. συνέλαβον, [σύν + λαμβάνω], *take together, bring together*; *lay hold of, seize, grasp, take.*

συλλέγω, συλλέξω, συνείλοχα, συνέλεξα, pf. p. συνείλεγμαι, 2 aor. p. (as mid.), συνελέγην, 2 aor. mid. συνελεξάμην, [σύν + λέγω, *gather*], *bring together, get together, collect, gather*; *call together, convene*; — mid. and 2 aor. p., *come together, assemble.*

συλλογή, -ῆς, ἡ, [συλλέγω], *gathering, levying, levy.* I. i. 6.

σύλλογος, -ου, ὁ, [συλλέγω], *assembly, concourse, meeting.*

συμβαίνω, συμβήσομαι, συμβέβηκα, 2 aor. συνέβην, [σύν + βαίνω], *come together*; often of events, *come about, happen.* τὰ συμβάντα, *events, what happened.* III. i. 13.

συμβάλλω, συμβαλῶ, συμβέβληκα, 2 aor. συνέβαλον, [σύν + βάλλω, *throw*], *throw together, dash together, collect*; — mid., *bring together, contribute*; *bring forward, present*; *agree upon, conclude.*

συμβοάω -ήσομαι, impf. συνεβόων, [σύν + βοάω, *shout*], *call out to together, shout together to.* VI. iii. 6.

συμβοηθέω, -ήσω, συμβεβοήθηκα, impf. συνεβοήθουν, [σύν + βοηθέω, *assist*], *assist together*; *bring aid in a body, join in assisting.*

συμβολή, -ῆς, ἡ, [συμβάλλω], *coming together*; *encounter, engagement.* VI. v. 32.

συμβουλεύω, -βουλεύσω, -βεβούλευκα, συνεβούλευσα, mid. συμβουλεύομαι, -εύσομαι, aor. συνεβουλευσάμην, impf. συνεβουλευόμην, [σύν + βουλεύω], *deliberate with, advise, give advice, counsel*; — mid., *consult, consult with, ask advice.*

συμβουλή, -ῆς, ἡ, [σύν + βουλή, *deliberation*], *advice, counsel, consultation.* V. vi. 4.

σύμβουλος, -ου, ὁ, [βουλή], *adviser, counsellor.* I. vi. 5.

συμμανθάνω, συμμαθήσομαι, 2 aor. συνέμαθον, [σύν + μανθάνω], *learn*

with; become used to. συμμαθόντι, *to one accustomed* to anything. IV. v. 27.

συμμαχέω, -ήσω, aor. συνεμάχησα, [σύμμαχος], *form alliance with, fight on the side of.* V. iv. 30.

συμμαχία, -ας, ἡ, [σύμμαχος], *complete alliance* offensive and defensive, *alliance.*

συμμάχομαι, -μαχοῦμαι, -μεμάχημαι, συνεμαχεσάμην, [σύν + μάχομαι], *fight along with, be an ally, help, succor.*

σύμμαχος, -ον, adj., [σύν, root μαχ in μάχομαι], *fighting along with, allied with, in alliance with.* As subst., **σύμμαχος**, -ου, ὁ, *ally, auxiliary.* **σύμμαχα**, -ων, τά, *resources, means of aid.*

συμμίγνῡμι, συμμίξω, συμμέμιχα, συνέμιξα, [σύν + μίγνυμι, *mingle*], *mingle together;* — intr., *come together, meet with, join, unite with; come to blows, engage.*

συμπαρασκευάζω, -άσω, [σύν + παρασκευάζω], *assist in getting ready, help to get ready.*

συμπαρέχω, -έξω, συμπαρέσχηκα, 2 aor. συμπαρέσχον, [σύν + παρά + ἔχω], *assist in causing, help in procuring.*

σύμπᾱς, -ᾱσα, -αν, adj., [σύν + πᾶς], *all together, all at once, entire, all in a body, the whole together, in all.*

συμπέμπω, συμπέμψω, συμπέπομφα, συνέπεμψα, [σύν + πέμπω], *send with, send together with.*

συμπίπτω, -πεσοῦμαι, συμπέπτωκα, 2 aor. συνέπεσον, [σύν + πίπτω], *fall together, collapse; grapple with, close with* in close combat.

συμποδίζω, -ίσω or -ιῶ, [σύν + ποδίζω, *fetter*], *fetter the feet together, hinder the feet, entangle the feet.* IV. iv. 11.

συμπολεμέω, συμπολεμήσω, συμπεπολέμηκα, συνεπολέμησα, impf. συνεπολέμουν, [σύν + πολεμέω], *make war together with, join in war, assist in war.*

συμπορεύομαι, -πορεύσομαι, συμπεπόρευμαι, impf. συνεπορευόμην, [σύν + πορεύομαι], *journey together, make the journey together, march together, proceed together.*

συμποσίαρχος, -ου, ὁ, [συμπόσιον, ἄρχω], *symposiarch, toast-master, magister bibendi.* VI. i. 30.

συμπράττω, συμπράξω, συμπέπραχα, συνέπραξα, impf. συνέπραττον, [σύν + πράττω], *work together with, coöperate with, help in bringing about.*

συμπρέσβεις, -εων, οἱ, [σύν + πρέσβεις, pl. of πρέσβυς], *fellow-ambassadors.* οἱ συμπρέσβεις τῷ Ἑκατονύμῳ, *the ambassadors associated with Hecatonymus.* V. v. 24.

συμπροθῡμέομαι, -ήσομαι, impf. συμπρουθῡμούμην, aor. συμπρουθῡμήθην, [σύν + πρό + θῡμέομαι], *have equal desire with, join zealously in promoting, share in the desire that.*

συμφέρω, συνοίσω, συνενήνοχα, 2 aor. συνήνεγκον, pf. p. συνενήνεγμαι, [σύν + φέρω], *bring together, gather, collect;* 3d sing. often used as impers., **συμφέρει**, *be of advantage, be of use, be expedient, be profitable.*

σύμφημι, -φήσω, impf. (used with force of 2 aor.) συνέφην, [σύν + φημί], *assent to, acknowledge, admit.*

σύμφορος, -ον, adj., [συμφέρω], *expedient, advantageous.* VII. vii. 21.

σύν, often ξύν in Attic, prep. with dat., *with, together with, along with; with the help of. with the aid of.* **Μένων καὶ οἱ σὺν αὐτῷ**, *Menon and his soldiers,* **σὺν τοῖς θεοῖς**, *with the aid of the gods.*

In composition σύν becomes συμ- before β, μ, π, φ, ψ; συγ- before γ, κ, ξ, χ; συλ- before λ; συρ- before ρ; usually συσ- before σ, but συ- before σ followed by a consonant, and before ζ. σύν in composition has the force of *with, along with, together, at the same time; completely, utterly.*

συναγείρω, -αγερῶ, aor. συνήγειρα, [σύν + ἀγείρω, *rouse*], *gather together, assemble.* I. v. 9.

συνάγω συνάξω, συνῆχα, 2 aor. συνήγαγον, impf. συνῆγον, [σύν + ἄγω], *bring together, draw together; get together, collect;* of an assembly, *convene, convoke, assemble.*

συναδικέω, -ήσω, [σύν + ἀδικέω], *join with* another *in wrong-doing, join with* another *in injury.* II. vi. 27.

συναθροίζω, συναθροίσω, συνήθροικα, συνήθροισα, [σύν + ἀθροίζω, *collect*], *gather together, assemble.*

συναινέω συναινέσω, συνήνεκα, συνήνεσα, [σύν + αἰνέω, *praise*], *join in praising; agree to, consent, promise, grant at once.* VII. vii. 31.

συναιρέω, -αιρήσω, 2 aor. συνεῖλον, [σύν + αἱρέω, *grasp*], *grasp together, grasp.* III. i. 38.

συνακολουθέω, -ήσω, συνηκολούθηκα, συνηκολούθησα, impf. συνηκολούθουν, [σύν + ἀκολουθέω], *follow along with, follow closely, follow closely upon, accompany.*

συνακούω, -ακούσομαι, συνακήκοα, συνήκουσα, impf. συνήκουον, [σύν + ἀκούω], *hear at the same time.* ἀλλήλων συνακούειν, *to hear one another.* V. iv. 31.

συναλίζω, aor. συνήλισα, aor. p. συνηλίσθην, [σύν + ἁλίζω, *collect*], *bring together, gather together, collect.* VII. iii. 48.

συναλλάττω, -αλλάξω, συνήλλαχα, συνήλλαξα, 2 aor. p. (as mid.) συνηλλάγην, [σύν + ἀλλάττω, *change*], *reconcile;* — mid. and 2 aor. p., *become reconciled with, make terms with, come to terms with.* I. ii. 1.

συναναβαίνω, -βήσομαι, συναναβέβηκα, 2 aor. συνανέβην, [σύν + ἀναβαίνω], *go up with, go up together, go up together with.*

συναναπράττω, -πράξω, aor. συνανέπραξα, [σύν + ἀναπράττω, from ἀνά and πράττω], *join in exacting* payment. VII. vii. 14.

συνανίστημι, -αναστήσω, -ανέστηκα, συνανέστησα, 2 aor. συνανέστην, [σύν + ἀνίστημι, from ἀνά and ἵστημι], transitive tenses (see ἵστημι), *raise together;* — intransitive tenses, *rise at the same time, rise up together* or *with.* VII. iii. 35.

συναντάω, συναντήσω, συνήντηκα, συνήντησα, impf. συνήντων, [σύν + ἀντάω, *meet*], *meet.*

συνάπειμι, impf. συναπῄειν or -ῇα, [σύν + ἄπειμι, from ἀπό and εἶμι], *go off together, depart, go away together with, go away with.* II. ii. 1.

συναπολαμβάνω, συναπολήψομαι, [σύν + ἀπολαμβάνω, *receive from*], *receive together, receive at the same time.* VII. vii. 40.

συνάπτω, συνάψω, [σύν + ἅπτω, *fasten*], *join together; engage in battle with.* I. v. 16.

συνάρχω, -άρξω, συνῆρχα, συνῆρξα, [σύν + ἄρχω], *command jointly with, be associated with in command.* VI. i. 32.

σύνδειπνος, -ου, ὁ, [σύν, δεῖπνον], *companion at table, table-companion.*

συνδιαβαίνω, -διαβήσομαι, συνδιαβέβηκα, 2 aor. συνδιέβην, [σύν + διαβαίνω], *go through together, cross over together.* VII. i. 4.

συνδιαπράττω, -*πράξω*, -*πέπραχα*, *συνδιέπραξα*, [*σύν* + *διαπράττω*], *accomplish together*; — mid., *negotiate at the same time, assist in negotiating*. IV. viii. 24.

συνδοκεῖ, impf. *συνεδόκει*, [*σύν*, *δοκέω*], impers., *seem good also, please also*; followed by dat. VI. v. 9.

σύνδυο, adj., [*σύν* + *δύο*], *two and two, two together, in pairs, two by two*. VI. iii. 2.

σύνειμι, *συνέσομαι*, *συνῆν*, [*σύν* + *εἰμί*], *be with, associate with*.

σύνειμι, impf. *συνῄειν* or *συνῆα*, [*σύν* + *εἶμι*], *go together, come together; meet in battle*.

συνεισέρχομαι, *συνεισελεύσομαι*, *συνεισελήλυθα*, 2 aor. *συνεισῆλθον*, [*σύν* + *εἰσέρχομαι*], *go in together*. IV. v. 10.

συνεισπίπτω, -*πεσοῦμαι*, -*πέπτωκα*, 2 aor. *συνεισέπεσον*, [*σύν* + *εἰσπίπτω*], *fall in together, fall in with; rush in together, rush in along with*.

συνεκβαίνω, -*βήσομαι*, *συνεκβέβηκα*, [*σύν* + *ἐκβαίνω*, *go forth*], *go out together*. IV. iii. 22.

συνεκβιβάζω, -*βιβάσω* or -*βιβῶ*, [*σύν* + *ἐκβιβάζω*, *carry out*], *help in lifting out, help in bringing out*. I. v. 7.

συνεκκόπτω, -*κόψω*, impf. *συνεξέκοπτον*, [*σύν* + *ἐκκόπτω*, *cut out*], *cut out together with, help in cutting out*. IV. viii. 8.

συνεκπίνω, -*πίομαι*, 2 aor. *συνεξέπιον*, [*σύν* + *ἐκπίνω*], *drink up together with, drain off together with*. VII. iii. 32.

συνεκπορίζω, -*ποριῶ*, aor. *συνεξεπόρισα*, [*σύν* + *ἐκπορίζω*], *help in furnishing, assist in procuring*. V. viii. 25.

συνεξέρχομαι, *συνεξελεύσομαι*, [*σύν* + *ἐξέρχομαι*], *go out together with, come out with*, especially in order to attack. VII. viii. 11.

συνεπαινέω, -*έσω*, impf. *συνεπῄνουν* [*σύν* + *ἐπαινέω*, *praise*], *approve together, approve*. VII. iii. 36.

συνεπεύχομαι, -*εύξομαι*, *συνεπεῦγμαι*, *συνεπευξάμην*, [*σύν* + *ἐπεύχομαι*, from *ἐπί*, *εὔχομαι*], *make a vow also*. III. ii. 9.

συνεπιμέλομαι, -*ήσομαι*, *συνεπιμεμέλημαι*, *συνεπεμελήθην*, [*σύν* + *ἐπιμέλομαι*], *join in taking care of, have joint charge of*. VI. i. 22.

συνεπισπεύδω, *συνεπισπεύσω*, aor. *συνεπέσπευσα*, [*σύν* + *ἐπισπεύδω*, from *ἐπί*, *σπεύδω*], *help in forcing forward, help in pushing forward*. I. v. 8.

συνεπιτρίβω, -*ψω*, *συνεπέτριψα*, [*σύν* + *ἐπιτρίβω*, from *ἐπί*, *τρίβω*], *destroy utterly*. V. viii. 20.

συνέπομαι, *συνέψομαι*, 2 aor. *συνεσπόμην*, impf. *συνειπόμην*, [*σύν* + *ἕπομαι*], *follow with, follow along with, follow closely, remain constant to*.

συνεπόμνυμι, *συνεπομοῦμαι*, [*σύν* + *ἐπόμνυμι*, from *ἐπί*, *ὄμνυμι*], *swear also at the same time, swear besides at the same time*. VII. vi. 19.

συνεργός, -*όν*, adj., [*σύν*, root *εργ* in *ἔργον*], *working together, helping in work*. As subst., **συνεργός**, -*οῦ*, *ὁ*, *helper in work, help-mate, accomplice, co-worker, coadjutor*. I. ix. 20.

συνέρχομαι, -*ελεύσομαι*, *συνελήλυθα*, 2 aor. *συνῆλθον*, [*σύν* + *ἔρχομαι*], *come together, assemble, meet together*.

συνεφέπομαι, *συνεφέψομαι*, impf. *συνεφειπόμην*, 2 aor. *συνεπεσπόμην*, [*σύν* + *ἐφέπομαι*, from *ἐπί* + *ἕπομαι*], dep., *follow together, follow together with* any one.

συνέχω, *συνέξω*, 2 aor. *συνέσχον*, [*σύν* + *ἔχω*], *keep together, hold together*. VII. ii. 8.

συνήδομαι, *συνησθήσομαι*, *συνήσθην*, [*σύν* + *ἥδομαι*], *rejoice together*,

rejoice with any one, *sympathize with, congratulate.*

συνθεάομαι, -θεάσομαι, *συντεθέāμαι, συνεθεασάμην,* [σύν + θεάομαι], *view together with, examine together.* VI. iv. 15.

σύνθημα, -ατος, τό, [συντίθεμαι, *agree*], *sign agreed upon, watchword,* passed along the line before battle; *agreement, covenant, compact.*

συνθηράω, -θηράσω, impf. *συνεθήρων,* [σύν + θηράω], *hunt together, join in the chase.* V. iii. 10.

συνίημι, *συνήσω, συνεῖκα, συνῆκα,* impf. *συνίην,* 3d sing. *συνίει,* [σύν + ἵημι, *send*], *send together; understand.*

συνίστημι, *συστήσω, συνέστηκα, συνέστησα,* 2 aor. *συνέστην,* impf. *συνίστην,* fut. p. *συσταθήσομαι,* aor. p. *συνεστάθην,* [σύν + ἵστημι], transitive tenses (see **ἵστημι**), *cause to stand together, set together; bring together* as friends, *introduce;* — intransitive tenses, *stand together; come together, assemble, form* in battle-order.

σύνοδος, -ου, ἡ, [σύν + ὁδός], *coming together, meeting, assembly; encounter.*

σύνοιδα, pres. with pf. sense, fut. *συνείσομαι,* plupf. *συνῄδειν* or *συνῄδη,* [σύν + οἶδα], *be cognizant of, be conscious of, share in knowledge of.* See IDIOMS.

συνολολύζω, *συνολολύξομαι,* impf. *συνωλόλυζον,* [σύν + ὀλολύζω, *cry aloud*], *raise a loud cry together, shriek together.* IV. iii. 19.

συνομολογέω, -ήσω, aor. *συνωμολόγησα,* impf. *συνωμολόγουν,* [σύν + ὁμολογέω, *agree*], *agree with, agree to, concede; agree upon, agree to do, promise.*

συνοράω, *συνόψομαι,* 2 aor. *συνεῖδον,* impf. *συνεώρων,* [σύν + ὁράω], *see together, see at the same time; see in one view, see at a glance.*

συνουσία, -ας, ἡ, [σύνειμι, from σύν, εἰμί], *being together, social intercourse, intercourse, conference.* II. v. 6.

συντάττω, *συντάξω, συντέταχα, συνέταξα,* pf. p. *συντέταγμαι,* aor. p. *συνετάχθην,* [σύν + τάττω], *put in order together, draw up, put in array, draw up* in line of battle; — mid., *draw up in line, form* in line or in battle order. *συνταξάμενος, συντεταγμένος, in battle array.*

συντίθημι, *συνθήσω, συντέθεικα, συνέθηκα,* 2 aor. mid. *συνεθέμην,* [σύν + τίθημι], *put together;* — mid., *agree on, arrange with, conclude; make an agreement, make a compact.*

σύντομος, -ον, adj., comp. *συντομώτερος,* sup. *συντομώτατος,* [συντέμνω, *cut short*], *short, brief.* II. vi. 22.

συντράπεζος, -ου, ὁ, [σύν, τράπεζα, *table*], *table-companion.* See N. to p. 87, 9. I. ix. 31.

συντρέχω, *συνδραμοῦμαι,* 2 aor. *συνέδραμον,* [σύν + τρέχω], *run with; run together, assemble.*

συντρίβω, *συντρίψω, συντέτριφα, συνέτριψα,* pf. p. *συντέτριμμαι,* [σύν + τρίβω, *rub*], *rub together; shatter, shiver, crush.* *συντετριμμένοι σκέλη καὶ πλευράς, with legs and ribs broken.* IV. vii. 4.

συντυγχάνω, *συντεύξομαι,* 2 aor. *συνέτυχον,* [σύν + τυγχάνω], *fall in with, meet with; happen to, happen.*

συνωφελέω, -ήσω, [σύν + ὠφελέω, *benefit*], *join in aiding, be of use.* III. ii. 27.

Συρāκόσιος, -ου, ὁ, *Syracusan,* native of Syracuse, a large Greek city on the east coast of Sicily.

Συρία, **-ας**, **ἡ**, *Syria*, a province of Asia, between Phoenicia and the Euphrates, north of Arabia. See Map.

Σύριος, *-α*, *-ον*, adj., [**Συρία**], *Syrian*. See **πύλαι**. I. iv. 5.

Σύρος, *-ου*, *ὁ*, *a Syrian*, native of Syria. I. iv. 9.

συρρέω, *συρρεύσομαι*, *συνερρύηκα*, 2 aor. p. *συνερρύην*, impf. *συνέρρεον*, [*σύν* + *ῥέω*, *flow*], *flow together*, *run together* into one stream; of men, *stream together*.

σῦς, *συός*, *ὁ*, *ἡ*, [Lat. *sus*], *swine*, *hog*.

συσκευάζω, *-άσω*, pf. mid. *συνεσκεύασμαι*, aor. mid. *συνεσκευασάμην*, [*σύν* + *σκευάζω*, *prepare*], *put baggage together*, *pack up*; — mid., *pack up* one's own baggage, *pack up*, *make ready to start* by packing up.

σύσκηνος -ου, *ὁ*, [*σύν*, *σκηνή*, *tent*], *tent-companion*, *messmate*, *comrade*.

συσπάω, *συσπάσω*, *συνέσπακα*, *συνέσπασα*, impf. *συνέσπων*, [*σύν* + *σπάω*, *draw*], *draw together*, especially *draw together* by stitching, *sew together*. I. v. 10.

συσπειράω, *-άσω*, pf. mid. and p. *συνεσπείραμαι* [*σπεῖρα*, *coil*], *roll up together*: — pass., of soldiers, *be formed in close order*. *συνεσπειραμένος*, *in close array*, *in dense array*. I. viii. 21.

συσπουδάζω, *-άσομαι*, [*σύν* + *σπουδάζω*, *make haste*], *make haste together*, *join in zealous exertion*. II. iii. 11.

συστρατεύομαι, *συστρατεύσομαι*, impf. *συνεστρατευόμην*, [*σύν* + *στρατεύω*], *take the field together*, *serve together*, *join in an expedition*.

συστράτηγος, **-ου**, *ὁ*, [*σύν* + *στρατηγός*], *fellow-general*, *colleague in command*. II. vi. 28.

συστρατιώτης, *-ου*, *ὁ*, [*σύν* + *στρατιώτης*], *fellow-soldier*, *comrade*. I. ii. 26.

συστρατοπεδεύομαι, *-εύσομαι*, impf. *συνεστρατοπεδευόμην*, [*σύν* + *στρατοπεδεύομαι*], *encamp together*. II. iv. 9.

συστρέφω, *-ψω*, 2 pf. *συνέστροφα*, *συνέστρεψα*, 2 aor. p. *συνεστράφην*, [*σύν* + *στρέφω*, *turn*], *twist together*; of soldiers, *form in a compact body*, *collect* themselves, *rally*. *συστραφέντες*, *in a body*. I. x. 6.

συχνός, *-ή*, *-όν*, adj., *much*, *great*, *large*; of time, *long*; — with pl. nouns, *many*: — acc. sing. neut. as noun, referring to space, *a considerable distance*, *some distance*.

σφαγιάζομαι, *σφαγιάσομαι*, aor. *ἐσφαγιασάμην*, [*σφάγιον*], *offer up a victim*, *slay a victim for sacrifice*, *sacrifice*.

σφάγιον, *-ου*, *τό*, [*σφάζω*, *slay*], *victim*, *offering*, slain for sacrifice.

σφαιροειδής, *-ές*, adj., [*σφαῖρα*, *ball*, *εἶδος*, *shape*], *ball-like*, *globular*, *spherical*. As subst., **σφαιροειδές**, *a rounded end*. V. iv. 12.

σφάλλω, *σφαλῶ*, *ἔσφαλκα*, 2 aor. p. *ἐσφάλην*, [cf. Lat. *fallo*], *cause to fall*; — pass., *fail*, *be foiled*, *be baffled*, *be undone*. VII. vii. 42.

σφάττω, *σφάξω*, *slay*, *slaughter*, especially *slaughter victims* for sacrifice by cutting the throat.

σφεῖς, *σφῶν*, *σφίσι*, *σφᾶς*, see **οὗ**.

σφενδονάω, *-ήσω*, impf. *ἐσφενδόνων*, [*σφενδόνη*], *sling*, *use a sling*, *throw from a sling*.

σφενδόνη, *-ης*, *ἡ*, *sling*; by metonymy, *sling-shot*, *sling-stone*.

σφενδονήτης, *-ου*, *ὁ*, [*σφενδονάω*], *slinger*.

σφόδρα, adv., [*σφοδρός*], *exceedingly*, *very*, *very much*, *violently*, *with vehemence*.

σφοδρός, -ά, -όν, adj., *vehement, excessive, severe, pressing*. I. x. 18.

σχεδία, -ας, ἡ, *raft, float*, in the East often made of inflated skins fastened together.

σχεδόν, adv., [σχεῖν, ἔχω], *close, near, hard by; nearly, pretty nearly, almost, all but.*

σχεῖν, see **ἔχω**.

σχέτλιος, -α, -ον, adj., [cf. ἔχω], *able to hold out, unflinching; unsparing, merciless, wretched.* VII. vi. 30.

σχῆμα -ατος, τό, [ἔχω, σχεῖν], *form, shape, figure.* I. x. 10.

σχίζω, σχίσω, pf. p. ἔσχισμαι, aor. p. ἐσχίσθην, [cf. Lat. *scindo*], *split, cleave; divide, separate.*

σχολάζω, σχολάσω, ἐσχόλακα, ἐσχόλασα, [σχολή], *be at leisure, have leisure.*

σχολαῖος, -α, -ον, adj., [σχολή], *with leisure, at one's leisure, leisurely, slow.* IV. i. 13.

σχολαίως, adv., comp. σχολαίτερον, sup. σχολαίτατα, [σχολαῖος], *in a leisurely manner, slowly.*

σχολή, -ῆς, ἡ, *leisure, spare time.*

σχολῇ, adv., [dat. of σχολή], *at one's leisure, slowly, deliberately.*

σῴζω, σώσω, σέσωκα, ἔσωσα, pf. p. σέσωσμαι, aor. p. ἐσώθην, *save, preserve; keep, keep safe, hold, retain; rescue, recover, deliver.*

Σωκράτης, -εος or -ους, ὁ, name of two Greeks mentioned in the Anabasis: —

1. *Socrates*, the celebrated philosopher, teacher of Xenophon, Plato, and other eminent Athenians; born 469 B.C.; met his death under judicial sentence in 399 B.C. See Smith's *Dictionary of Greek and Roman Biography and Mythology.*

2. *Socrates*, an Achaean general in the service of Cyrus, who perished with other Greek officers in the snare set by Tissaphernes.

σῶμα, -ατος, τό, *body; person; life.* σώματα ἀνδρῶν, *persons, men.*

σῶος, -α, -ον, contracted to **σῶς**, σῶς, σῶν, pl. σῶς, adj., *safe and sound, alive and well, sound, safe.*

Σῶσις, -ιος, ὁ, *Sosis*, a Syracusan general in the service of Cyrus. Cf. p. 29. I. ii. 9.

σωτήρ, -ῆρος, ὁ, [σῴζω], *savior, rescuer, deliverer, preserver.*

σωτηρία, -ας, ἡ, [σωτήρ], *safety, deliverance, preservation, safe return.*

Σωτηρίδας, -ου, ὁ, *Soteridas*, a Greek soldier, from Sicyon, impudent to Xenophon. III. iv. 47, 49.

σωτήριος, -ον, adj., [σωτήρ], *saving, delivering, salutary.* σωτήριόν τι, *means of deliverance.* As subst., pl. **σωτήρια**, -ων, τά, *thank-offerings* for safety or deliverance.

σωφρονέω, σωφρονήσω, σεσωφρόνηκα, ἐσωφρόνησα, aor. p ἐσωφρονίσθην, [σώφρων, *of sound mind*], *be sensible, be reasonable, be prudent, be wise, be discreet;* — pass., *come to one's senses.*

σωφρονίζω, pf. σεσωφρόνικα, aor. ἐσωφρόνισα, [σώφρων, *of sound mind*], *bring to reason, make prudent, bring to one's senses, chasten, correct.*

σωφροσύνη, -ης, ἡ, [σώφρων, *of sound mind*], *soundness of mind, prudence, discretion, good-sense, wisdom; self-control.* I. ix. 3.

T.

τ', = τε by elision.

τἀγαθά, = **τὰ ἀγαθά**.

τάλαντον, -ου, τό, [connected with τλάω, *bear*], *balance, talent*, an

Attic money value, = 60 minae, = 6,000 drachmae, = 36,000 obols, = about $1,167 in our money.

τἄλλα, = **τὰ ἄλλα.**

ταμιεύω, -εύσω, [ταμίας, *dispenser*], *be treasurer, dispense, regulate;* — mid., *control the limits, regulate the boundaries.* II. v. 18.

Ταμώς, -ώ, ὁ, *Tamos*, lieutenant-governor of Ionia under Tissaphernes; afterward in the service of Cyrus. See N. to p. 58, 23.

τἀναντία, = **τὰ ἐναντία.**

ταξίαρχος, -ου, ὁ, [τάξις, ἄρχω], *commander of a corps, leader of a division, taxiarch.*

τάξις, -εως, ἡ, [τάττω], *arrangement, order, order of march; battle-order, line, file, rank and file; body, company, division, corps; post, position* in the line or ranks.

Τάοχοι, -ων, οἱ, *Taochi*, a tribe dwelling on the northern border of Armenia, but in the time of Xenophon not subject to the authority of Persia. IV. iv. 18 *et al.*

ταπεινός, -ή, -όν, adj., *humbled, submissive.* II. v. 13.

ταπεινόω, ταπεινώσω, τεταπείνωκα, ἐταπείνωσα, [ταπεινός], *humble, abase, humiliate.* VI. iii. 18.

τάπις, -ιδος, ἡ, *rug, carpet.*

ταράττω, ταράξω, τετάραχα, ἐτάραξα, pf. p. τετάραγμαι, aor. p. ἐταράχθην, *stir, stir up, trouble; agitate, disturb, disquiet; throw into disorder, throw into confusion.*

τάραχος, -ου, ὁ, *disorder, confusion.* I. viii. 2.

ταριχεύω, -εύσω, pf. p. **τεταρίχευμαι**, [τάριχος, *preserved meat*], *preserve by salting.* V. iv. 28.

Ταρσοί, -ῶν, οἱ, or **Ταρσός**, -οῦ, ὁ, *Tarsus*, a city in Cilicia, situated in the midst of a fertile plain, and built on both sides of the river Cydnus; once famous for its commercial activity, but more widely known as the birthplace of the Apostle Paul; now *Tersus.*

τάττω, τάξω, τέταχα, ἔταξα, pf. p. **τέταγμαι**, aor. p. **ἐτάχθην**, *arrange, put in order; draw up, form into ranks, form, array, post, marshal; appoint, direct, bid, enjoin.*

ταῦρος, -ου, ὁ, [cf. Lat. *taurus*], *bull.* II. ii. 9.

ταύτῃ, adv., [dat. of οὗτος, properly sc. ὁδῷ], *on this side, on this spot, here; in this point, herein; in this way, thus; there.*

τάφος, -ου, ὁ, [cf. **θάπτω**, *bury*], *funeral; grave, tomb, burial-place.* I. vi. 11.

τάφρος, -ου, ἡ, [cf. **θάπτω**, *bury*], *ditch, trench.*

τάχα, adv., [ταχύς], *quickly, presently, forthwith; perhaps, may be.*

ταχέως, adv., [ταχύς], *quickly, swiftly, rapidly.* II. ii. 12.

τάχος, -εος or -ους, τό, [ταχύς], *swiftness, speed, fleetness.* **ἀπὸ ποίου τάχους**, *with what speed.* II. v. 7.

ταχύ, adv., comp. **θᾶσσον**, sup. **τάχιστα**, [ταχύς], *swiftly, rapidly, speedily, quickly; soon.* **ὅτι τάχιστα, ὡς τάχιστα**, *as quickly as possible, as soon as possible.* **ἐπειδὰν τάχιστα**, *so soon as, as soon as.*

ταχύς, -εῖα, -ύ, gen. -έος, -είας, -έος, comp. **θάσσων**, sup. **τάχιστος**, *quick, rapid, swift, speedy.*

τέ, by elision **τ'**, by elision and aspiration **θ'**, conj., post-positive and enclitic, *and.* **τε — τε**, *both — and.* **τε — καί**, *and, not only — but also.* **οὔτε — τε**, *both not — and, not only not — but even.*

τέθριππον, -ου, τό, [τέτταρες, ἵππος], *four-horse chariot, team with four abreast.* III. ii. 24.

τείνω, τενῶ, τέτακα, ἔτεινα, [cf. Lat. *tendo*], *stretch, strain; aim at, exert one's self, hurry on, hasten, rush.* IV. iii. 21.

τειχίζω, -ιῶ, τετείχικα, ἐτείχισα, pf. p. τετείχισμαι, [τεῖχος], *build a wall; fence with a wall, wall, fortify.* VII. ii. 36.

τεῖχος, -εος or -ους, τό, *wall, town-wall;* by metonymy, *walled town, fortified town, fortress.*

τεκμαίρομαι, τεκμαροῦμαι, aor. ἐτεκμηράμην, [τέκμαρ, *sign*], *judge* from signs, *form a judgment, infer.* IV. ii. 4.

τεκμήριον, -ου, τό, [τεκμαίρομαι], *sure sign, proof, evidence.*

τέκνον, -ου, τό, [root τεκ in τίκτω, *bring forth*], *child, offspring.*

τελευταῖος, -α, -ον, adj., [τελευτή], *last, uttermost, hindmost, rearmost.*

τελευτάω, τελευτήσω, τετελεύτηκα, ἐτελεύτησα, [τελευτή], *complete, finish, bring to an end; end life, die;* — part. τελευτῶν, often with the force of an adv., *at last, finally.*

τελευτή, -ῆς, ἡ, [τελέω], *end, completion, termination; end of life, death.*

τελέω, τελέσω, τετέλεκα, ἐτέλεσα, [τέλος], *bring to an end, finish; fulfil* an obligation, *pay.*

τέλος, -εος or -ους, τό, *fulfilment, completion, issue, close, termination, conclusion; supreme authority, office; one in office* or *authority, magistrate,* used especially of the Spartan ephors. τέλος ἔχειν, *to come to an end, terminate.* τέλος in acc. with the force of an adv., *finally, at last, at length.*

τέμαχος, -εος or -ους, τό, [root τεμ in τέμνω], *slice of salt fish, slice of meat.* V. iv. 28.

τέμνω, τεμῶ, τέτμηκα, 2 aor. ἔταμον or ἔτεμον, *cut, wound;* of surgeons, *use the knife,* V. viii. 18.

τέναγος, -εος or -ους, τό, *shallow water, shoal, lagoon.* VII. v. 12.

τερεβίνθινος, -η, -ον, adj., [τερέβινθος, *turpentine-tree*], *of the turpentine-tree.* χρῖμα τερεβίνθινον, *turpentine-oil, terebinth-oil.* IV. iv. 13.

τέταρτος, -η, -ον, num. adj., [τέτταρες], *fourth, the fourth.*

τετρακισχίλιοι, -αι, -α, num. adj., [τετράκις + χίλιοι], *four thousand.*

τετρακόσιοι, -αι, -α, num. adj., [τέτταρες], *four hundred.*

τετραμοιρία -ας, ἡ, [τέτταρες, μοῖρα, *division*], *fourfold share, four times as much.*

τετραπλοῦς, -ῆ, -οῦν, contracted from τετραπλόος, -α, -ον, [τέτταρες], *fourfold, quadruple.*

τετταράκοντα, indecl. num., *forty.*

τέτταρες or **τέσσαρες**, -α, num. *four.*

Τευθρανία, -ας, ἡ, *Teuthrania*, a region in Asia Minor, in the southwestern part of Mysia, containing a city of the same name. II. i. 3. VII. viii. 18.

τεῦχος, -εος or -ους, τό, [τεύχω, *make*], *tool, implement; vessel, pot, jar.*

τεχνάζω, -άσω, [τέχνη], *use art, practice cunning, deal subtly.* VII. vi. 16.

τέχνη, -ης, ἡ, [root τεκ in τίκτω], *art, skill, device, craft.* See **μηχανή**.

τεχνικῶς, adv., [τεχνικός, *artful*], *artfully, skilfully.* VI. i. 5.

τέως, adv., *so long, meanwhile; up to this time, until now, hitherto.* τέως μέν, *for a time, for some time.*

τῇ, adv., [dat. fem. of ὁ], *here.* τῇ μέν — τῇ δέ, *on the one side —*

on the other, on the one hand — on the other.

τῇδε, see **ὅδε**.

τήκω, *τήξω, τέτηκα, ἔτηξα, melt, dissolve;* of snow, *thaw.* IV. v. 15.

Τηλεβόας, *-ου* or *-α, Teleboas,* a river in Armenia, flowing into the Euphrates from the east. IV. iv. 3.

Τημνίτης, *-ου, ὁ,* [*Τῆμνος*], *Temnian,* native of Temnos, a town in Asia Minor, near the river Hermus. IV. iv. 15.

τήμερον, adv., [*ἡμέρα*], *to-day. ἡ τήμερον ἡμέρα, this day, the present day.*

τηνικαῦτα, adv., *at that time, then, just then.*

Τήρης, *-εος* or *-ους, ὁ, Teres,* founder of the Odrysian power, father of Sitalcas. VII. ii. 22; v. 1.

τιάρα, *-ας, ἡ, tiāra,* a Persian headdress. See N. to p. 112, 12. II. v. 23.

τιᾱροειδής, *-ές,* adj., [*τιάρα, εἶδος*], *shaped like a tiara, like a tiara.*

Τιβαρηνοί, *-ῶν, οἱ, Tibarēni,* a tribe dwelling in Pontus, along the Black Sea, west of the Mossynoeci. V. v. 2.

Τίγρης, *-ητος, ὁ,* [Old Persian *tigra, arrow*], *Tigris,* lit. 'Arrow-stream,' one of the two great rivers of Mesopotamia, formed by the junction of two streams in Armenia, and pursuing a southeasterly course till it unites with the Euphrates, ninety miles above the Persian Gulf, into which the united stream flows. In antiquity the Tigris pursued an independent course to the sea.

τίθημι, *θήσω, τέθεικα, ἔθηκα,* 2 aor. mid. *ἐθέμην, set, put, place; set up, institute;* — mid., *place one's own, place* for one's self. *τίθεσθαι τὰ ὅπλα, to rest arms, to stand in arms, halt under arms, stack arms; to take up a position, draw up in order of battle; to stack arms, to lay aside one's arms,* after battle or after a march. G. 123; H. 333, 349.

Τῑμᾱσίων, *-ωνος, ὁ, Timasion,* a native of Dardanus in Troas, chosen as general in place of Clearchus after the massacre of the Greek officers. III. i. 47 *et seq.*

τῑμάω, *τῑμήσω, τετί̄μηκα, ἐτί̄μησα,* plupf. p. *ἐτετῑμήμην,* [*τιμή*], *pay honor to, treat with honor, honor, revere; value, prize.*

τῑμή, *-ῆς, ἡ,* [*τίω, pay honor*], *esteem, honor; worth, value, price.*

Τιμησίθεος, *-ου, ὁ, Timesitheus,* a native of Trapezus, who acted as interpreter for the Greeks in negotiating with the Mossynoeci. V. iv. 2, 3, 4.

τί̄μιος, *-α, -ον,* adj., [*τιμή*], *full of honor, honorable, precious.* I. ii. 27.

τῑμωρέω, *τῑμωρήσω, τετῑμώρηκα,* impf. *ἐτιμωρούμην, ἐτῑμώρησα,* aor. p. *ἐτῑμωρήθην,* [*τιμωρός, avenger*], *avenge, punish;* — mid., *take vengeance on, revenge one's self, seek vengeance, punish. τιμωρεῖσθαι ὑπέρ τινος, to exact vengeance on behalf of any one.*

τῑμωρία, *-ας, ἡ,* [*τιμωρός, avenger*], *punishment, vengeance.* II. vi. 14.

Τιρίβαζος, *-ου, ὁ, Tiribazus,* satrap of western Armenia, and favorite of Artaxerxes II. He made an agreement with the Greeks, but proved treacherous, wherefore they fell upon his camp. He was later transferred to a satrapy in Asia Minor, where he conducted important negotiations with the Lacedaemonians,

but was caught in a conspiracy and put to death.

τὶς, τὶ, gen. τινὸς, indefinite pron., enclitic, used both as subst. and as adj.: — As subst., *any one, some one;* neut. *anything, something.* As adj., *any, some, a certain, a;* often with a peculiar restrictive force, = *a sort of, a kind of.* οἱ μέν τινες, *some few.* εἷς τις, *any single one.* ἕκαστός τις, *each individual.* εἴ τις, *if any one, whenever any one.* πόσος τις, *about how great?* τοιοῦτός τις, *some such one, about such a person.* οὐδέν τι, *nothing at all,* in acc. *not at all, not in the least.* σχεδόν τι, *very nearly, almost.*

τίς, τί, gen. τίνος, interrogative pron., *who? what? which?* τί in acc. often = *why?*

Τισσαφέρνης, -ους, ὁ, *Tissaphernes,* at the time of the Up-march the most prominent of the Persian satraps, and one of the four captains-general of the Persian empire. His satrapy originally consisted of Caria and Ionia, but after Cyrus's death the province of Cyrus was added to it. In his negotiations with the Greek States, as well as with the Ten Thousand, Tissaphernes showed himself a master of diplomacy, but as unscrupulous as he was crafty. He fell a victim to the vengeance of Parysatis. See pp. 20–26, and Smith's *Dictionary of Greek and Roman Biography and Mythology,* article TISSAPHERNES.

τιτρώσκω, τρώσω, τέτρωκα, ἔτρωσα, plupf. p. ἐτετρώμην, *wound.*

τλήμων, -ον, gen. -ονος, adj., [τλάω, *endure*], *wretched, miserable.* III. i. 29.

τοί, adv., post-positive and enclitic, [ethical dat. of τύ, = σύ], *in truth, doubtless, surely, verily, certainly, in fact.*

τοιγαροῦν, [τοι + γάρ + οὖν], inferential conj., *so for example, therefore of course.*

τοίνυν, adv., [τοι + νύν], *therefore, accordingly; further, moreover; so then, now, well then.*

τοιόσδε, τοιάδε, τοιόνδε, dem. adj., [τοῖος + δέ], *such as, such as this,* especially with reference to what follows. τοιάδε, *as follows.*

τοιοῦτος, τοιαύτη, τοιοῦτο or τοιοῦτον, dem. adj., [τοῖος], *such, such a one, such as, of such sort, of such kind,* especially with reference to what precedes; often intensive, *so great, so large, so bad.* τοιαῦτα εἶπε, τοιαῦτα ἔλεξε, *thus he spoke, he spoke thus.*

τοῖχος, -ου, ὁ, *wall* of a house or similar structure. VII. viii. 14.

τολμάω, τολμήσω, τετόλμηκα, ἐτόλμησα, [τόλμη, *courage*], *have the courage to, have the hardihood to, venture, dare; undertake.*

Τολμίδης, -ου, ὁ, *Tolmides,* a Greek herald, from Elis. II. ii. 20 *et al.*

τόξευμα, -ατος, τό, [τοξεύω], *arrow, bow-shot.*

τοξεύω, -εύσω, τετόξευκα, ἐτόξευσα, aor. p. ἐτοξεύθην, [τόξον], *shoot with the bow, shoot arrows;* — pass., *be shot with an arrow, be hit with an arrow.*

τοξική, -ῆς, ἡ, [= ἡ τοξικὴ τέχνη], *archery, bowmanship.* I. ix. 5.

τόξον, -ου, τό, *bow.* See pp. 17, 32.

τοξότης, -ου, ὁ, [τόξον], *bowman, archer.*

τόπος, -ου, ὁ, *place, region, district.*

τοσόσδε, τοσήδε, τοσόνδε, [τόσος, *so much,* + δέ], dem. adj., *so much, so great;* pl., *so many, so few.*

τοσοῦτος, *τοσαύτη*, *τοσοῦτο* or *τοσοῦτον*, [*τόσος*, *so great*], *so great, so vast, so much, so very, so large*, referring especially to what precedes; of time, *so long;* pl., *so many.* *τοσοῦτον εἶπε* or *τοσοῦτ' εἶπε*, *thus much he said, he said only this.*

τότε, adv., *then, at that time.* *οἱ τότε*, *the men of that time.*

τοτέ, *at times, now and then.* *τοτὲ μέν — τοτὲ δέ*, *at one time — at another.* VI. i. 9.

τοὐλάχιστον, = **τὸ ἐλάχιστον.**

τοὔμπαλιν, = **τὸ ἔμπαλιν.**

τοὔνομα, = **τὸ ὄνομα.**

τοὔπισθεν, = **τὸ ὄπισθεν.**

τράγημα, *-ατος, τό*, [cf. *τρώγω*, *eat*], *dessert* for the table, *sweet-meat, delicacy*, used especially of dried sweet fruits.

Τράλλεις, *-εων, αἱ*, *Tralles*, an important city in Lydia. I. iv. 8.

Τρανίψαι, *-ῶν, αἱ*, *Tranipsae*, a people dwelling in the eastern part of Thrace. VII. ii. 32.

τράπεζα, *-ης, ἡ*, [probably shortened from *τετράπεζα*, *four-footed*], *table.*

Τραπεζούντιος, *-ου, ὁ*, [*Τραπεζοῦς*], *Trapezuntian*, a native of Trapezus.

Τραπεζοῦς, *-οῦντος*, *Trapezus*, now *Trebizond*, an important commercial Greek city on the southeastern coast of the Euxine, originally a colony from Sinōpe. Under the Romans it was the capital of a large province. In the Middle Ages (1204-1461) it became the capital of the so-called empire of Trebizond, and is now one of the most flourishing commercial cities in the Turkish Empire, with a population of about 50,000.

τραῦμα, *-ατος, τό*, [cf. *τιτρώσκω*], *wound.*

τράχηλος, *-ου, ὁ*, *neck, throat.*

τρᾱχύς, *-εῖα, -ύ*, gen. *-έος, -είας, -έος*, *rough, harsh.* *ἡ τραχεῖα* (sc. *χώρα*), *the rough country.*

τρεῖς, *τρία*, gen. *τριῶν*, [cf. Lat. *tres*], num., *three.*

τρέπω, *τρέψω, τέτροφα, ἔτρεψα*, pf. p. *τέτραμμαι*, 2 aor. p. *ἐτράπην*, 1 aor. mid. *ἐτρεψάμην*, 2 aor. mid. *ἐτραπόμην*, *turn, direct, drive back, turn to flight, rout;* — mid., *turn aside, take to flight; turn to, resort to, have recourse to; drive back, put to flight.*

τρέφω, *θρέψω, τέτροφα, ἔθρεψα*, fut. mid. *θρέψομαι*, pf. p. *τέθραμμαι*, 2 aor. p. *ἐτράφην*, *nourish, rear, bring up, support, maintain;* — mid., *maintain one's self, subsist.*

τρέχω, *δραμοῦμαι, δεδράμηκα*, 2 aor. *ἔδραμον*, *run.*

τρέω, aor. *ἔτρεσα*, def., *flee away from fear; be afraid of, flee from, shrink from.* I. ix. 6.

τριάκοντα, indecl. num., *thirty.*

τριακόντορος, *-ον*, adj., *thirty-oared.* As subst., **τριακόντορος**, *-ου, ἡ*, (sc. *ναῦς*), *triacontor, thirty-oared ship*, with fifteen rowers on each side.

τριακόσιοι, *-αι, -α*, gen. *-ων*, num., *three hundred.*

τριβή, *-ῆς, ἡ*, [*τρίβω*, *rub*], *practice.* V. vi. 15.

τριήρης, *-ους, ἡ*, (sc. *ναῦς*), *trireme*, a war-ship with three banks of oars on each side, *galley.* See p. 39.

τριηρίτης, *-ου, ὁ*, [*τριήρης*], *oarsman* on a trireme, *marine* in service on a trireme. VI. vi. 7.

τρίπηχυς, *-υ*, gen. *-εος*, adj., [*τρεῖς* + *πῆχυς*, *cubit*], *three cubits in length, three cubits long.* See **πῆχυς.** IV. ii. 28.

τριπλάσιος, *-α, -ον*, adj., *threefold, three times as large.* VII. iv. 21.

τρίπλεθρος, *-ον*, adj., [*τρεῖς*, *πλέθρον*]. *three plethra wide*, i. e. about 303 feet. V. vi. 9.

τρίπους, *-ποδος*, *ὁ*, [*τρεῖς*, *πούς*], *tripod; three-legged table*. VII. iii. 21.

τρίς, adv., *thrice*, *three times*.

τρισάσμενος, *-η*, *-ον*, adj., [*τρίς* + *ἄσμενος*, *glad*], *thrice glad*, *thrice pleased*, *very willing*.

τρισκαίδεκα, indecl. num., [*τρεῖς καὶ δέκα*], *thirteen*.

τρισμύριοι, *-αι*, *-α*, num. adj., [*τρίς* + *μύριοι*], *thirty thousand*, *thrice ten thousand*.

τρισχίλιοι, *-αι*, *-α*, num. adj., [*τρίς* + *χίλιοι*], *three thousand*.

τριταῖος, *-α*, *-ον*, adj., [*τρίτος*], *on the third day*. V. iii. 2.

τρίτος, *-η*, *-ον*, num. adj., [*τρεῖς*], *third*. *τρίτῃ* (sc. *ἡμέρᾳ*), *on the third day*. *ἐπὶ τῷ τρίτῳ*, *at the third signal*. *τὸ τρίτον* as adverbial acc., *the third time*.

τρίχα, adv., [*τρεῖς*], *in three divisions*. VI. ii. 16.

τριχῇ, adv., [*τρεῖς*], *in three divisions*. IV. viii. 15.

τρίχινος, *-η*, *-ον*, adj., [*θρίξ*, *τριχός*, *hair*], *of hair*, *made of hair*. IV. viii. 3.

τριχοίνικος, *-ον*, adj., [*τρεῖς*, *χοῖνιξ*], *measuring three quarts*, *of three-quart measure*. VII. iii. 23.

τρόπαιον, *-ου*, *τό*, [*τρέπω*], *trophy*, *memorial of victory*. See p. 38.

τροπή, *-ῆς*, *ἡ*, [*τρέπω*], *turning*, *flight*, *rout*.

τρόπος, *-ου*, *ὁ*, [*τρέπω*], *way*, *manner*, *fashion*, *method; way of life*, *habit*, *disposition*, *character*. *τόνδε τὸν τρόπον*, *in the following manner*. *ἐκ παντὸς τρόπου*, *at all events*, *no matter how*.

τροφή, *-ῆς*, *ἡ*, [*τρέφω*], *support*, *sustenance; means of subsistence*, *nourishment*.

τροχάζω, *-άσω*, [*τροχός*, *wheel*], lit. *run like a wheel; run quickly*, *rush forward*. VII. iii. 46.

τρυπάω, *τρυπήσω*, *τετρύπηκα*, *ἐτρύπησα*, pf. p. *τετρύπημαι*, [*τρύπα*, *hole*], *bore a hole*, *bore*. *τὰ ὦτα τετρυπημένος*, *with his ears pierced*. III. i. 31.

Τρῳάς, *-άδος*, *ἡ*, *Troas*, *the Troad*, a region in the northwestern part of Asia Minor, named from the city Troia. See Map.

τρωκτός, *-ή*, *-όν*, adj., [*τρώγω*, *eat*], *edible*, *eatable*, used especially of fruits fit to be eaten raw, as dessert. V. iii. 12.

τρωτός, *-ή*, *-όν*, adj., [*τιτρώσκω*, *wound*], *liable to be wounded*, *vulnerable*. III. i. 23.

τυγχάνω, *τεύξομαι*, *τετύχηκα*, 2 aor. *ἔτυχον*, *hit*, usually followed by gen.; *meet with*, *reach*, *gain*, *get*, *obtain*, *acquire*, usually with gen.; — intr. usually with supplementary part., *happen to be*, *happen*, the part. containing the principal idea, as *παρὼν ἐτύγχανε*, *he happened to be present; ἐτύγχανον λέγων*, I *was just saying*.

Τυριάειον, *-ου*, *τό*, *Tyriaëum*, a city in the southeastern part of Phrygia. See N. to p. 57, 2. I. ii. 14.

τυρός, *-οῦ*, *ὁ*, *cheese*. II. iv. 28.

τύρσις, *-ιος*, dat. *-ει*, acc. *-ιν*, pl. *τύρσεις*, gen. *-έων*, dat. *-εσι*, [cf. Lat. *turris*], *tower*.

τύχη, *-ης*, *ἡ*, [*τυγχάνω*], *chance*, *fortune*, *good fortune*, *luck*.

τυχόν, [neuter of *τυχών*, from *τυγχάνω*], *perhaps*, *perchance*. VI. i. 20.

Υ.

ὑβρίζω, *ὑβριῶ*, *ὕβρικα*, *ὕβρισα*, [*ὕβρις*], *outrage*, *insult*, *affront*, *abuse*, *maltreat; be insolent*, *be abusive*. *ὑβριζόμενον ἀποθνή-*

σκειν, *to die of ill-treatment, to die of abuse.*

ὕβρις, -εως, ἡ, *arrogance, insolence, abusiveness; despiteful treatment, outrage.*

ὑβριστος, -η, -ον, adj., comp. ὑβριστότερος, sup. ὑβριστότατος, [ὕβρις], *insolent, outrageous.*

ὑγιαίνω, -ανῶ, aor. ὑγίανα, [ὑγιής, *healthy*], *be healthy, be vigorous.* οἱ ὑγιαίνοντες, *those in good health.* IV. v. 18.

ὑγρότης, -ητος, ἡ, [ὑγρός, *moist*], *moisture, suppleness, pliancy.* V. viii. 15.

ὑδροφορέω, -ήσω, [ὑδροφόρος], *carry water.* IV. v. 9.

ὑδροφόρος, -ου, ὁ and ἡ, [ὕδωρ, φέρω], *water-carrier.* IV. v. 10.

ὕδωρ, ὕδατος, τό, *water.* ὕδωρ ἐξ οὐρανοῦ, *rain.*

υἱδοῦς, -οῦ, ὁ, [υἱός], *son's son, grandson.* V. vi. 37.

υἱός, -οῦ, ὁ, *son.*

ὕλη, -ης, ἡ, [cf. Lat. *silva*], *wood, forest; brushwood, underbrush, undergrowth, shrubbery.*

ὑμεῖς, see **σύ**.

ὑμέτερος, -α, -ον, poss. pron., [ὑμεῖς], *your, yours.*

ὑπ', **ὑφ'**, see **ὑπό**.

ὑπάγω, ὑπάξω, ὑπῆχα, 2 aor. ὑπήγαγον, impf. mid. ὑπηγόμην, [ὑπό + ἄγω], *come on slowly, press on slowly*; — mid., *lead slowly on, draw on* by art or deceit for one's own advantage; *suggest, throw out* a thing so as to lead a person on.

ὑπαίθριος -ον, adj., [ὑπό, αἰθρία, *open air*], *in the open air, under the open sky.*

ὑπαίτιος, -ον, adj., [ὑπό, αἰτία, *charge*], *under accusation, called to account.* ὑπαίτιόν ἐστί μοί τι πρὸς τῆς πόλεως, *there is ground of censure against me on the part of the state, the state has some ground of accusation against me.*

ὑπακούω, ὑπακούσομαι, aor. ὑπήκουσα, impf. ὑπήκουον, [ὑπό + ἀκούω], *give attention to, hearken, listen; obey.*

ὑπαντάω, ὑπαντήσομαι, aor. ὑπήντησα, *go to meet; go against.* IV. iii. 34.

ὑπαντιάζω, -άσω, [ὑπό + ἀντιάζω], *come to meet, step forth to meet.* VI. v. 27.

ὕπαρχος, -ου, ὁ, [ὑπό, ἄρχω], *subordinate officer, lieutenant; lieutenant-governor, viceroy.*

ὑπάρχω, ὑπάρξω, ὑπῆρχα, ὑπῆρξα, impf. ὑπῆρχον, [ὑπό + ἄρχω], *begin; be on hand, be present, be, exist; be favorable to, favor.* ἐκ τῶν ὑπαρχόντων, *from the means at hand.*

ὑπασπιστής, -οῦ, ὁ, [ὑπασπίζω, *carry a shield*, from ὑπό, ἀσπίς], *shield-bearer, armor-bearer.* IV. ii. 20.

ὑπείκω, ὑπείξω, aor. ὑπεῖξα, [ὑπό + εἴκω, *yield*], *yield, give way, submit.* VII. vii. 31.

ὕπειμι, ὑπέσομαι, impf. ὑπῆν, [ὑπό + εἰμί], *be under, lie underneath.* III. iv. 7.

ὑπελαύνω, ὑπελάσω or ὑπελῶ, aor. ὑπήλασα, [ὑπό + ἐλαύνω], *ride up* so as to meet any one. I. viii. 15.

ὑπέρ, [cf. Lat. *super*], prep., with gen. and acc.: —

1. With gen., *over, above, beyond; on behalf of, in the name of, for, for the sake of, instead of.*

2. With acc., *over, beyond, above, exceeding.*

ὑπεράλλομαι, ὑπεραλοῦμαι, [ὑπέρ + ἅλλομαι, *leap*], *leap over, spring over.* VII. iv. 17.

ὑπερανατείνω, ὑπερανατενῶ, aor. ὑπερανέτεινα, [ὑπέρ + ἀνατείνω, *stretch up*], *stretch up over.* VII. iv. 9.

ὑπερβαίνω, ὑπερβήσομαι, 2 aor. ὑπερέβην, [ὑπέρ + βαίνω], *step over, pass over; mount, scale.*

ὑπερβάλλω, ὑπερβαλῶ, ὑπερβέβληκα, 2 aor. ὑπερέβαλον, [ὑπέρ + βάλλω], *pass over, cross over, cross.* τὸ ὑπερβάλλον τοῦ στρατεύματος, *the part of the army passing over* the heights.

ὑπερβολή, -ῆς, ἡ, [ὑπερβάλλω] *crossing over, passing over, passage; pass.*

ὑπερδέξιος, -ον, adj., [ὑπέρ + δεξιός, *right*], *above on the right, lying above, lying over, higher.* χωρίον ὑπερδέξιον, *higher ground.*

ὑπερέχω, ὑπερέξω, ὑπερέσχηκα, 2 aor. ὑπερέσχον, [ὑπέρ + ἔχω], *be above, project, jut forth.*

ὕπερθεν, adv., [ὑπέρ + -θεν], *from above, above, overhead.* I. iv. 4.

ὑπερκάθημαι, ὑπερεκαθήμην, [properly pf. and plupf. p. of καθέζομαι], *sit over, sit upon; sit over and watch, keep an eye on.*

ὑπερόριος, -ον, also -ος, -α, -ον, [ὑπέρ + ὅρος, *boundary*], *lying across the borders, foreign.* ἡ ὑπερορία (sc. χώρα), *foreign country,* from Xenophon's standpoint, *lands outside of Attica.* VII. i. 27.

ὑπερύψηλος, -ον, adj., [ὑπέρ + ὑψηλός, *high*], *very high, exceedingly high.* III. v. 7.

ὑπέρχομαι, ὑπελεύσομαι, ὑπελήλυθα, 2 aor. ὑπῆλθον, [ὑπό + ἔρχομαι], *go under, steal over; advance slowly.* V. ii. 30.

ὑπέχω, ὑφέξω, ὑπέσχηκα, 2 aor. ὑπέσχον, [ὑπό + ἔχω], *hold under; submit to, undergo.* ὑπέχειν δίκην, *undergo a trial.*

ὑπήκοος, -ον, adj., [ὑπακούω, *obey*], *obedient, subject.* As subst., **ὑπήκοος**, -ου, ὁ, *vassal, subject, dependent.*

ὑπηρετέω, ὑπηρετήσω, ὑπηρέτηκα, ὑπηρέτησα, [ὑπηρέτης], *do service, serve, help, minister to; supply, furnish, provide.*

ὑπηρέτης, -ου, ὁ, [ὑπό + ἐρέτης, *rower*], properly *under-rower,* but generally *attendant, assistant, servant, helper.*

ὑπισχνέομαι, ὑποσχήσομαι, ὑπέσχημαι, 2 aor. ὑπεσχόμην, [collateral form of ὑπέχω], *take upon one's self, undertake* to do, *promise, engage* to do.

ὕπνος, -ου, ὁ, *sleep.* III. i. 11.

ὑπό, prep., by elision ὑπ', by elision and aspiration ὑφ', [cf. Lat. *sub*], used with gen., dat., and acc., *under:* —

1. With gen., *from under, from beneath, beneath, under; by reason of, through, with;* — with passive voice, *by.*

2. With dat., *under, at the foot of, under the power of.*

3. With acc., expressing motion, *under.*

In composition ὑπό (ὑπ-, ὑφ-) = *under;* also like Lat. *sub, underhand, secretly, slightly;* expressing also *subordination, subjection.*

ὑποδεής, -ές, adj., comp. ὑποδεέστερος, [ὑπό, δέομαι], used only in the comparative degree, *somewhat deficient, inferior.* I. ix. 5.

ὑποδείκνυμι, ὑποδείξω, aor. ὑπέδειξα, [ὑπό + δείκνυμι], *show secretly, show slightly, give indications of, bid fair to be.* V. vii. 12.

ὑποδέχομαι, -δέξομαι, ὑποδέδεγμαι, ὑπεδεξάμην, [ὑπό + δέχομαι], *receive beneath; receive hospitably, receive, welcome.*

ὑποδέω, -δήσω, pf. p. and mid. ὑποδέδεμαι, aor. mid. ὑπεδησάμην, [ὑπό + δέω, *bind*], *fasten under, bind under,* especially *fasten under* one's feet, *put shoes on.* ὑποδεδεμένοι, *with their shoes on.* IV. v. 14.

ὑπόδημα, -ατος, τό, [ὑποδέω], *sandal, shoe.* IV. v. 14.

ὑποζύγιον, -ου, τό, [ὑπό, ζυγόν, *yoke*], *yoke-animal, beast of burden.*

ὑποκαταβαίνω, ὑποκαταβήσομαι, 2 aor. ὑποκατέβην, [ὑπό + καταβαίνω, *go down*], *descend stealthily; go down a little, descend a little.* VII. iv. 11.

ὑπολαμβάνω, ὑπολήψομαι, ὑπείληφα, 2 aor. ὑπέλαβον, [ὑπό + λαμβάνω], *take under* one's care, *receive; take up and answer, answer, reply, retort.* μεταξὺ ὑπολαμβάνειν, *to interrupt.*

ὑπολείπω, ὑπολείψω, ὑπολέλοιπα, 2 aor. ὑπέλιπον, 2 aor. mid. ὑπελιπόμην, aor. p. ὑπελείφθην, [ὑπό + λείπω, *leave*], *leave behind;* — pass. and mid., *be left behind, fall behind, lag behind, remain behind.*

ὑπολόχαγος, -ου, ὁ, [ὑπό + λοχαγός], *under-captain, lieutenant, under-officer.*

ὑπολύω, -λύσω, aor. ὑπέλυσα, [ὑπό + λύω], *loosen beneath, loosen below;* — mid., *loosen one's* sandals, *take off one's* shoes. IV. v. 13.

ὑπομαλακίζομαι, [ὑπό + μαλακίζομαι, from μαλακός, *soft*], *gradually grow cowardly, become cowardly by degrees.* II. i. 14.

ὑπομένω, ὑπομενῶ, ὑπομεμένηκα, ὑπέμεινα, impf. ὑπέμενον, [ὑπό + μένω], *remain behind, halt, stop; make a stand, stand one's ground; wait for, await.*

ὑπόμνημα, -ατος, τό, [ὑπό, μιμνήσκω, *remind*], *reminder, mention.* I. vi. 3.

ὑπόπεμπτος, -ον, adj., [ὑπό + πεμπτός, from πέμπω], *secretly sent, sent covertly,* as a spy or scout. III. iii. 4.

ὑποπέμπω, ὑποπέμψω, ὑποπέπομφα, ὑπέπεμψα, [ὑπό + πέμπω, *send*], *send secretly, send as a spy, send under false pretences.* II. iv. 22.

ὑποπίνω, ὑποπίομαι, ὑποπέπωκα, 2 aor. ὑπέπιον, [ὑπό + πίνω, *drink*], *drink somewhat, take a little.* ὑποπεπωκώς, *rather tipsy.* VII. iii. 29.

ὑποπτεύω, -εύσω, aor. ὑπώπτευσα, impf. ὑπώπτευον, [ὕποπτος, *suspected*], *be suspicious; suspect, mistrust, apprehend.*

ὑποστρατηγέω, -στρατηγήσω, impf. ὑπεστρατήγουν, [ὑποστράτηγος], *serve as lieutenant-general, serve as lieutenant under.* V. vi. 36.

ὑποστράτηγος, -ου, ὁ, [ὑπό + στρατηγός], *lieutenant-general.* III. i. 32.

ὑποστρέφω, ὑποστρέψω, ὑπέστροφα, 2 aor. p. ὑπεστράφην, [ὑπό + στρέφω, *turn*], *turn secretly; turn skilfully, turn about, turn short about; evade* a question or an issue.

ὑπουργός, -όν, adj., [for ὑποεργός, ὑπό, ἔργον], *rendering service, promoting, conducive to.* V. viii. 15.

ὑποφαίνω, ὑποφανῶ, [ὑπό + φαίνω, *show*], *show a little, just show; dawn, appear.* ἡμέρα ὑπέφαινε, *day was breaking.*

ὑποφείδομαι, ὑποφείσομαι, [ὑπό + φείδω, *spare*], *spare a little, spare rather.* IV. i. 8.

ὑποχείριος, -ον, adj., [ὑπό + χείρ], *under* any one's *hand, under control, subject, in the power of.*

ὕποχος, -ον, adj., [ὑπέχω, *be subject*], *subject.* II. v. 7.

ὑποχωρέω, ὑποχωρήσω, ὑποκεχώρηκα, ὑπεχώρησα, [ὑπό + χωρέω, *move*], *move back, retreat, withdraw; yield, make way.*

ὑποψία, -ας, ἡ, [ὑφοράω], *suspicion, jealousy, mistrust.*

Ὑρκάνιος, -ου, ὁ, [Ὑρκᾶνοί, *Hyrcāni*], *Hyrcanian,* native of Hyr-

cania, a province of the Persian empire, southeast of the Caspian Sea. VII. viii. 15.

ὗς, ὑός, ὁ, ἡ, *swine*, *hog*. V. ii. 3.

ὑστεραῖος, -α, -ον, adj., [ὕστερος], *following*, *next*. ἡ ὑστεραία (sc. ἡμέρα), *the next day*, *the following day*.

ὑστερέω, -ήσω, ὑστέρηκα, ὑστέρησα, [ὕστερος], *be behind*, *come late*; followed by gen., *be too late for*, *come too late for*. I. vii. 12.

ὑστερίζω, ὑστεριῶ, aor. ὑστέρισα, [ὕστερος], *come after*, *come later*, *come too late*. VI. i. 18.

ὕστερος, -α, -ον, adj. in comp. degree, sup. ὕστατος, [cf. Lat. *superior*], *too late*, *too late for*; *later*, *coming after*, *behind*, *following next*, *following*. Acc. neut. **ὕστερον** as adv., *later*, *afterward*, *subsequently*, *after*.

ὑφειμένως, adv., [ὑφειμένος, pf. p. of ὑφίημι], *less violently*, *submissively*, *softly*. VII. vii. 16.

ὑφηγέομαι, ὑφηγήσομαι, ὑφήγημαι, impf. ὑφηγούμην, [ὑπό + ἡγέομαι], *go just before*, *lead the way*, *advance slowly*.

ὑφίημι, ὑφήσω, ὑφεῖκα, ὑφῆκα, [ὑπό + ἵημι], *let down*; *yield up*, *give up*, *surrender*; — mid., *yield*, *submit*, *give in*.

ὑφίστημι, ὑποστήσω, ὑφέστηκα, ὑπέστησα, 2 aor. ὑπέστην, [ὑπό + ἵστημι], transitive tenses (see ἵστημι), *place under*, *station secretly*; — intr. tenses, *undertake*, *promise*; *lie concealed*, *be in concealment*; *support an attack*, *resist*, *withstand*; *stand up*, *volunteer*.

ὑφοράω, ὑπόψομαι, [ὑπό + ὁράω, cf. Lat. *su-spicor*], *eye stealthily*, *view with suspicion*, *suspect*. II. iv. 10.

ὑψηλός, -ή, -όν, adj., [ὕψος], *high*, *elevated*; neut. pl. ὑψηλά as adv., *high up*, *high*. As subst., **ὑψηλόν**, -οῦ, τό, *height*.

ὕψος, -εος or -ους, τό, *height*, *elevation*.

Φ.

φαγεῖν, see **ἐσθίω**.

φαιδρός, -ά, -όν, adj., [cf. φάω, φαίνω], *bright*, *beaming*, *cheery*. II. vi. 11.

φαίνω, φανῶ, πέφαγκα, ἔφηνα, 2 aor. p. ἐφάνην, *show*, *cause to appear*, *bring to light*, *reveal*, *shine*; — mid. and pass., *show one's self*, *come to light*, *be seen*; *appear*, *seem*; often used with a part., and best translated by an adv., as ἐπιορκῶν ἐφάνη, *he was evidently swearing falsely*.

φάλαγξ, φάλαγγος, ἡ, *line of battle*, *order of battle*, *battle-array*, *heavy-infantry in battle-order*, *hoplites in battle-order*. See pp. 36, 37.

Φαλῖνος, -ου, ὁ, *Phalīnus*, a Greek, native of Zacynthus, in the service of Tissaphernes. II. i. 7–23.

φανερός, -ά, -όν, adj., [root φαν in φαίνω], *visible*, *manifest*, *evident*; *open*, *clear*; used often with forms of εἶναι and a part., and best translated by an adv., as ἐπιβουλεύων μοι φανερός ἐστι, *he is evidently plotting against me*.

φανερῶς, adv., [φανερός], *openly*, *manifestly*. I. ix. 19

φαρέτρα, -ας, ἡ, *quiver*. IV. iv. 16.

φάρμακον, -ου, τό, *drug*, *remedy*, *medicine*. VI. iv. 11.

φαρμακοποσία, -ας, ἡ, [φάρμακον, πίνω], *drinking of medicine*, *taking of medicine*. IV. viii. 21.

Φαρνάβαζος, -ου, ὁ, *Pharnabazus*, a Persian satrap of Phrygia Minor, along the Hellespont,

and of Bithynia; prominent for many years by reason of negotiations with the Greek states, particularly Sparta; and brought into relation several times with the Ten Thousand. V. vi. 24 *et seq.*

Φασιᾶνοί, *-ῶν*, *οἱ*, name of two peoples mentioned in the Anabasis: —

1. *Phasiāni*, a tribe in Armenia along the banks of Phasis 1.

2. *Phasiāni*, a tribe in Colchis, east of the Black Sea, through whose territory Phasis 2 flowed.

Φᾶσις, *-ιδος or -ιος*, *ὁ*, name of two streams mentioned in the Anabasis: —

1. *Phasis*, a river in Armenia, the lower part of whose course was called the Araxes, flowing into the Caspian Sea; now *Pasinsoo*. IV. vi. 4.

2. *Phasis*, a river in Colchis, flowing westward and emptying into the Black Sea; in ancient times considered the boundary of Asia; now *Rion*. V. vi. 36.

φάσκω, impf. *ἔφασκον*, [inceptive form of *φημί*], *say, affirm, assert; allege, pretend.*

φαῦλος, *-η*, *-ον*, adj., *slight, trifling, mean, paltry.*

φέρω, *οἴσω*, *ἐνήνοχα*, 1 aor. *ἤνεγκα*, 2 aor. *ἤνεγκον*, [cf. Lat. *fero*], *bear, bring, carry, offer, present, produce; endure;* of a road, *lead;* — pass., *be borne, be carried; be borne on, be thrown, be hurled, be dashed;* — mid., *bring for one's self, carry for one's self.*

φεύγω, *φεύξομαι* or *φευξοῦμαι*, 2 pf. *πέφευγα*, 2 aor. *ἔφυγον*, [cf. Lat. *fugio*], *flee, take to flight, run away; be an exile, be banished, be in exile.* *οἱ φεύγοντες*, *the exiles.*

φημί, *φήσω*, *εἴρηκα*, *εἶπον*, impf. *ἔφην*, *say, affirm, assert; state, declare, say yes.* *οὐ φημί*, *deny; say . . . not;* usually best translated by expressing the negative force with the following infin.

φθάνω, *φθάσω* or *φθήσομαι*, *ἔφθακα*, *ἔφθασα*, 2 aor. *ἔφθην*, *be beforehand with, outstrip, anticipate, be before; come first, arrive first, come before; get the start of; overtake, surprise;* often used with a part., as *μὴ φθάσωσι τὰ ἄκρα καταλαβόντες*, *lest they get the start of us in taking possession of the heights, lest they seize the heights before we do.*

φθέγγομαι, *φθέγξομαι*, *ἔφθεγμαι*, *ἐφθεγξάμην*, *utter a sound, utter a voice, cry out, shout, raise a shout;* of instruments, *sound;* of eagles, *scream.*

φθείρω, *φθερῶ*, *ἔφθαρκα*, *ἔφθειρα*, *destroy, ruin, spoil;* of land, *lay waste, devastate.* IV. vii. 20.

φθονέω, *-ήσω*, [*φθόνος*, *ill-will*], *bear a grudge, bear ill-will; be envious, be jealous.*

φιάλη, *-ης*, *ἡ*, *cup, bowl;* especially *shallow cup, broad bowl,* for pouring libations.

φιλέω, *φιλήσω*, *πεφίληκα*, *ἐφίλησα*, pf. p. *πεφίλημαι*, [*φίλος*], *love.* See **ἀγαπάω**, **ἐράω**.

Φιλήσιος, *-ου*, *ὁ*, *Philesius*, a Greek from Achaea, chosen as general to succeed Menon after the massacre of the Greek officers. III. i. 47, *et al.*

φιλία, *-ας*, *ἡ*, [*φίλος*], *friendship, affectionate regard, fondness.*

φιλικός, *-ή*, *-όν*, adj., [*φίλος*], *of a friend, indicating friendliness, friendly.*

φιλικῶς, adv., [*φιλικός*], *in a friendly way, amicably.*

φίλιος, -ία, -ιον, adj., [φίλος], *friendly*, *amicable*. φιλία (sc. χώρα), *friendly country*.

φίλιππος, -ον, adj., sup. φιλιππότατος, [φίλος + ἵππος], *fond of horses*, *horse-loving*. I. ix. 5.

φιλόθηρος, -ον, adj., sup. φιλοθηρότατος, [φίλος + θήρα, *hunt*], *fond of hunting*, *fond of the chase*. I. ix. 6.

φιλοκερδέω, -ήσω, [φιλοκερδής, *greedy of gain*], *be greedy of gain*, *seek gain* I. ix. 16.

φιλοκίνδῡνος, -ον, adj., sup. φιλοκινδυνότατος, [φίλος + κίνδυνος], *fond of danger*, *venturesome*.

φιλομαθής, -ές, adj., comp. φιλομαθέστερος, sup. φιλομαθέστατος, [φίλος, root μαθ in μανθάνω], *fond of learning*, *eager for knowledge*. I. ix. 5.

φιλονεικία, -ας, ἡ, [φιλόνεικος, from φίλος + νεῖκος, *strife*], *eager rivalry*, *emulation*. IV. viii. 27.

Φιλόξενος, -ου, ὁ, [φίλος, ξένος], *Philoxenus*, a brave soldier from Pellēne, in Achaia. V. ii. 15.

φιλοπόλεμος, -ον, adj., [φίλος + πόλεμος], *war-loving*, *fond of war*.

φίλος, -η, -ον, adj., comp. φίλτερος, sup. φίλτατος, *beloved*, *dear*; *friendly*. As subst., **φίλος**, -ου, ὁ, *friend*.

φιλόσοφος, -ου, ὁ, [φίλος, root σοφ in σοφία], *philosopher*. II. i. 13.

φιλοστρατιώτης, -ου, ὁ, *friend of soldiers*, *soldiers' friend*.

φιλοτῑμέομαι, -ήσομαι, πεφιλοτίμημαι, aor. p. (as mid.), ἐφιλοτῑμήθην, [φιλότιμος, *fond of honor*], *be fond of honor*; *be ambitious*, *be jealous*. I. iv. 7.

φιλοφρονέομαι, -ήσομαι, aor. mid. ἐφιλοφρονησάμην, [φιλόφρων, *kindly*], *treat kindly*, *treat with kindness*, *show favor to*, *show good-will to*; *greet affectionately*, *embrace*.

Φλιάσιος, -ου, ὁ, [Φλιοῦς], *Phliasian*, a native of Phlius, a city in a district of the same name in the Peloponnesus, south of Sicyonia. VII. viii. 1.

φλυᾱρέω, -ήσω, [φλύαρος, *nonsense*], *talk nonsense*, *play the fool*.

φλυᾱρία, -ας, ἡ, [φλύαρος, *nonsense*], *silly talk*, *nonsense*, *idle talk*, *foolery*. I. iii. 18.

φοβερός, -ά, -όν, adj., comp. φοβερώτερος, sup. φοβερώτατος, [φόβος], *fear-inspiring*, *frightful*, *to be dreaded*, *formidable*, *to be feared*, *dreadful*; *afraid*. φοβεροὶ ἦσαν μή, *they were afraid that*.

φοβέω, φοβήσω, πεφόβηκα, ἐφόβησα, impf. mid. ἐφοβούμην, aor. p. ἐφοβήθην, [φόβος], *inspire fear in*, *frighten*, *alarm*, *terrify*, *scare*; — mid. and pass., *be alarmed*, *be terrified*, *be afraid of*, *be afraid*, *fear*.

φόβος, -ου, ὁ, *fear*, *terror*, *dread*; *alarm*, *panic*; — pl. φόβοι sometimes *means of inspiring fear*, *threats*, as IV. i. 23.

φοινῑκοῦς, -ᾶ, -οῦν, adj., [for φοινίκεος, -α, -ον, from Φοῖνιξ], *purple-red*, *purple*, *crimson*, a color prepared from a kind of shell-fish. It was extensively manufactured and sold as an article of commerce by the Phoenicians, whence the name. I. ii. 16.

Φοινίκη, -ης, ἡ, *Phoenicia*, a region in the western part of Syria, along the coast north of Palestine. The Phoenicians were early famous for their skill in the arts, and as navigators. From their alphabet that of the Greeks was derived. I. iv. 5; vii. 12.

φοινῑκιστής, -οῦ, ὁ, [φοινικοῦς], *purple-wearer*, *wearer of the royal purple*. See N. to p. 58, 13. I. ii. 20.

Φοῖνιξ, -ῑκος, ὁ, *Phoenician*, a native of Phoenicia. I. iv. 6.

φοῖνιξ, -ῑκος, ὁ, *date-palm*, *palm*; *date*. οἶνος φοινίκων, *palm-wine*, *date-wine*.

Φολόη, -ης, ἡ, *Pholoe*, a range of mountains in the Peloponnesus, between Arcadia and Elis. V. iii. 10.

φορέω, -ήσω, πεφόρηκα, ἐφόρησα, impf. ἐφόρουν, [frequentative of φέρω], *bear constantly*, *carry continually*, *wear*.

φόρος, ου, ὁ, [φέρω], *tribute*, *tax*. V. v. 7.

φορτίον, -ου, τό, [dim. of φόρτος, from φέρω], *load*, *burden*.

φράζω, φράσω, πέφρακα, ἔφρασα, *tell*, *declare*, *make known* by speaking, *mention*, *state*; *bid*, *direct*, *enjoin*.

Φρασίας, -ου, ὁ, *Phrasias*, an officer in the Greek army, from Athens VI. v 11.

φρέαρ, φρέᾱτος, τό, *well*, *cistern*, *reservoir*. IV. v. 25

φρονέω, φρονήσω, πεφρόνηκα, ἐφρόνησα, impf. ἐφρόνουν, [root φρεν in φρήν, *mind*], *think*, *understand*, *perceive*, *come to the knowledge of*; *judge*, *hold the opinion*. μέγα φρονεῖν, *be high-minded*, *be elated*.

φρόνημα, -ατος, τό, [φρονέω], *thought*, *purpose*, *spirit*; *high spirit*, *resolution*, *confidence*.

φρόνῑμος, -η, -ον, adj., [root φρεν in φρήν, *mind*], *thoughtful*, *sensible*, *prudent*: *wise*, *sagacious*, *discreet*, *judicious*.

φροντίζω, -ιῶ, πεφρόντικα, ἐφρόντισα, [φροντίς, *care*], *be careful*, *take thought of*, *be thoughtful*, *be anxious*; *take care*, *devise*, *contrive*.

φρούραρχος, -ου, ὁ, [φρουρά, *garrison*, ἄρχω], *commander of a garrison*, *commandant of a fortress*. I. i. 6.

φρουρέω, φρουρήσω, aor. ἐφρούρησα, [φρουρός], *keep watch*; *watch*, *guard*. φρουρούμενος, *under guard*.

φρούριον, -ου, τό, [dim. of φρουρός], *watch-post*, *garrisoned fort*, *garrison*. I. iv. 15.

φρουρός, -οῦ, ὁ, [πρό, ὁράω], *watchman*, *guard*, *garrison-soldier*. VII. i. 20.

φρύγανον, -ου, τό, [φρύγω, *parch*], *dry stick*; — mostly in pl., **φρύγανα**, -ων, *dry sticks*, *brush-wood*, *fire-wood*. IV. iii. 11.

Φρυγία, -ας, ἡ, *Phrygia*, name of two regions in Asia Minor:—

1. *Phrygia the Great*, *Greater Phrygia*, sometimes called **Φρυγία ἡ Μεγάλη**, a province in the central part of Asia Minor, east of Lydia and west of Cappadocia.

2. *Phrygia the Less*, *Lesser Phrygia*, a small district in the northwestern part of Asia Minor, south of the Propontis. V. vi. 24.

Φρυνίσκος, -ου, ὁ, *Phryniscus*, a Greek from Achaea, who served as general during the latter part of the Down-march. VII. ii. 1 *et seq.*

Φρύξ, Φρυγός, ὁ, *Phrygian*, inhabitant of Phrygia. I. ii. 13.

φυγάς, φυγάδος, ὁ, [φεύγω], *fugitive*; especially *exile*, one banished for political reasons.

φυγή, -ῆς, ἡ, [φεύγω], *flight*; *banishment*, *exile*.

φυλακή, -ῆς, ἡ, [φύλαξ], *a watching*, *guarding*, *watch*, *guard*; *watch-post*, *post*, *station*; *garrison*; *watch* of the night, *night-watch*, for which see p. 35. φυλακὰς φυλάττειν, *to watch and ward*.

φύλαξ, φύλακος, ὁ, *watchman*, *sentinel*, *guard*; pl. φύλακες, -ων, *body-guard*, *guard* (collectively).

φυλάττω, -άξω, πεφύλαχα, ἐφύλαξα, pf. p. πεφύλαγμαι, aor. p. ἐφυ-

λάχθην, [φύλαξ], *keep watch, keep guard,* especially at night, *guard, watch, defend, watch for*; — mid., *be on one's guard, beware of, take care; guard against, be on one's guard against.*

φυσάω, -ήσω, aor. p. ἐφυσήθην, [φύσα, *bellows*], *blow, blow up, distend, inflate.* III. v. 9.

Φύσκος, -ου, ὁ, *Physcus,* a stream in Assyria, flowing into the Tigris from the east near Apis. II. iv. 25.

φυτεύω, φυτεύσω, πεφύτευκα, ἐφύτευσα, aor. p. ἐφυτεύθην, [φυτόν, *plant*], *plant, set out,* especially trees. V. iii. 12.

φύω, φύσω, πέφῡκα, ἔφῡσα, 2 aor. ἔφῡν, *produce, bring forth*; — pf. and 2 aor., *be* by nature, *be.* I. iv. 10.

Φωκαΐς, -ΐδος, ἡ, [Φώκαια, *Phocaea*], *Phocaean woman.* See N. to p. 87, 21. I. x. 2.

φωνή, -ῆς, ἡ, *sound, voice, speech*; of a dialect, *accent.*

φῶς, φωτός, τό, *light, light of day.* φῶς ἐγένετο, *it became light, day dawned.*

X.

χαίρω, χαιρήσω, κεχάρηκα, 2 aor. p. ἐχάρην, *rejoice, be glad, be joyful*; imp. χαῖρε, common form of greeting, *hail, welcome; farewell, good-bye*; — part. χαίρων sometimes with another verb, = *with impunity, safely.* ἐᾶν χαίρειν, *to say good-bye, to let go, to allow to pass, to let pass.*

Χαλδαῖοι, -ων, οἱ: 1. *Chaldaeans,* a powerful people dwelling about the mouth of the Euphrates. See pp. 5, 6.

2. *Chaldaeans,* a tribe of brave and warlike people, mentioned by Xenophon as dwelling in Armenia, and identified by him with the Chalybes; thought by some to have been descendants of the Chaldaeans of the plain. IV. iii. 4. V. v. 17.

χαλεπαίνω, -ανῶ, ἐχαλέπηνα, aor. p. ἐχαλεπάνθην, [χαλεπός], *be severe, be grievous*; of persons, *be violent, be sorely angry, be enraged* with or on account of; — pass., *be provoked at.*

χαλεπός, -ή, -όν, adj., *hard to bear, difficult, painful; troublesome, irksome; dangerous*; of ground, *rough, rugged*; of living things and men, *hard to deal with, savage, harsh, stern, severe.*

χαλεπῶς, adv., [χαλεπός], *hardly, with difficulty*; of persons, *angrily, severely, grievously, bitterly.* χαλεπῶς ἔχειν, *to be ill-disposed, to be angry.* χαλεπῶς φέρειν, *to be deeply troubled.*

χαλῑνόω, -ώσω, aor. ἐχαλΐνωσα, [χαλινός, *bridle*], *put on a bridle, bridle.* III. iv. 35.

χαλκός, -οῦ, ὁ, *bronze,* an alloy of copper and tin used by the ancients for weapons and implements. I. viii. 8.

χαλκοῦς, -ῆ, -οῦν, [for χάλκεος, -α, -ον, from χαλκός], *of bronze, brazen.*

χάλκωμα, -ατος, τό, [χαλκόω, from χαλκός], *utensil of bronze* or *copper, bronze vessel.* IV. i. 8.

Χάλος, -ου, ὁ, *Chalus,* a river in Syria; see N. to p. 66, 8. I. iv. 9.

Χάλυβες, -ων, οἱ, *Chalybes, Chalybians,* a people in Asia Minor, north of Armenia and on the borders of the Taochi. A branch of this people, living near the shore of the Black Sea, gained a livelihood by the mining and working of iron. IV. iv. 18 *et seq.*

χαράδρα, -ας, ἡ, [χαράττω, *furrow*], *gully*, *ravine*, *gorge*.

χαράκωμα, -ατος, τό, [χαρακόω, *stake off*], *a place palisaded; stockade, paling*. V. ii. 26.

χαρίεις, χαρίεσσα, χαρίεν, gen. χαρίεντος, adj., [χάρις], *graceful, beautiful; clever, smart*. III. v. 12.

χαρίζομαι, χαρίσομαι or χαριοῦμαι, κεχάρισμαι, ἐχαρισάμην, *gratify, favor, oblige; indulge*.

χάρις, χάριτος, ἡ, [root χαρ in χαίρω], *grace, loveliness; favor, kindness; thanks, gratitude*. χάριν ἔχειν, *to feel grateful, to have a feeling of gratitude*. χάριν ἀποδιδόναι, *to return a favor*.

Χαρμάνδη, -ης, ἡ, *Charmande*, a city on the right bank of the Euphrates, in the Arabian Desert. See N. to p. 70, 16. I. v. 10.

Χαρμῖνος, -ου, ὁ, *Charmīnus*, a Laconian, sent by Thimbron as envoy to the Ten Thousand. VII. vi. 1 *et seq*.

χειμών, -ῶνος, ὁ, *storm, stormy weather, winter, cold*.

χείρ, χειρός, dat. pl. χερσί, ἡ, *hand*. εἰς χεῖρας ἔρχεσθαί τινι, *to come into the power of any one*.

Χειρίσοφος, -ου, ὁ, *Chirisophus*, a Lacedaemonian general, who, according to the directions of the Spartan government, joined Cyrus with 700 troops. After the massacre of the Greek officers he became prominent in directing the Down-march, and died at Calpe Haven, in Bithynia. Cf. N. to p. 64, 10.

χειροπληθής, -ές, adj., [χείρ, πλῆθος], *filling the hand, as large as can be held in the hand*. III. iii. 17.

χειροποίητος, -ον, adj., [χείρ + ποιητός, from ποιέω], *made by hand; artificial*, as opposed to *natural*. IV. iii. 5.

χειρόω, -ώσω, [χείρ], *handle, master; subdue, bring into subjection*.

χείρων, -ον, gen. -ονος, comp. of **κακός**, which see.

χερρόνησος, -ου, ἡ, [χέρρος, *land*, + νῆσος, *island*], lit. 'land-island,' *peninsula*.

Χερρόνησος, -ου, ἡ, *Chersonēsus*, a peninsula on the Thracian side of the Hellespont; see Map. See **'Αχερουσιάς**.

χηλή, -ῆς, ἡ, *hoof*; especially *cloven hoof*; hence, from the similarity in shape, *sea-bank, breakwater*, formed of stones laid at the base of a sea-wall. VII. i. 17.

χήν, χηνός, ὁ, ἡ, *goose*. I. ix. 26.

χθές, adv., *yesterday*. VI. iv. 18.

χίλιοι, -αι, -α, *thousand*.

χῖλός, -οῦ, ὁ, *grass*, especially green *grass, fodder*. ξηρὸς χιλός, *dry grass, hay*.

χῑλόω, -ώσω, [χιλός], *feed with grass, feed on grass*. VII. ii. 21.

χίμαιρα, -ας, ἡ, *she-goat*. III. ii. 12.

Χῖος, -α, -ον, adj., [Χίος], *Chian*. As subst., **Χῖος**, -ου, ὁ, *Chian*, an inhabitant of the island of Chios, which lies in the Aegean Sea, near the coast of Asia Minor; now *Scio*. See Map. IV. i. 28; vi. 20.

χιτών, -ῶνος, ὁ, *under-garment, tunic, frock*, a garment usually of wool, and worn next to the person. It was made of one piece of cloth, reaching to the knees and drawn together at the girdle, having short sleeves or merely arm-holes.

χιτωνίσκος, -ου, ὁ, [dim. of χιτών], *short under-garment, short frock*. V. iv. 13.

χιών, -όνος, ἡ, *snow*.

χλαμύς, -ύδος, ἡ, *mantle, cloak.* VII. iv. 4.

χοῖνιξ, -ικος, ἡ, *choenix*, an Attic dry measure, = $\frac{1}{48}$ of a medimnus, = 1.094 liters, = about 1 quart by our measure. I. v. 6.

χοίρειος, -α, -ον, adj., [χοῖρος], *of swine.* **κρέα χοίρεια**, *swine's flesh, pork.* IV. v. 31.

χοῖρος, -ου, ὁ, ἡ, *young pig, pig.* VII. viii. 5.

χορεύω, -εύσω, κεχόρευκα, ἐχόρευσα, [χορός], *dance a choral dance, dance.*

χορός, -οῦ, ὁ, *dance, choral dance, band of dancers.* V. iv. 12.

χόρτος, -ου, ὁ, *grass, fodder, forage, herbage.* **κοῦφος χόρτος**, *dry grass, hay.*

χράομαι, χρήσομαι, κέχρημαι, ἐχρησάμην, impf. ἐχρώμην, *use, make use of, employ; experience, enjoy, find: deal with, treat.* **χρῆσθαι αὐτῷ ὡς φίλῳ**, *to treat him as a friend.* **ᾗ Κῦρος πολεμίᾳ ἐχρῆτο**, *which Cyrus found hostile.*

χρή, χρήσει, impf. ἐχρῆν, impers., [χράω], *it is necessary, it is needful;* often best translated with a personal subject, *must.*

χρῄζω, χρῄσω, [χρεία, *need*], *need, want, lack; desire, want, long for, ask for.*

χρῆμα, -ατος, τό, [χράομαι], lit. 'that which is used,' *thing, matter, affair;* in pl. χρήματα, *things, goods, possessions, wealth, money, effects, booty.*

χρηματιστικός, -ή, -όν, adj., [χρηματιστής, from χρηματίζομαι, *make money*], *money-making.* **οἰωνὸς χρηματιστικός**, *an omen portending gain.* VI. i. 23.

χρήσιμος, -η, -ον, adj., [χράομαι], *useful, of use, of value, serviceable, valuable.*

χρῖμα, -ατος, τό, [χρίω], *ointment, unguent.* IV. iv. 13.

χρίω, χρίσω, κέχρῖκα, ἔχρῖσα, *rub, anoint;* — mid., *anoint one's self.* IV. iv. 12.

χρόνος, -ου, ὁ, *time.* **πολλοῦ χρόνου**, *for a long while.*

χρῡσίον, -ου, τό, [χρυσός], *worked gold,* especially *coined gold, money.*

Χρῡσόπολις, -εως, ἡ, [χρυσός, πόλις], *Gold-town, Chrysopolis,* a city in Chalcedonia, opposite Byzantium, once used by the Persians as a depository of treasure, hence the name; now *Scutari.* VI. iii. 16; vi. 38.

χρῡσός, -οῦ, ὁ, *gold.* III. i. 19.

χρῡσοῦς, -ῆ, -οῦν, [for χρύσεος, -α, -ον, from χρυσός], *golden, of gold, gold; gilded.*

χρῡσοχάλῑνος, -ον, adj., [χρυσός + χαλινός, *bridle*], *with gold-studded bridle.* I. ii. 27.

χώρα, -ας, ἡ, *place, spot; position, post; rank, condition; land, country, region.* **ἐν ἀνδραπόδων χώρᾳ εἶναι**, *to be in the condition of slaves.* **ἐν οὐδεμιᾷ χώρᾳ εἶναι**, *to be of no account.*

χωρέω, χωρήσω, κεχώρηκα, ἐχώρησα, impf. ἐχώρουν, [χώρα], *move, advance, proceed, go, march;* of weapons, *penetrate;* of a measure, *contain, hold.*

χωρίζω, χωριῶ, aor. ἐχώρισα, pf. p. κεχώρισμαι, [χωρίς], *put apart, set apart, separate, detach;* pass., *be different, differ.*

χωρίον, -ου, τό, [dim. of χώρα], *space; place, spot, district, fortified place, stronghold.*

χωρίς, [χώρα], adv. and prep.: —

1. As adv., *apart, separately, alone.*

2. As prep., *apart from.*

χῶρος, -ου, ὁ, *space, place; open place, ground, field: country, country-place, estate.*

Ψ.

Ψάρος, *-ου, ὁ*, *Psarus*, an important river in Cilicia, rising in Cappadocia, passing through a break in the Taurus range, and entering the Mediterranean Sea southeast of Tarsus. I. iv. 1.

ψέγω, *ψέξω*, aor. **ἔψεξα**, *blame, censure*. VII. vii. 43.

ψέλιον, *-ου, τό*, mostly in pl., *ψέλια*, *bracelet, armlet*. Cf. N. to p. 70, 2.

ψευδενέδρα, *-ας, ἡ*, [root *ψευδ* in *ψευδής*, *ἐνέδρα*, *ambush*], *feigned ambush, false ambush*. V. ii. 28

ψευδής, *-ές*, gen. *-έος* or *-οῦς*, adj., of men, *lying, false;* of things, *untrue, false*. As subst., **ψευδές**, *-έος* or *οῦς, τό*, pl. *ψευδῆ*, *lie, untruth*.

ψεύδω, *ψεύσω*, *ἔψευσα*, aor. mid. *ἐψευσάμην*, pf. p. *ἔψευσμαι*, aor. p. *ἐψεύσθην*, *cheat by lies, cheat, beguile, deceive, disappoint:* — pass., *be deceived, be mistaken, be cheated, be disappointed;* — mid., *prove false*, with acc. *prove false to*.

ψηφίζω, *ψηφιῶ*, *ἐψήφικα*, *ἐψήφισα*, [*ψῆφος*], *count, reckon*, originally with pebbles; — mid., **ψηφίζομαι**, *-ιοῦμαι*, *ἐψήφισμαι*, *ἐψηφισάμην*, *give one's vote*, originally with a pebble; *vote, carry by vote, resolve* by vote, *determine*.

ψῆφος, *-ου, ἡ*, [*ψάω*, *rub*], *pebble;* hence, as pebbles were often made use of in voting, *ballot, vote, resolve, decree*. In voting white pebbles were counted in the affirmative, black pebbles in the negative.

ψῑλός, *-ή, -όν*, adj., *bare;* of land, *bare of trees, bare;* of the head, *unprotected* by a helmet; of soldiers, *with light armor, light-armed*.

ψῑλόω, *ψιλώσω*, impf. *ἐψῑλούμην*, pf. p. *ἐψίλωμαι*, [*ψιλός*], *lay bare, strip bare, strip, clear;* — pass., *be free from, be clear*.

ψοφέω, *ψοφήσω*, *ἐψόφηκα*, *ἐψόφησα*, [*ψόφος*], *give forth a sound, make a noise, sound*. IV. iii. 29.

ψόφος, *-ου, ὁ*, *noise, sound*. IV. ii. 4.

ψῡχή, *-ῆς, ἡ*, [*ψύχω*, *breathe*], *breath; life, spirit, soul*. **ἔχομεν τὰς ψυχὰς ἀμείνονας**, *we have more courage*.

ψῦχος, *-εος* or *-ους, τό*, [*ψύχω*, *blow*], *cold*, in pl. **ψύχεα** or **ψύχη**, *frosts; cold weather*.

Ω.

ὦ, *O*, interjection used with the voc., usually best left untranslated.

ὦ, see **εἰμί**.

ᾧ, see **ὅς**.

ὧδε, adv., [*ὅδε*], *thus, so, as follows, in the following manner*.

ᾠδή, *-ῆς, ἡ*, [*ἀείδω*, *sing*], *song, ode*. IV. iii. 27.

ὠθέω, *ὤσω*, *ἔωκα*, *ἔωσα*, *push, thrust, shove;* — mid., *thrust from one's self, force one's way*.

ὠθισμός, *-οῦ, ὁ*, [*ὠθίζω*, *push*], *pushing, jostling, struggling*. V. ii. 17.

ὠμοβόειος, *-α, -ον*, adj., [*ὠμός*, *raw*, + *βόειος*, from *βοῦς*], *of untanned ox-hide, of raw ox-hide*.

ὠμός, *-ή, -όν*, *raw;* of character, *unfeeling, cruel, savage*.

ὦμος, *-ου, ὁ*, *shoulder*.

ὠνέομαι, *ὠνήσομαι*, *ἐώνημαι*, 2 aor. *ἐπριάμην*, *buy, purchase*.

ὤνιος, *-α, -ον*, adj., [*ὦνος*, *price*], *for sale, to be bought*. As subst. in pl., **ὤνια**, *-ων, τά*, *articles for sale, goods, wares*.

Ὦπις, *Ὤπιδος, ἡ*, *Opis*, a city in Assyria, situated on the Phys-

cus river near its junction with the Tigris. II. iv. 25.

ὥρα, *-ας*, *ἡ*, *time*, *season*, *season* of the year; *time* of the day; *fit time*, *proper time*, *the time*.

ὡραῖος, **-α**, **-ον**, adj., [**ὥρα**]. *seasonable*, *timely*; *ripe*, *in the prime*; of men, *in the bloom* of youth. As subst., in pl., **ὡραῖα**, **-ων**, **τά**, *ripe fruits*, *fruits*, *produce*.

ὡς, proclitic, [ὅς], adv., conj., and prep.: —

1. As adv., *as*, *how*, *so as*: after comparatives, *than*, *than if*, as **θᾶττον ἢ ὡς τις ἂν ᾤετο**, *quicker than one would have thought*; with superlatives, *as possible*, *to the utmost*, as **ὡς πλεῖστοι**, *as many as possible*, **ὡς τάχιστα**, *as soon as possible*; with prep., *as if*, **ὡς εἰς μάχην**, *as if to battle*; with part., *on the ground that*, *in view of*, *for the purpose of*, *apparently*, as **ὡς κρατῶν**, *on the ground that he was victorious*; with inf., *as if*, as **ὡς ἀναπαύεσθαι**, *as if to rest*; with numerals, *about*, *nearly*, *approximately*, as **ὡς χίλιοι**, *about a thousand*.

2. As conj., (1) temporal, *as*, *when*, *after*; (2) declarative, = **ὅτι**, *that*; (3) causal, *since*, *because*; (4) consecutive, *so that*, *so as*, *that*; (5) final, *in order that*, *that*, *so that*.

3. As prep., with acc., *up to*, *to*, *as far as*, *against*.

ὥς, adv., [ὅς], = **οὕτως**, *thus*, *so*, *in this way*.

ὡσαύτως, adv., [**ὡς** + **αὕτως**, *thus*], *just so*, *in like manner*, *likewise*.

ὥσπερ, [**ὡς** + **πέρ**], *just as*, *even as*, *like as*, *as*; *just as if*, *as if*, *as though*. **ὥσπερ ἐξόν**, *as though it were possible*.

ὥστε, [**ὡς** + **τε**], conj., primarily *and so*, used with the indic. and with the infin.: —

1. With the indic., introducing a statement as fact, *so that*.

2. With the infin., introducing a statement of consequence, *so as*, *so that*.

ὠτειλή, **-ῆς**, **ἡ**, [**οὐτάω**, *wound*], *wound*, *scar*. I. ix. 6.

ὠτίς, **ὠτίδος**, **ἡ**, [**οὖς**, **ὠτός**, *ear*], *bustard*, named from its long ear-feathers.

ὤφελε, see **ὀφείλω**.

ὠφελέω, **-ήσω**, **ὠφέληκα**, **ὠφέλησα**, impf. **ὠφέλουν**, [**ὄφελος**, *benefit*], *help*, *aid*, *assist*, *be of use*, *benefit*, *be of service to*.

ὠφέλιμος, **-ον**, adj., [**ὄφελος**, *benefit*], *beneficial*, *of benefit*, *of use*; *expedient*, *serviceable*.

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